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VOL. VIII NO. 1. AUGUST, 1909. WHOLE NO. 80.

Principal Contents of This Number: Articles on The Origin and Evolution of Ethics, Devotional Books of O.T., Immortality, Church of Aristotle, Need of an Ideal, &c.; Views and Reviews, Ex. Table; Editorials on Science and Religion, the Pope Antichrist, &c.; Notes and Comments; Book Reviews, Interesting Letters, &c.

☞ For Full Table of Contents, see 2nd page of Cover.

ISSUED MONTHLY AT

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SINGLETON W. DAVIS, Publisher.

Entered as Second Class Matter at the Postoffice at Los Angeles, Cal., May 27, 1904

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"The Dialectic;" Austin Lewis, Attorney-at-law. "Seven Successful Superstitions;" Wm. McDevitt, LL. M. "The Eye and its Influence upon Life;" Dr. Rudolph H. Gerber. "Peru, Before the Conquest—Its History;" George B. Benham, Attorney-at-law.

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ROBERT G. INGERSOLL

Born in Dresden, Yates Co., N.Y.
August 11, 1833.

Died at "Walston," Dobbs Ferry-on-Hudson, July 21, 1899.

LIBERTY

O LIBERTY, Thou art the god of my idolatry! Thou art the only deity that hateth bended knees. In thy vast and unwalled temple, beneath the roofless dome, star-gemmed and luminous with suns, thy worshipers stand erect! They do not cringe or crawl, or bend their foreheads to the earth. The dust has never borne the impress of their lips. Upon thy altars mothers do not sacrifice their babes, nor men their rights. Thou askest naught from man except the things that good men hate—the whip, the chain, the dungeon key. Thou hast no popes, no priests, who stand between their fellow men and thee. Thou carest not for foolish forms, or selfish prayers. At thy sacred shrine Hypocrisy does not bow, Virtue does not tremble, Superstition's feeble tapers do not burn, but Reason holds aloft her inextinguishable torch whose holy light will one day flood the world!

—*Robert G. Ingersoll.*

Frontispiece to The Humanitarian Review for August, 1909.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

Vol. VIII, No. 1.] AUGUST, 1909. [Whole No. 80

"APPLES OF GOLD IN PICTURES OF SILVER."

APHORISMS OF ROBERT G. INGERSOLL.

¶ THE time to be happy is now.

¶ The place to be happy is here.

¶ The way to be happy is to make other people so.

¶ Belief is not subject to the will.

¶ Courage without conscience is a wild beast.

¶ Happiness is the result of all that is really right and sane.

¶ I regard marriage as the holiest institution among men.

¶ Hearts of dust do not break; the dead do not weep.

¶ He who attempts to ridicule the truth, ridicules himself.

¶ School houses are the real temples, and teachers are the true priests.

¶ True religion is not a theory—it is a practice. It is not a creed—it is life.

¶ To plow is to pray; to plant is to prophesy; and the harvest answers and fulfills.

¶ It is not enough to say fine things; great things, dramatic things, must be done.

¶ Truth gives man the greatest power for good. Truth is sword and shield. It is the sacred light of the soul.

¶ Man did not get his knowledge of the consequences of actions from God, but from experience and reason.

¶ Consequences determine the quality of an action. If consequences are good, so is the action. If actions had no consequences they would be neither good nor bad.

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For The Humanitarian Review.

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VI.

VIEWS OF MODERN MORAL PHILOSOPHERS

(Continued from the July Number.)

ADAM SMITH.

THE *Theory of Moral Sentiments* is the title of a most extensive elaboration by Adam Smith, who was born in 1723 and died in 1790. The work is divided into Parts, which are subdivided into Sections, each of which is made up of Chapters. Only a bare outline of this work can be given here, but it will give a clear idea of his system.

Part I. Of the Propriety of Action: Sec. 1, Sense of propriety; Sec. 2, Degrees of the different passions which are consistent with propriety; Sec. 3, Effects of prosperity and adversity upon the judgment of mankind regarding propriety of action.

Part II. Of Merit and Demerit: Sec. 1, The sense of merit and demerit; Sec. 2, Justice and beneficence; Sec. 3, Influence of fortune upon the sentiments of mankind with regard to the merit and the demerit of actions.

Part III. Of the Foundation of our Judgments concerning our own Sentiments and Conduct, and of the Sense of Duty: Chapter 1, Principle of self-approbation and self-disapprobation; Ch. 2, Love of praise and praiseworthiness, and dread of blame and blame-worthiness; Ch. 3, Influence and authority of conscience; Chs. 4 and 5, Self-deceit and the origin and use of general rules; Ch. 6, Sense of duty a motive of conduct.

Part IV. Of the Effect of Utility upon the Sentiment of Approbation: Ch. 1, Beauty arising from utility; Ch, 2, Connection of utility with moral approbation.

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Part V. Influence of Custom on the Moral Sentiments.

Part VI. The Character of Virtue: Sec. 1, Prudence; Sec. 2, Character as affecting other people; Sec. 3, Self-command.

Part VII. Of Systems of Moral Philosophy.

A very brief summary of Adam Smith's ethical system is given as follows:

1. The ethical standard, the judgment of an impartial observer or critic, the actor's own decisions being based upon what such an observer would approve or disapprove.

2. The moral Faculty is identical with that of Sympathy, which is the foundation of benevolence.

3. Happiness depends chiefly upon contentment and tranquility.

4. Freedom of the will, relation of morality with politics and the moral code as to inducements to right conduct are not treated of at all, or not in any special manner. His ideas regarding disinterested conduct are not clearly expressed.

5. Ethics and religion he considers as allied, but does not insist that the religious sanction should be referred to on all occasions. "He assumes a benevolent and all-wise Governor of the world, who will ultimately redress all inequalities and remedy all outstanding injustice." (Bain). Smith ignores a divine revelation and thinks we are to infer solely from the principles of beneficence what this supreme Governor would approve or disapprove in our conduct. Our relation to this deity is simply that we show our regard for him by just and beneficent acts toward our fellow men, and "not by frivolous observances, sacrifices, ceremonies and vain supplications."

Prof. Bain justly remarks, "In Smith's Essay, the purely scientific enquiry is overlaid by practical and hortatory dissertations, and by eloquent delineations of character and of beau-ideals of virtuous conduct."

DAVID HARTLEY.

A work entitled *Observations on Man* by David Hartley was published in 1749, which was something of an innovation in the field of ethical discussion. The author is said to be the first to undertake a systematic explanation of mental phenomena by the

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law of association, and in doing this, he adopts the hypothesis that "mental states are produced by the *vibration* of infinitesimal particles of the nerves"—a somewhat crude materialistic explanation. This hypothesis is a mere extension of the undulation theory of the hypothetical substance ether of the physicists from inanimate to animate nature. In treating of morals, Hartley confined his remarks almost entirely to the psychology of ethics. He tried to defend the doctrine of disinterestedness, but like others who have done so, did not, apparently, go back to the last analysis. He treated of sympathy at length, and showed that all our feelings of pleasure and displeasure with the acts of others originate in association. But he failed to see that this very "association" was the organic link that constitutes society or the race a solidarity—a complex unity which enjoys and suffers as an individual, just as the personal individual as a complex unity of billions of organic cells experiences pleasures and pains as an individual.

Hartley denied that benevolence was a primitive function or "feeling," but maintained that it grows out of the circumstances of our pleasures being caused by others, independently of the usefulness of those others to us. But he here overlooks the fact that their thus rendering pleasure is "usefulness to us." He also lays stress upon the principle that teaching one to "put on the appearance of good will, and to do kindly actions," may beget in him the disposition to perform benevolent deeds in a disinterested manner—a force of habit developed into an organic function, as it were. While it may be admitted that such discipline effects such a development as results in an improvement of the benevolent disposition, it may be said with truth, I think, that the subconscious feeling of associated interest is present, and therefore the person does not *really*, though *apparently*, act from disinterested motives. Under the head of Compassion he makes similar remarks upon the rise of apparent disinterested sympathy and consequent suffering with the sufferings of our associates; the same objections may be made to this explanation as to that immediately preceding.

Of the moral senses, Hartley does not accept the doctrine of

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the existence of an organic moral instinct by which we independently judge of the rectitude of acts or conduct. Yet he insists that our moral approbation or disapprobation is disinterested and "has a factitious independence," though arising from association. Unlike Hobbes, he considers "self-love," or rather self-interest, the remote and not the immediate cause of conscience.

DUGALD STEWART.

This writer, who lived from 1753 to 1828, was the author of a work entitled *Essays on the Active Powers of the Mind*, in which the chief point of interest, perhaps, is his endorsement of the doctrine of the existence of an innate moral faculty—an instinctive sense of right and wrong independent of reason, sympathy, association or self-interest. This is set out chiefly in his second chapter in which his aim is to show that "the moral faculty is an original principle of the mind." In his third and fourth chapters he tries to reply to objections to the theory of an innate moral sense. In his fifth chapter he uses the phrase "analysis of our moral perceptions and emotions," of which Bain justly remarks it "is a somewhat singular phrase in an author recognizing a separate inborn faculty of right." In his sixth chapter, Stewart sets out and endorses Butler's "supremacy of conscience" doctrine under the heading, "Moral Supremacy"; but he goes further than Butler in that he insists that this obligation is wholly independent of the command of God. And in relation to reward and punishment in a future state of existence, he makes some very pertinent remarks, of which I will quote this:

> "In the last place, if moral obligation be constituted by a regard to our situation in another life, how shall the existence of a future state be proved, or even rendered probable by the light of nature? or how shall we discover what conduct is acceptable to the Deity? The truth is, that the strongest presumption for such a state is deduced from our natural notions of right and wrong; of merit and demerit; and from a comparison between these and the general course of human affairs."

In the first chapter of Book iv of his work, Stewart re-enters upon the discussion of benevolence and utility and argues against the ethical systems that have been founded on them; but, as Bain says, he "merely repeats the common-place objections." On the relation of morality to religion, Stewart was positive in his oppo-

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sition to their identity or the dependence of the former upon the latter, or upon the will of God.

In Book iii, he discusses extensively "natural religion," but does not take into account either the Bible or the Christian religion, taking a position in this respect the same as that of Adam Smith. While he thinks we may assume that the Deity is benevolent, "to affirm it positively is to go beyond our depth."

WILLIAM PALEY.

This writer (1743-1805) produced a work on *Moral and Political Philosophy* which contains his ethical system fully set forth. The work is divided into six Books, the first of which, entitled "Preliminary Considerations," is a sort of compilation of miscellaneous discussions of his own upon various basic principles of the general subject. In the second Book his ideas are more systematically and fully set out.

He opens up his discussion in Book I by defining moral philosophy thus: "That science which teaches men their duty, and the reasons for it"—certainly a very inexact definition. He lays down the fundamental proposition that the ordinary rules of moral conduct are of themselves defective and liable to lead one into wrong doing instead of the right unless they are supplemented or supported "by scientific investigation," and what he means by the "ordinary rules," he classifies, crudely, as "the law of honor, the law of the land, and the scriptures." And the crudeness of the classification is added to by his very narrow limitation of the "law of honor" to people of "rank and fashion"! He says the law of the land must necessarily "omit many duties, properly compulsory, as piety, benevolence," etc., and also "leave unpunished many vices, as luxury, prodigality, partiality." He says the Scriptures (Hebrew and Christian) "lay down general rules which have to be applied by the exercise of reason and judgment. Moreover they pre-suppose the principles of natural justice, and supply new sanctions and greater certainty. Accordingly, *they do not dispense with a scientific view of morals.*" (Bain.)

Next, he discusses elaborately the *moral sense*—the principle question of the existence of an innate faculty of discernment of

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right and wrong as such. He states the arguments on both sides of the question, giving, first, those for an innate moral sense as —"that we approve examples of generosity, gratitude, fidelity, etc., on the instant, without deliberation and without being conscious of any assignable reason; and that this approbation is uniform and universal, the same sort of conduct being approved or disapproved in all ages and countries; which circumstances point to the operation of an instinct, or a moral sense." (Bain).

He replies to these propositions by refusing to admit as a fact the uniformity alleged, and citing historians and travellers as authority, saying that there is scarcely a vice, so considered by one people in one age of the world, but has been approved as a virtue by the public opinion of some other people or age of the world. And he cites as examples the killing of aged parents, theft, suicide, sexual promiscuity, and crimes not now even mentionable. And even now the public opinion is divided as to the character of many acts, as, for instance, duelling, forgiveness of personal injuries, and in these and many other instances the approbation of the public is governed by the fashion and institutions of the country which "have grown out of local conditions or the arbitrary authority of some chieftain or the caprice of the multitude."

And even to the claim that though no vice is or has been *universally* so considered, yet many have been generally less approved than others, he replies that when through experience we learn that a particular line of conduct is beneficial to ourselves, a feeling or sentiment of approbation is engendered and grows into habit, and this feeling is aroused into action whenever the virtuous act is observed or spoken of, and without our being conscious, at the time, of the consequences—acting from mere "force of habit."

Then Paley sets out his positive objections to the doctrine of an innate moral faculty or instinct. He argues, first, that moral rules are not absolutely and uniformlly applicable, but adapt themselves to the conditions. Telling the truth, for example, is a virtue, but in dealing with a deadly enemy, a robber, or a lunatic, we not only refrain from telling the truth but tell that which is positively untrue; and we are under some circumstances released

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from our most sincere promises. In the second place, he says, the instinct, if it exist, must carry with it "the idea of the actions to be approved or disapproved, but that we are not born with any such ideas." And he concludes that "on the whole, either there exist no moral instincts, or they are undistinguishable from prejudices and habits, and are not to be trusted in moral reasonings." He shows by many examples that the self-interest or "convenience of the parties has much to do with the rise of a moral sentiment."

In treating of happiness, Paley first sets forth what happiness does not consist in, and secondly, what happiness does consist in.

But Paley's definition of *virtue* is thoroughly theological. It is this: "The doing good to mankind in obedience to the will of God and for the sake of everlasting happiness." This, on the face of it, is a most faulty definition; but in following up Paley's treatment of the subject, we find that he does not mean by this language exactly what it seems to express as standing alone. The will of God, he explains, co-incides with the good of mankind, and we are to judge of what God's will is by the results of our actions toward our fellow men. This, of course, reduces the proposition to the basis of utility as the guide, not the revealed will of a superhuman authority. As to the reward of "everlasting" happiness, I cannot see that his position is anything other than a mere assumption. We are guided into good and right conduct toward our fellows by the hope of attaining happiness thereby, not knowing that it will be unending or even of long duration—often expecting it to be the reverse.

In Book II, Paley sets out more methodically a full exposition of his ideas of ethics under the head of "Moral Obligation."

A very noticeable feature of Paley's theory of moral motive is that it must be "violent" and from the *command* of another; by authority supplemented by impending penalty for disobedience of the command. He illustrates his theory by saying that men would not obey the magistrate if it were not that rewards depended upon their obedience and punishments upon their disobedience; and he adds that neither would men, without the same reason, do what is right or obey God.

He asks, "Why am I obliged to keep my word?" and answers by saying that he does so because urged by "a violent motive," meaning the rewards and punishments of *a future life*, resulting

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from the command of God. Thus it is seen that his ethics is based upon theology.

Although in his first Book Paley set out and seemed to advocate the doctrine that virtue leads to happiness even in this life, in this portion of his work he recedes from that position as shown in the following quotation:

"They who would establish a system of morality, independent of a future state, must look out for some other idea of moral obligation, *unless they can show* that virtue conducts the possessor to certain happiness in this life, or to a much greater share of it than he could attain by a different behavior."

From this and the fact that he adopted the doctrine of future-life rewards and punishments as necessary motives to rectitude of conduct, we must infer that he did not think it could be shown that virtue leads to happiness in this life.

He discusses the means of determining the "will of God," and says there are two ways of doing so. First by accepting "the express declarations of scripture," and by observation of the design shown in the world—that is, by guidance of "the light of nature." In this second method, he says that as "God wills and wishes the happiness of his creatures, * * * the method of coming at his will concerning any action, is to enquire into the tendency of that action to promote or to diminish the general happiness." But this method is the *humanitarian* method of determining right from wrong conduct regardless of any "commands of God" or anyone else, or of any hopes of future-life reward or fear of future-life punishment. These motives seem to be superfluous.

In discussing *utility*, Paley brings out one true principle of conduct which is often overlooked or not clearly seen. That is, that certain actions may be useful that no one would admit were right *per se*, and that this is explained upon the distinction between "the *particular* and the *general* consequences of actions," and the necessity of enforcing *general rules*. He illustrates this by citing the case of an assassin killing a villain—the act may do *immediate* and *particular* good to society, "but the liberty granted to individuals to kill whoever they should deem injurious to society would render human life unsafe and induce universal terror."

The other Books of Paley's work are devoted to human duties —"relative duties, duties to ourselves, duties toward God"—and ending in Book vi with politics and political economy, forms of government, etc., not necessary to discuss here.

(*To be continued.*)

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Contributed to THE HUMANITARIAN REVIEW.

THE DEVOTIONAL BOOKS OF THE OLD TESTAMENT

Job, Psalms, Ecclesiastes and Solomon's Song.*

BY PAUL JORDAN SMITH.

THE origin of the book of Job is one of the great Bible riddles. Some scholars believe it was written in Josiah's time, a little prior to 600 B. C.; others, down as late as 400 B. C.; others, such as Spinoza, a Jew himself, claim that the book is not of Hebrew origin, but that it came from a foreign source—that it does not therefore belong to the Bible; that the character represented as Satan is not a Hebrew character—Job is the only Old Testament book that mentions Satan. The allusions to astronomy show a Chaldean origin. The names of stars being in Greek, it may have had origin in Greece.

One trouble we find at the outset is, that the book was tampered with by men who did not accept all of its teachings. When they found a passage not harmonizing with their ideas, they wedged in a chapter, varnishing over and compromising the matter. For instance, Job says in substance, that God's ways are past finding out; that he is so great we can't understand him. A Hebrew copyist, in later years, came across this passage and felt that it would breed skepticism, and so he added the chapters xxxii, xxxiii, xxxiv, xxxv and xxxvi—upbraids Job for his audacity and berates his friends for tolerating it. In order to make these added chapters seem natural, he claims that the speaker is Elihu, a friend of Job's. This book then, like the previous ones, is a mince meat, rather unskillfully compounded.

Let this, however, be observed: Job is the most dignified, scholarly and decent book in the entire Old Testament—a fact which strongly sustains the notion that the Jews could not have originally written it. Let us look at the story.

There dwelt in the land of Uz, the wilderness north of Edom, a man of blameless piety whose name was Job. He had great

* From a Sermon

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possessions in cattle and slaves, and had seven sons and three daughters. His children led a luxurious life, and feasted from time to time in the houses of each of the brothers, in turn; but when the festivities were over, their father would send for them to sanctify them and make sacrifices on behalf of each; for who could tell that they had not entertained an evil thought in the midst of their merry-making? So scrupulous was Job's piety.

But on a certain day the angels came before Jehovah in heaven and among them, Satan. The Lord said: "Satan, where have you been?" Satan replied that he had been taking a constitutional around the world. Then he began to accuse men of infidelity. That stirred up the Lord, for it was a reflection on his popularity, so he replied: "Have you considered my servant Job? He is blameless and pious." "No wonder," replies Satan, "you have hedged him around with protection, and you prosper him in all his undertakings. You just take away his wealth and he will deny you." But the Almighty didn't want to hurt Job: still he didn't want to refuse the bet with Satan, so he gave him permission to do as he liked, only not to touch his person. Then Satan went to work.

Blow after blow fell on poor old Job. Once as he sat before his house while his children were feasting with their oldest brother, a messenger was ushered into his presence with the news, "Arabs have seized your oxen and asses and put your slaves to death, and I have escaped alone to tell you." While he spoke another came, saying, "Lightning has struck your flocks and all the sheep and shepherds are dead. I alone have escaped." Another reported the death of the camels and the slaves; and another of his children. Then Job flung himself upon the ground and cried "Naked was I born and naked I return. Yahveh gave, Yahveh has taken away; blessed be Yahveh's name."

Still the devil was not discouraged. The Lord gave him permission to make another test. Job was smitten with loathsome leprosy. Covered with sores from the crown of his head to the soles of his feet; tortured by itching, shunned by all men as unclean, he sat alone on the ash-heap. Even his wife urged him to forsake Jehovah, but Job remained steadfast. Then came the three friends to comfort him, and the major portion of the book is made up of their discouraging remarks.

The devil was defeated, and now the Lord repays Job with new children and friends and fortunes, and he lived happily one hundred and forty years afterwards!

Next we come to the Psalms. These were written between

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the periods of Saul's reign on the one hand, and down to about 100 B. C. on the other. They were hymns or chants sung in the temple or before the ark, or during battles. A very few—the bloodiest and most villainous—were supposed to have been written by King David. But, owing to the fact that they were used in the temple service, and that David's name was connected with the idea of worship, and that he was a great singer, the people, after the custom of that time, ascribed most of the Psalms to David.

Many of these chants were responsive. A beautiful girl, scantily clad, called a prophetess, would rush out in front of the people and with the discordant clanging of tambourines would, in a religious frenzy, shriek out some words of praise or imprecation. The people would answer, sometimes appropriately and sometimes not. A chant before a battle would naturally be filled with cursing of the enemy, to arouse the hatred of the soldiers. After the battle, if they were successful, the hymn would be one of praise to Jehovah.

Then there were psalms of nature and description of God in nature, and His marvelous works and His beautiful creations. Unfortunately, some of the later songsters did not admire these sentiments and wanted it to appear that God was best revealed in the Law of Moses. For instance, in the 104th psalm, after a beautiful description, there comes these words entirely disconnected and having no place whatever: "The sinners shall be swept from the earth; the godless shall be there no more. Praise Jahveh, O my soul; hallelujah!" Then in the 19th psalm beginning, "The heavens declare the glory of God," the last half is entirely uncalled for and disconnected, gloryfying Jahveh's law. It was evidently the addition of an enthusiastic law-worshipper.

Thus we are very unfortunate in that we have no book in the Bible which has not been mutilated and altered until it is impossible to find logical connection between the parts. The Psalms are thrown together, regardless of time, place or circumstance, and the names of prominent people affixed to make them sound authoritative.

The book of Proverbs is also the work of many writers, and it is composed of about five or six collections of shrewd sayings and homely advice. Many of these sayings are very praiseworthy and can well be remembered. Many are unintelligible. The book is called the Proverbs of Solomon, which means that sometime within a hundred years of Solomon's time, some of these proverbs were collected. It is evident from the first verse of the

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25th chapter that some of the proverbs were written as many as 250 years after Solomon's death, and in the reign of Hezekiah. Others were written still later. Chapters 10 to 22 contain the original book.

The word "wisdom" as applied in Solomon's time, did not have the same significance as at present. It meant wit, shrewdness, etc. Solomon was fond of contests, guessing matches, and displays of wit, and gathered about him persons of that type. The object of the Queen of Sheba's visit, and Hiram's visit, was to engage in such a contest, and the loser had to pay a heavy fine.

Our book of Proverbs contains many of these riddles. To imagine their difficulty, take this: "What is as sweet as honey?" Answer: "Pleasant discourse, for it is sweet to the soul, and a medicine to the bones." What is worse than meeting a bear?" "Meeting a fool in a fit of folly." "What is like seizing a dog by his ears?" "Meddling with a quarrel not your own." "What is like a dog turning back to its own vomit?" "A fool who keeps doing the same piece of folly." To appreciate such wit, we must bear in mind the crudeness of the age. This fashion of repartee, so populor in Solomon's time, caused great intellectual advance, in that it stimulated both the powers of observation and rapidity of thought.

Be honest. Do you think these Proverbs are as good and as instructive as the sayings of Benjamin Franklin and Abraham Lincoln?

The book of Ecclesiastes was written about 400 B. C., and therefore could not have been written by Solomon, who, for a long time, was supposed to have been its author. The author, whoever he was, was a professional collector, as the name Kohelith signifies. The man, it is evident, had lived the life of a debauchee, and was convinced that it was all a huge delusion. Man was to die and go to the grave as a beast. Knowledge is vain and only increases sorrow; pleasure is vain, riches are vain, everything is vain. The book, therefore, is not very inspiring and about the only good in it is the advice to seek the life of wisdom in youth, regardless of the consequences. The study of science, from youth up to old age, is the best preventive of debauchery and pessimism.

Now we come to, probably, the most worthless book in the Old Testament—the Song of Songs. If I were to read this from the pulpit I dare say before I completed the reading, the chairs would all be empty.

The names that are used for various flowers, such as "roses,"

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leads scholars to claim that it was written about 250 B. C. Now, ignorant preachers have claimed that this song is a dialogue between Christ and the Church. St. Bernard wrote eighty-six sermons on the first and second chapters. The fact is, it is an oriental love song of the most passionate sort; the cooings and wooings of two lovesick people, who were longing to embrace one another continually. If this book were taken alone and ascribed to a recent author he would be imprisoned and the book destroyed.

So orthodox a treatise as *The Encyclopedia Biblica*, written by Episcopal and Presbyterian ministers, says that the Song of Solomon should never have been put into the Bible, and that it is of no earthly value. Read the book for yourself, and if you are acquainted with the rites of ancient sex-worship, and the terrible licentiousness accompanying them, you will want to tear out the book from your Bibles.

The devotional books of the Bible have been likened to a gold mine: choice nuggets in a large quantity of rock. But the ore for our day is very poor: the nuggets are too scarce, and for practical men and women who want to study these books, but who have not time for exaustive research, it is better to get a copy of Selections from the Scriptures, rather than to read the entire collection.

Unionville, Mo.

Written for The Humanitarian Review

PERSONAL IMMORTALITY.

BY T. J. BOWLES, M. D.

IF anything is true--if anything *can* be true--no human being ever had any existence on this earth until he was begotten by the coalescence of an egg cell and a sperm cell, and born from a woman.

Prenatal personality is absurd. The existence of a human personality before the coalescence of an egg cell and a sperm cell is unthinkable. It is preposterous and inconceivable, and as inconceivability is the *very highest* test of the falsity of a proposition, we can confidently affirm that no human being ever had any personal existence on this earth until the body was organized. The doctrine of the pre-existence of a personal spirit and its incarnation is idiotic, and cannot be entertained by any sane and rational

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mind, because the terms of such a proposition cannot be framed into a mental concept.

This doctrine had its origin during the infancy of the human race, before reason had fairly dawned, and when the whole world was supposed to be filled with spirits eagerly waiting to be clothed with flesh and blood, and it is still taught by mystics and dreamers who have no knowledge of natural law. If the pre-existence of human personality and the incarnations of spirits is absurd, unthinkable and inconceivable, what shall we say of post mortem personality? Personal pre-existence and post mortem personal existence must stand or fall together; if a bodily organization was the beginning of man's personal existence, the disorganization of the body *must* be the end of personal existence.

This is the teaching of science; this is a fact; this is one of the necessities of logical and rational thought; this is reason, and reason is our only guide; whoever teaches personal immortality defies and repudiates common sense, science and reason; whoever teaches the doctrine of personal existence after the dissolution of the body is living on the same mental plane of our savage and barbarous ancestors; whoever teaches personal immortality is a barrier to the progress of humanity to higher planes of life and greater happiness; whoever teaches this absurd doctrine is ignorant of the great and fundamental truths that the rhythm of evolution and dissolution is eternal, and that the universe embodies all causes and all effects; whoever teaches this doctrine is aiding and assisting a heartless priesthood to perpetuate a terrible superstition by which they have made slaves of the human family through all the cheerless centuries.

If we know anything at all we know to the fraction of a second when every human begins his personal existence, and we know to the fraction of a second when the personal existence of every man forever ceases; his personality begins with the coalescence of an egg cell and a sperm cell, and his conscious personal existence forever ceases when the circulation, respiration and metabolism are permanently suspended.

In view of these self-evident, scientific facts, it passes all human understanding that men may yet be found who are lending their influence to aid the priesthood in the perpetuation of one of the silliest and most pernicious superstitions that have ever cursed and enslaved the human race.

Muncie, Ind., June 8, 1909.

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Written for The Humanitarian Review

THE CHURCH OF ARISTOTLE.

THE OLD PHILOSOPHY AND THE NEW THEOLOGY.

BY NORMAN MURRAY.

"Sprung from a father who the sabbath fears,
There is, who naught but clouds and skies reveres;
And shuns the taste, by old tradition led,
Of human flesh, and swine's, with equal dread:—
This first: the prepuce next he lays aside,
And, taught the Roman's ritual to deride,
Clings to the Jewish, and observes with awe
All Moses bade in his mysterious law;
And therefore, to the circumcised alone
Will point the road, or make the fountain known;
Warned by his bigot sire, who whiled away,
Sacred to sloth, each seventh revolving day."

Juvenal. (Born A. D. 40.)

WHEN I compare some of the conclusions of the so-called Modernists with the wisdom of the ancients, I feel profound contempt for the moderns. Take for instance some of the admissions and conclusions of such men as Goldwin Smith, Huxley and Matthew Arnold. In a recent article of Goldwin Smith, widely circulated, the fatal admission was made that Hebrew ethics, though now below par, were superior to their contemporaries. Also that from the same source any definite ideas of God or a future life are found. Huxley and Arnold seem to have swallowed the same ideas. For the life of me, I cannot understand the attitude of these men at all. Voltaire, Talleyrand, Paine and Ingersoll made no such fatal blunders in attacking the vile influences of Semitic superstition and folk-lore on European history. If I seriously believed as these men seem to believe, that the Hebrew of three thousand years ago was in any respect superior to his contemporaries, I would once and for all cease any propaganda against the Bible or Christianity.

My objection to the Bible and Christianity is that the mule and the donkey are both literally and figuratively put on a higher ped-

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estal than the horse. The Jews were not allowed to have horses —only asses. In Egypt, in the wilderness, in Canaan, in Chaldea, in Greece and in Rome the same problem existed as exists today—a people who are infinitely inferior to their neighbors in all the characteristics which the whole human race consider great and noble, puts on the airs of a superior people. In Egypt, a Hebrew child is supposed to have been found in a basket on the river and cared for by an Egyptian princess. Is there any record of a Hebrew priest or princess doing the same kindly act towards unfortunate Gentiles? Read the account of the rejoicing over the story of the calamities that are supposed to have fallen over Egypt, where they received hospitalities. Surely this is a new way of paying old debts.

The Roman writers described these people (the Hebrews) as the natural enemies of the whole human race. When a man with a kind and humane disposition, who inculcates kind and humane ideas, appears on the scene, they hate and crucify him. This, to make a long story short, is the origin of the tragedy on Calvary, and there is no mystery at all about it. These people have been a world problem since the beginning of their history; yet we find men like Goldwin Smith, Huxley and Arnold, after deluging the world with essays about miracles and dogmas, giving the whole game away by finding milk in a sow's lug, and also finding hen's teeth. To my mind the one is as ridiculous as the other.

By all means in our day let us show all kindness to the Jews who sojourn among us, and encourage by all means in our power those of them who are advancing towards assimilation, as the reformed Jews are doing. But to make any admissions that they ever were or are now in any sense whatever a superior people is decidedly injurious to the best interests of both Jews and Gentiles. Great pretensions always entail great responsibilities.

The great bane of the Hebrew people, ancient and modern, was and is that vile snake-in-the-grass—flattery. By flattery the bigoted priests, who have always been their real enemies, kept them in bondage and separate from the rest of the human race. The Roman writers, Tacitus, Juvenal and Celsus, have told the truth about them, and so did Voltaire; and there is nothing gained in the end, either by the Jews or the Gentiles by hypocrisy in this respect. Personally, I repudiate "in toto" all race or color lines, when it comes to a question of human rights and sympathies. If I should see a child falling into a well or a river, I would despise myself if I did not make equal haste to go to the

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rescue whether the child was Hebrew or Gentile, black, yellow, red or white. I doubt very much, however, whether the pace of the average Jew would not be very much modified one way or the other by the consideration of whether the child was a Jew or a Gentile. Chivalry towards others outside of their own race has never been very characteristic of the Jews, ancient or modern.

I am not trying to solve the Jewish problem for the Jewish people; that is their problem, not mine. My problem is how to do something towards eradicating a disease worse than smallpox from my own kith and kin. The curse of Semitic folk-lore has made me, for over ten years, a stranger and a problem to my own kith and kin. It has made me, in a certain sense, an outlander in my native country, to whose best interest as I understood it, I have devoted the best part of my life. It has left me in a long struggle with poverty, because nature has disqualified me for the difficult task of running with the hares and coming home with the hounds.

The Jews, whether orthodox, socialist, anarchist or reformed, have still the race-consciousness so strong that it is useless to expect them to be of any service in the coming Gentile struggle against Christianity. They absolutely miscomprehend the issue. Therefore, as this agitation is more or less of a Gentile family quarrel, it would be better if the Jews would simply look on, and not interfere at all, unless they wish to help financially. Whenever Christianity is finally abolished from Gentile practical politics, whatever traces of it may then remain will be looked upon as in its early days—as only another of the many Jewish sects that are liable to rise under any system of political liberty. I must admit candidly, that what is commonly called the modernist movement does not impress me very favorably. I find the orthodox systems much more consistent than what is called modernism. I much prefer the old orthodox methods of solving difficult problems to the modernist system.

Through the common-school system now in vogue in Europe and America, almost everyone is able to read the Bible for himself, and this gives rise to new problems. Under the old system the clergy picked out what suited their purpose, and adopted the well known journalistic method of using what suited them, and suppressing the rest. Now ignorant men and women on reading the Bible find things they never supposed had been there at all. Then, under the old orthodox system, when an inquirer raised a difficult question about the abominable conduct of some of the Old Testament Hebrew patriarchs, he was told that "that was under the old dispensation," and that we were now under

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the new, and that in any case, Jesus, and not these men, was our Great Example. Besides, it illustrated their favorite theory of moral depravity and the necessity for all men to be converted. Then they would moralize on the repentence of these men of their sins. The modernist's method of taking these problems up on the evolution theory is also very prejudicial to the real Rationalist propaganda. Some time ago I had a conversation with a well-known Montreal clergyman about these methods, and he gave me an answer which ought to make believers in evolution as the cure-all for superstition, to stop and think. "Mr. Murray," he said, "it is really too bad that you have not adopted the evolution theory, for then you would see how much we have progressed since those times." Mr. Russell Wallace is reported to have said lately that "there is really no proof that men have progressed any, either physically or morally, since the Stone Age." I admit the evolution theory has helped to shake belief in the Bible story of creation, because it gave people, who considered that an important factor in religion, another possible theory of creation. But really the creation theory does not cut so much of a figure in popular religion as many people imagine. The real stronghold of religion is the hereafter. There is no method yet known to humanity that can prevent people from worrying about the other side after death. Spiritualists, whom some people are willing to consider as allies in the Freethought movement, are as much interested in the question as active Christian workers. Indians, Chinese, Japanese, Hindoos and Mohammodans are equally as much interested in the subject as Christians--and thereby hangs a tale. If a man is troubled with corns and a street fakir shouts "sure cure for corns," he's very likely to stand and listen and probably for the hundreth time will give twenty-five cents for a package of corn cure that is of no more use than a small package of ashes. So poor, simple mortals listen to what knaves, or fools as ignorant as themselves, tell them about the hereafter. Such is human nature all over the world. For the same reason the family of a Freethinker, in nine cases out of ten, calls in a minister to hold a religious service over the body of a man who for many years before his death ceased to believe in such mummery.

Another phase of modernism is that of Freethinkers' children going to Sunday school with the idea that, though for grown up people it is all foolishness, it is good for (at least will do no harm to) women and children. This is a problem that is often discussed between some Montreal Freethinkers and myself. In all probability many of these children, remembering that they had a

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good, kind father, though a Freethinker, will become Freethinkers themselves in after years. Now, sore experience has taught me that this is a very pernicious method, which causes many heart-burnings in after life. It always entails much waste of energy.

In cases like French Canada, however, where people live happy and contented with their superstition, I do not see why anyone should interfere with them, except when the church tries to use their votes to the injury of other people. Even the foolish prayers which they go through do not worry me in the least. What I object to is cases like the disqualification of Mormons for members of Congress or Senate, when the biographies of such notorious Mormons as Jacob, Abraham, David and Solomon are circulated gratis by the million for the enlightenment of Chinese, Japanese, Hindoos and the savage tribes of Africa, and to have societies professing to be in earnest for social purity with such men as Comstock in New York, and others like him in Montreal, who have for years constituted themselves guardians of public morals, while equally active in circulating a book that has done more to corrupt morals than any other book in history. It is a well-known fact that wherever this book is widely circulated, looseness of morals in sexual relations always follows. Therefore, while very sensible men must admit that there are many excellent precepts and examples in the Bible, taken as a whole I consider it a very bad book.

Semitic superstition has caused many dark spots in the pages of European history since the unfortunate day that that baneful superstition crossed the Mediterranean. At one time there was in some places a conception of a Christian which was meant to be synonymous with a special fine type of character, and men and women who under religious emotions felt strong inclinations to proclaim themselves felt a difficulty in coming forward for fear that they would not afterwards be able to live up to their ideal of what a Christian ought to be. If Christianity was always synonymous with everything that was noble and good in humanity, no sensible person would object to it.

Now, an entirely new problem is springing up. People profess to believe, or to be at least sympathetic with the church, who in their hearts and in private conversation with Freethinkers profess profound disgust at the whole thing. Now, to my mind, this is a very deplorable state of affairs. In this age of superficial culture, when there is at least an outward form of liberty in religious matters, it is really deplorable that such a state of affairs

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should exist. Give me an honest orthodox bigot every time before a double-faced hypocrite.

There is only a short step between Goldwin Smith, Huxley and Matthew Arnold and the so-called new theology of Mr. Campbell of the City Temple, London, England. Mr. Bernard Shaw, the well known agnostic socialist, accepts the kind of Christ discovered by Mr. Campbell. But is it really possible at this time to define a genuine Christ from the confusing mass of contradictions that have accumulated around his name during the last nineteen hundred years? No, it is absolutely impossible to do so. Therefore, it is much more logical to drop the name Christian altogether, and accept the ideas that well-meaning and philanthropic people find in the teachings of Jesus and simply adopt Aristotle's philosophy, which is very much in harmony with the historical Golden Rule attributed to Jesus. * The greatest good is happiness, and is only to be realized by an active, virtuous life; and the man who always tries to treat others as he would like others to treat himself will seldom go very far wrong.

If the Hebrews under the leadership of Moses, Joshua and David had treated the people they came in contact with as they would like to be treated, they would not have sown such a harvest of trouble for the people, whom they misguided ever since their departure from the scenes of their outrageous robberies.

With all due respect to Goldwin Smith, Huxley and Arnold, I say it is really not miracles and dogmas that matter at all, but the bad example of the Hebrew patriarchs. If the Old Testament was even good fiction, it might still be useful for ethical purposes like Æsop's fables, but judged by the ordinary rules of criticism, it is very bad, immoral fiction. What would our modern Comstocks say about a novel in which the hero marries his own sister, seduces the cook, offers his wife for immoral purposes in his wanderings, and sends one of his mistresses adrift in the wilderness with his own son with only a bottle of water, and then starts to the top of a mountain to sacrifice his other son, as Abraham did? Is it any wonder that such a man had to leave his home in Ur of the Chaldeans? It is much to the credit of the Chaldeans that they did not want such a man for a neighbor.

Montreal, Can., July, 1909.

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* The Golden Rule was promulgated long before the advent of Christianity. Confucius, the ancient Chinese moral philosopher, said, "Do not unto others that which you would not have them do unto you." A negative form agreeing more nearly with the Bible Decalogue than the positive form set out in the New Testament as the words of Jesus.—Ed.

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Written for The Humanitarian Review

THE NEED OF AN IDEAL.

BY E. E. KEELER, M. D.
(Editor "Good Health Clinic," Syracuse, N. Y.)

(Continued from July number.)

THE liberal thinker is just as liable to become "hide-bound" as any worshiper in chapel or cathedral. To be "liberal" implies that one has adopted perfect freedom as his ideal. How many Humanitarians have really done this? When you cut loose from religious superstitions, did you think that was enough to make you free?

In my correspondence with the members of the International Health League, I find those, of course, who have the old idea that disease is something "sent" by an angry God as a punishment, or possibly, as a sort of moral discipline; and some holding the view, that I heard once expressed by a teacher in a theological college, that disease is the direct work of a personal devil. There are many people today in the same class of the writers in ancient times, who held that when a man was sick the devil was working in him and must be cast out; and of course it is still a stock phrase that "the Lord has seen fit to afflict." I find people who go about for years telling their friends how everything they eat disagrees with them, and if I suggest that this is unnecessary, that they can soon cure themselves by making certain simple changes in their methods of life, they tell me, with a long face and awed tone, that they are sure their stomachs can never be helped; it is their "thorn"—the special affliction which Providence has seen fit to bestow upon them, and they hug that thorn and take pride in their groans.

Of course the readers of The Humanitarian Review have graduated from this class. They no longer suppose that gods or devils go about giving people the stomach-ache. But how many have created for themselves an ideal of perfect health? How many understand that sickness comes because one has violated a law of health? The organs of the body are capable of doing their separate work for at least one hundred years. Under natural conditions disease should be as unusual as accidents.

You believe in reason as opposed to superstition in ethical matters; then why not apply it to the care of your body? There is a reason for

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everything; a cause for every result. Things do not "happen." You are quite as superstitious in medical matters if you believe that you can violate the laws of health and then run to the doctor or druggist for a "cure" as though you went to the Bible for directions as to how to clothe, bathe and feed your body or ventilate your house. Many Liberal people are still in the medical-almanac stage of doping. They make a great fight for religious liberty and yet bow down daily at the altar of Dope.

If you use your brain in deciding questions of mental and moral life, why not continue so doing in regard to physical affairs? First, construct an ideal of health—superb, bounding, vivifying health; then begin to study the laws of health, and finally obey them. There is nothing mysterious, or ghostly, or supernatural about health. Between the Christian Scientist who prays over his patient with all the senseless jargon of mediævalism and the drug-to-kill doctor who pours down the throats of his victims his latest "sure cure," there is a happy middle ground where stands the truth.

Orthodoxy tells you that you can violate all the ten commandments and then the Lord Jesus Christ will "save" you the very moment you come to him. Orthodox medicine says that you can eat whenever you want to, whatever you want, and as much as you can hold; work when you should sleep, fill your blood with alcoholics, carry around in your body a filthy cesspool, and then some day when disease appears, all you need to do is to call your doctor and in some mysterious manner he will make you well in three shakes of a lamb's tail! That is medical orthodoxy. Many a Liberal has just as much faith in dope as a Roman Catholic has in holy water.

The orthodox way is always the easy way. It saves thinking, studying and doing. It places the responsibility upon another—one supposed to possess some wonderful power. You can live as you please and someone will save you from the results of your own sins. Violate all the laws of the decalogue or of your own body and there is somebody ready to offer a sure cure.

There are millions living and dying in this "good old orthodox way." They are not stupid people; they are of average intelligence; business men upon whom the future of the nation depends, and those usually well-informed upon ordinary subjects, excepting how to keep their own bodies in perfect health. If they do moral wrong, the clergy have a cure ready, and if they believe, they expect salvation. If they violate the laws of right living until they are continually suffering the inevitable result, they go to the medical priest for another "cure-all," which they have been taught to believe, is equally efficacious. Tell this class that it is only by individual effort, careful study and personal effort that either

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moral or physical well-being can be obtained, and you are regarded as one who would rob them of their most valued possessions.

You who read this have gotten out of the kindergarten class of religious superstitions. Are you ready to erect a sane and practical ideal of physical perfection.

(To be continued.)

Written for The Humanitarian Review

WHAT THE UNIVERSITIES ARE TEACHING.

BY J. T. PATCH.

THERE have been appearing in the *Cosmopolitan* magazine articles from Harold Bolce concerning the teachings in our universities upon moral, religious and philosophic questions. These teachings are significant, coming from the great centers of education in all parts of the country, and give an idea of the new light dawning in the form of rational, scientific truths. It is Liberalism on a sure and safe foundation; which, summed up, means, the universe instead of a God is recognized as the standard and authority for *truth*.

The public generally are not aware of the religious reformation now in progress throughout civilized countries. This new phase of religious concept is fast becoming a part of public sentiment without the public being aware of it. The world must come to the realization that morality and religion are finite conceptions, purely and absolutely human in their creations, and are therefore subject to change from age to age.

Right and wrong, good and evil, are human estimations put upon *results* evolved out of the limitless processes of the universe of which he himself is a part. As human wants change or are enlarged, good and evil change correspondingly.

The prevailing idea in university teaching at present is to turn down those old-time dogmas having any connection or relationship with the supernatural; and the God idea is dwelt upon as simply another name for *universal, immutable law*, and that truth is its manifestation. The God idea and revelation are reduced to the most complete radicalism.

The opposition to these teachings of the universities is the same in character that was made to the discoveries and teachings of Galileo, Copernicus, Kepler and others of that era, when certain beliefs were regarded as criminal and men were burned at the stake for holding them.

Education and enlightenment are doing a good work, and myth and miracle must step out. Their reign of bondage and terror must sooner or later end, and religion will remain with scientific truth as its theology.

Payette, Idaho, June 14, 1909.

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Written for The Humanitarian Review

SCHWALM'S COSMOLOGY.

BY SAMUEL BLODGETT.

MR. J. G. SCHWALM has brought forward in The Review for June a "new cosmology" which greatly modifies the one in vogue; others present modifying points in discussing the matter, which goes to show that thinkers are not satisfied with the Newtonian position. For many years I have seen its absurdities and have realized that it could not stand the test of time. I go further than any others I have noticed (except the Koreshan nonsense) and throw away the whole idea of planetary gravitation. Our friend Schwalm is so much of a truth-lover that he desires to have his theory demolished if it is not sound. As I do not accept it, I criticise.

The fundamental thought in the Newtonian hypothesis is, that "All bodies in space attract each other in proportion to mass and square of distance." * I understand our friend to accept the idea, but that he believes he has found a better term to express it. With him it is a push, rather than a pull. I understand the terms gravitation and weight to mean the same with believers in Newton. The apple falls because it has what we call weight, and so far as things partaining to the earth is concerned, weight is in proportion to mass. Whether we say pull or push, the idea is that there is an impulse for all planets and suns to come together.

The proposition contains two assumptions that have never been demonstrated, and both must be verified before we can know we have a good base to reason from. First, it has never been proved that there is such a thing as absolute weight, and second, there is no good evidence that the planets have any inclination to butt together.

The apple is of the earth and in the earth, is one of its solid parts. It fell because of this relation; it sought its own. Had it been anything outside of the earth's atmosphere it might not have been attracted towards the earth in the slightest degree. Within the earth, that is, within its atmosphere, the evidence is that the attraction is per mass, but not that distance has anything to do with it. It has not been shown that the attraction of a stone for the earth is greater at sea level than it is a mile up in the air. So far as we know or have reason to believe, it weighs equally as much high in the air.

Again, if the gravitation theory were correct, when the sun and the moon were on the same side of the earth a stone would weigh less than

* See foot-note (misplaced) at bottom of page 33

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it would when they passed to the other side, and there would be a great difference in the different weights if the attraction of the sun and moon was sufficient to cause the tides. Instead, not the slightest difference has ever been noticed. The relation of the sun and moon to the earth is never thought of in buying or selling any substance of exchange. This one fact ought to be enough to settle it with all people forever, that what we call gravitation between the heavenly bodies is only a baseless dream.

Had an apple fallen from a tree on the opposite side of the earth at the same time Newton saw his apple fall, it would have gone right opposite to Newton's apple, and with equal force, both going directly towards the center of the earth, at which point we have no reason to think there would have been an inclination in any direction. Or in other words, weight or gravity would have been completely nullified.

We have every reason to believe that what we call gravity is not an abstract reality, but only a relative term. It measures relations between earthly things in the earth, and that is all. If the universe had weight or gravity, everything would be falling, and always would have been falling, not towards a common center, for there would be none, but in a "bottomless pit," always in a straight line towards nothing.

The writer starts out with an idea that does not, and never did, appeal to me, that this is a universe of chance. It seems to me that it is a well-ordered arrangement, that can be depended on now, and always could have been depended upon.

The universe is subject to the law of its being; and every person is subject to the law of his being, but these laws are the same, yesterday, today and tomorrow. He concludes, "From the earliest time, when the first particle of condensed matter appeared in the spaces, the space pressure was on all sides of it," and he might have added, "We have every reason to believe this pressure was equal." If equal there was no "least resistance"; therefore they must forever remain separate. No better reason can be given why they should be pushed together than why they should be pulled together. "Space pressure on all sides becomes broken [reason would say cannot become broken], between the bodies." This equal space pressure on all sides does not become unequal when bodies come near together. There is as much pressure of air or water against a substance if only one foot thick as if a mile. This has been demonstrated over and over again and is continually being demonstrated; but to sustain his theory, causes the writer to assume the contrary, and on this false assumption rests his whole theory of world-forming. The grain of sand does not stay in its place because of an external push of the air, because there is air under it which pushes it away with an equal force.

Having demolished his foundation, it does not seem necessary to go further, but I will refer to his imaginary reason for planets turning on their axes. He imagines two bodies in space working their way towards each other without any good reason for doing so "till the spheres of their combined influences meet," and then that they rush together like two angry demons. He says, "Can you imagine any results of the clashing together of these two worlds, going perhaps at the time of the clash at the rate of several thousand miles a minute?" The difficulty with me is, I cannot imagine their coming together with any kind of violence

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when we have every reason to believe the pressure against their meeting would be all the time equal to the pressure the other way. When I am awake my imagination is under better control than that. I have never seen anything analogous in nature to his conjecture as to how planets got their revolution on their axes, even if we admit the unreasonable assumption of clashes between worlds. If it were possible that axial revolutions could be formed in this way, it is certain that the revolutions would not all be in the same direction.

Again, he gives no rational clue to the cause for planetary movements around the sun. Any theory is a failure that does not rationally consider this class of phenomena. It is impossible that the rotary force of the sun should reach out one-thousandth part as far as the planets are distant, and the movement of a rotating object does not tend to swing any substance around itself. If you want an easy illustration turn a grindstone rapidly with water on it. The water flies off, but not with any intention of swinging around the stone. It goes at a tangent, moving from the stone in a straight line which carries it further and further away. His attempted illustration with an eddy in a stream of water does not illustrate. The eddy is not caused by a revolving substance, but by friction against the banks.

I object to his statement that the revolution of the sun is declining. No one has ever shown evidence of it. Some have imagined it, and also many other equally foolish things. Imagination is a human quality whose range is unlimited.

I believe the average reader will see that whatever may be true, this theory of Schwalm's must be false.

Minneapolis, Minn., June, 1909.

Contributed to THE HUMANITARIAN REVIEW.

THOUGHTS.

BY MRS. C. K. SMITH.

WHAT thoughts have you thrown to the world today?
And what seeds have you sown while on your way?
Be sure they will spring up and bless or curse
The sower who meant it for better or worse!

Do the days give comfort as you think them o'er
In having given help to the worthy poor?
In kind encouragement and helpful cheer,—
To some lonely one—a tast of heaven here?

If in the past you have done things you regret,
"Let the dead past bury its dead," and forget
All unpleasant and disagreeable things—
Magnify thoughts that pleasant memory brings.

San Diego, Cal., July, 1909.

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* This is not a correct statement of the Newtonian law. The attraction is "'inversely' to the square of the distance."- Editor.

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Views and Reviews

By The Editor

"Have We a National Religion?"

Answered in "Glittering Generalities" by a Preacher.

This was the title of a sermon by Rev. Charles Edward Locke, at the First M. E. Church of this city on the morning of July 4th. Here are a few extracts from the sermon, as reported in the daily press :

"Religion is necessary to the life of a nation. Religion furnishes to the masses respect for the law; it inspires them with lofty ideals; and safeguards the personal character of the citizen. No nation ever sank into degeneracy while its temples were crowded with worshipers. Reverence, order and obedience, are inculcated by religion and are indispensable qualities of good citizenship.

"What are the indications that we have a national religion? Columbus, as he reached these shores, humbly prostrated himself before Almighty God in prayer. Our Puritan Fathers came to this country seeking 'a faith's pure shrine.' After a perilous voyage of sixty-three days they anchored in the harbor of Cape Cod, but before landing signed a sacred compact, 'for the glory of God and the advancement of the Christian faith.' The Declaration of Independence explicitly speaks of the right to 'worship God.' The Charter of the Northwest Territory recognized the laws of the Christian religion. The convention which framed the Constitution of the United States was opened with prayer. The President of the United States proclaims a day of Thanksgiving and prayer to Almighty God. The officers of the general government are sworn into office with hands upon the Bible. National and State Legislatures appoint chaplains, ordained ministers solemnize marriages. There are laws requiring the keeping of the Sunday in all the States but one. Some of the nation's coin bear the reverent legend, 'In God We Trust.'

"Of course, I have not forgotten that the first amendment to the Constitution of the United States provides that Congress shall make no laws establishing a religion, or prohibiting full exercise thereof. And this is right. We have no religion by legal enactment. The separation of church and state must be wisely maintained. But without a compulsion the sober, sacred thought of this mighty nation has moved steadily toward the character and ideals of Jesus Christ, so that today by the preference and habit of the people, Christianity has been incorporated into our national fabric, and the truths of the Holy Bible rest in divine glow upon our escutcheon.

"Christianity inculcates love of country as a lofty virtue. By so much

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as any man is true to his country he is so far religious ; he cannot be a consistent Christian without loyalty."

¶ The above contains a mixture of truth, error, sophistry and impertinence. In saying that " religion is necessary to the life of a nation," the preacher makes a broad assertion that embraces paganism, Mohammedanism, Roman Catholicism, the Greek Church of Russia, the Buddhism and Brahmanism of the Hindus, no less than Protestant Christianity. The " life of a nation," then, depends, not necessarily upon the religion of Protestant Christianity, but upon *some* religion. " Reverence, order and obedience " have been inculcated by all forms of religion and by many teachers of morality without religion. This argument is like that which is used to support the superstitious notion that the phases of the moon regulate the weather. We have the moon's " changes " and we have the weather; therefore the latter is dependent upon the former !

But the " indications that we have a national religion " pointed out by Dr. Locke, are evidences not that we have a State religion, or even that as a nation we are a unit in our religious beliefs and practices, for his reference to Columbus and Washington brings into his religion of this nation both Roman Catholicism and Deism ; but those indications are of a vague, incoherent, inconsistent theological superstition and perfunctory practice of religious forms still retained as an inheritance from our superstitious and bigoted ancestors. The incorporation of pious expressions in governmental documents, and the employment of chaplains, etc., are of the same nature. These things have existed and the life of the nation has continued ; but there is nothing to show that the life would not have continued and have been even more vigorous and normal if the beliefs in mythical beings and the practices of incantation had been left entirely out of the lives of our people and the proceedings and institutions of our country.

Dr. Locke says, " the truths of the Holy Bible rest in divine glow upon our escutcheon." Indeed ! But the " truths " of the Bible that *are* truths are not exclusively of the Bible—truth is truth wherever found ; and we can just as well say that the errors, superstitions and moral baseness of the Bible also rest in diabolical blackness upon our escutcheon, for we are far from being a civilized and moral people, and the barbarism and immorality that still persists with us is all—yes *all*--sanctioned by the Bible and by it are set before us examples of the basest immorality and crimes as approved by God and practiced by the

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"holy men" who are depicted as the heroes of the "sacred story"!

In a sense "we have a national religion;" and in a sense we have national immorality. With our "religion" we have a most violent passion for mammon; we are a nation of drunkards and gluttons; we have national, State, municipal and institutional "graft;" we have the social evil and the tobacco degradation; we have also hypocrisy and insincerity, cruelty, misanthropy,—all these things as general and persistent as our "religion" and all sanctioned by the Bible and practiced by the especially religious members of the nation.

The life of the nation is dependent upon, not religion in the sense of a theological mythology and perfunctory rites and ceremonies, but *education;* that is, education in the broad sense which means the development of the man physically, intellectually and morally. And what we need is not "a national religion," but national character and integrity.

Presbyterians License a Heretic to Preach.

According to a dispatch dated New York, June 14, to the *Times* of this city, the Presbytery of that State "granted a license to preach to Archibald Black, one of the three Edinborough theological students whose applications were rejected last March because they expressed views radically opposite to the church's tenets. The action of the Presbytery followed the rigid examination of Black by Rev. Dr. Walter Buchanan of the Fourth Avenue Church, who, following the questioning of the student, appealed to the Presbytery to keep Mr. Black from the ministry."

"Do you believe the story of Adam and Eve, as related in the Bible?" Mr. Black was asked. "Not in its literal sense," he replied. "I accept it as a figure." "And do you not believe that they fell from eating the apple?" "No." "Do you believe in the virgin birth of Christ?" "I believe that Christ is divine, but I do not accept the story of the virgin birth," was the student's reply.

Dr. Buchanan next asked him about the resurrection, and the student replied: "I do not believe in the flesh and blood resurrection of Christ."

The other students who faced what practically amounted to heresy trials for refusing to accept foundation stories of the Christian faith, were John E. Steen of Philadelphia, and George A. Fitch of Shanghai, China.

¶ Here was set before an honest student a very great temptation to lie, to be dishonest, to become a life-long hypocrite for the pottage that comes to an orthodox clergyman. The N. Y. Presbytery is to be congratulated upon its advance in liberality, but Mr. Black deserves great honor for his firm adherence to the truth

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as it appears to him regardless of threatened dire consequences of his free speaking. So with Students Steen and Fitch, who, perhaps were even more radical in their utterances than Mr. Black, and so much so that they passed the limit of the Presbytery's liberality, and had to face heresy trials. There was, however, one very paradoxical remark by Mr. Black, which seems to indicate a slight quailing in face of the inquisition. It is that though he did not accept the story of the virgin birth, he believed Christ was divine. The "divinity" of Jesus, or "Christ," must stand or fall upon the validity or falsity of the virgin birth story.

The "Charges" Against Prof. Foster.

Rev. Johnstone Myers, the Chicago Baptist pastor who led the fight against Prof. George B. Foster of the Chicago University on account of his unorthodox writings, is reported in an Associated Press dispatch of June 6th as saying that accusations that Prof. Foster is an atheist and an infidel will be presented, in substance as follows:

(*1.*) Author of the *Function of Religion* in man's struggle for existence, which shows its writer an atheist. (*2.*) Author of *The Finality of the Christian Religion*, which brands its author as an infidel. (*3.*) Expelled from the faculty of the University of Chicago divinity school following the publication of *The Finality of Christian Religion.* (This charge may not be brought, as Prof. Foster denies it.) (*4.*) Excerpts from his latest book tending to show that he is an enemy of Baptist ministry: 'The man of today who can believe in miracles is naive,' 'The so-called Church of Jesus Christ is made up of blubbers.' (*5.*) Views expressed in his books are a violation of the fundamental law of the Baptist Ministers' Union. (*6.*) Admits he is a Unitarian. (*7.*) Acts as pastor of a Unitarian church."

¶ According to these accusations Prof. Foster is at the same time a Unitarian, an infidel, an atheist and an enemy of the Baptist ministry. That the Unitarians are deists, is a fact, and it is therefore impossible that Prof. Foster can be both a Unitarian and an atheist. The fact is that such bigots as Rev. Myers delight to "roll as sweet morsals under their tongues" the epithets "Unitarian," "infidel" and "atheist," in application as stigmas upon any one who dares to repudiate the orthodox dogmas. They seem to think that hurling these intended-to-be offensive and reputation-destroying epithets at their opponents will not only crush them but establish the truth of their own faith; but that sort of argument is fast losing force with the enlightened public, and neither the orthodox nor the heterodox—the Churchman nor the Liberalist should indulge in the base and silly practice.

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President Chicago University Decides in Favor of Foster.

On July 5th the Chicago *Tribune* published the following statement regarding the unsectarian character of the Chicago University and the fact that Prof. Foster cannot be removed from the faculty on account of theological opinions, as coming directly from the University's president, Prof. Harry P. Judson:

"Being asked if Prof. Foster was likely to be dismissed from the university faculty on account of his theological views, I replied as follows: 'I shall never recommend to the trustees of the University of Chicago the removal of any professor on account of his theolcgical opinions. Theological conformity may under some circumstances be desirable in a denominational college. To require such conformity in a university would be intolerable. Moreover, the character of the University of Chicago is broadly non-sectarian. It is a charter requirement that two-thirds of the trustees and the president shall be Baptists, but it is also in the charter that no sectarian test or particular religious profession shall ever be held as a condition precedent to the election of any professor. Obviously the same principles apply to the tenure of any professor. Members of university faculties are of many religious faiths, a minority being Baptists. The trustees and the president are in entire accord regarding this policy of religious freedom as the only one which can be followed by a university worthy of the name. The policy will continue to be that of the University of Chicago.'"

¶ Many people will be greatly surprised to learn from this that the Chicago University after all is not a Baptist university or sectarian in any way, as provided by its charter. "Religious freedom" means Freethought and Liberalism, and so the Rationalists of this country may be assured that they have in this great institution an able ally and a school whose charter makes it possible for the most radical of Rationalistic theological opinions to be discussed and even taught. The leaven is working, and it is only a question of time when this institution will be doing great work for Rationalism and the destruction of the Christian idols.

The President on Religious Tolerance.

An Associated Press dispatch dated Norwich, Conn., July 5, contains the following report of remarks made in an address in that place by President Taft, the occasion being a celebration of the 250th anniversary of the founding of that historic town:

"The President, speaking of church influence in the founding of Norwich, expressed his views on religious liberty. He pleaded that every man should be allowed to worship God in his own way. The President declared, amid laughter, that the American forefathers came to this country ostensibly to escape religious intolerance, but, as a matter of fact, in order that they might follow out their own religious ideas in their

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own way and with a large degree of intolerance toward any other form of belief. 'We have passed beyond that now,' said the President, 'and are coming more and more to realize the right of the individual to worship God as he may choose.'"

¶ The "right to worship God" in one's own way may be "religious tolerance," but *religious liberty* allows everyone to not only worship God or any of the gods each in his own way or *not at all.* Does the President believe in allowing every man to refrain from worshipping God in *any* way, if he believes such worship useless and harmful to the worshiper? A vast majority of the American people do not worship God in "their own" or any other way; and it sounds very ludicrous to hear the small minority crying out "let us tolerate" those who worship in any way they choose, but in practice do (and are compelled) to "tolerate" the great majority in their conduct of non-worship. It is the non-worshipers who are tolerant of the worshipers.

Foster's Opponent, Not Foster, to Go Out.

On July 7th a newspaper dispatch from Chicago gave the following news of the situation at the Chicago University:

Rev. Johnston Myers, pastor of the Immanuel Baptist Church, will pay for his attack on members of the University of Chicago's faculty by retirement from the trusteeship of the divinity department of the university. According to Dean Albion W. Small, acting president of the university during the absence of President Harry Pratt Judson, Dr. Myers' term as trustee will expire within the present year and he will be quietly retired. This was decided upon as the best policy. The university officials, he said, did not wish to embarass Dr. Myers by calling a special meeting of the trustees to vote him out.

"Dr. Myers' conduct and utterances have been most lamentable," said Dean Small. "We hardly know what to think of him. His criticism of the university was unkind, uncalled for and has been shown not to have a basis of fact. The university is not harsh in its policy. Everything is done quietly and conservatively. Dr. Myers, in all probability, will be retired from the trusteeship of the divinity shool when his present term expires."

Dr. Myers aroused a storm of indignation by declaring that atheism and immorality were taught in the Midway school. He said that faculty members were lax in their morals, and that there was no co-operation between them and the students.

¶ If this plan is carried out, the advanced thinkers of the university faculty, especially of the divinity school, will be freer than ever to express their honest opinions and to discuss unreservedly theological and biblical dogmas. The "lid will be off." Exit Myers. Long live Foster!

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The Editor's Exchange Table

Pertinent Extracts from Current Publications

A Critic of Critics Criticised.

The *Timaru Post*, of a recent date, contained a half-column report of an address by a Mr. Neil, on "Biblical Criticism." Mr. Neil's qualifications for dealing with such a subject appear to be a lamentable lack of knowledge and the possession of unlimited assurance; this at any rate is the conclusion forced upon us after reading the report of his address. Mr. Neil divided biblical critics into two classes, a lower and a higher, in the former of which he placed such men as Voltaire, Paine, Bradlaugh and Blatchford, assuring his audience that their hostility to the Bible "arose from their ignorance of its plain purpose and divinity." These were "open enemies of the Bible, condemning its miracles, morals and teaching." This short and easy method of disposing of these "lower class" critics has its decided anvantages; it obviates any necessity for reference to their writings, and effectually silences them without giving the slightest intimation of what they have said. He informed his hearers that the higher critics founded their sceptism on the "supposed bad and doubtful chronology of the Bible." Also, "they denied the authorship of the Pentateuch, affirming that Moses was not, and could not be, the writer, as it was impossible for him to write the account of his own death," and this "foolish objection" he proceeded to demolish by asserting that Moses, no doubt, had his private secretaries, who filled in the account of his death after its occurrence. Thus were the higher class critics disposed of, and all of them, from Renan and Bauer, to Wellhausen, Harnack and Schmiedel, to say nothing of the numerous contributors to the *Encyclopaedia Biblica*, may well hide their diminished heads, confused, confounded, and confuted by this latest exposition of their foolishness!—*The Examiner*, Christchurch, N. Z.

"True Followers of Christ" in Danger of Arrest.

Hutchinson, Kan., June 22.—Assistant County Attorney A. T. Foote today announced that he had secured sufficient evidence to justify warrants for the arrest of several of the leaders ef the "True Followers of Christ" religion on the charge of cruelty to children.

The case of nine-year-old Jimmie Covington, who was bitten by a rattlesnake when it was passed around during services, will be cited in the action. Mr. Foote said today, as the charge is a misdemeanor all the participants can be prosecuted.

The "True Followers of Christ" take the Bible as their religious guide. The following passages form the basic portion of the religion: Gospel of St. Luke, chapter xix, verse 17: "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak

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with new tongues." Verse 18. "They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The Acts of the Apostles, chapter xxviii, verse 3: "And when Paul had gathered up a bundle of sticks and laid them on a fire, there came a viper out of the heat and fastened on his hand." Verse 4: "And when the barbarians saw the venomous beast hang on his hand, they said unto themselves: "No doubt this man is a murderer, who, though he has escaped the sea, yet vengeance suffereth not to live." Verse 5: "And he shook off the beast into the fire and felt no harm." Verse 6: "Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they looked a great while, and saw no harm come to him, they changed their minds, and said he was a god." Verse 8: "And it came to pass that the father of Publicus lay sick of a fever and a bloody flux; to which Paul entered in, and prayed and laid hands on him, and healed him."

The serpent is regarded as a symbol of the religion.—*L. A. Times.*

A Tremendously Rich Oligarchy.

A newspaper dispatch of June 20th, says that "during the session of the Grand Council of the Pan-Presbyterian Alliance, at the Fifth Avenue Presbyterian Church, the Rev. A. F. Forrest of Glasgow made the statement that the Salvation Army was losing its mission of saving souls. Mr. Forrest read a paper entitled 'The Downtown Church,' in which he described the tendency of the churches in the business district of the larger cities to move into the residential sections for the lack of large congregations, and incidentally said that 'large audiences are not necessarily a sign of vigorous life of a church, and the efforts to attract them by various means often lead away from the real aim of the gospel. We see this best in the Salvation Army, which, through the expansion to economic fields, has lost its mission of saving souls."

"Judge Forbes of St, John, N. B., agreed with Mr. Forrest, and said: 'The Salvation Army is simply a tremendously rich oligarchy.'"

His "Shell" is very "Hard."

An Associated Press dispatch of June 18 says: As the result of criticism on the part he played in the unsuccessful fight to oust Prof. George Burnham Foster of the University of Chicago from the Baptist ministry because of the teachings of Prof. Foster's book, "The Function of Religion in Man's Struggle for Existence," Rev. Johnstone Myers, pastor of the Immanuel Church of this city, resigned today as president and superintendent of the Baptist executive council. In offering his resignation, Dr. Myers said: 'I am unwilling to be longer identified in my present capacity with a body of Baptists that commends the theology of a Unitarian. I inform you now that my fight in that direction is not ended, but since my leadership is odious, will withdraw it. If you want a jellyfish for a leader you can go and get one.' The resignation was accepted."

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A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 1.] AUGUST, 1909. [Whole No. 80

EDITORIAL DEPARTMENT.

A NEW BEGINNING.

¶ The Humanitarian Review for this month of August begins a new volume—Volume VIII. Owing to making an enlargement of the pages last August a new volume was then entered upon though Volume VI. had not been completed, and now the volume numbers do not run even with the calendar year, as they did previous to that time. The magazine will not begin its eighth year until January, 1910; but subscriptions are not affected in any way by this change, and all yearly subscribers will get twelve numbers for one dollar whatever the date of their beginning.

Just one year of the enlarged Review has been published, and the experiment has proved encouraging enough to induce the publisher to enter with this number upon a continuation for another year of the experiment, with the hope that a continuous publication of the enlarged and improved magazine will give such assurance of its stability and merits as will win the confidence and the patronage of Liberal thinkers wherever it may be seen. To help make this new year's experiment a success still more decisive than that of last year, the co-operation of the friends of The Review is essential. Not that donations are so-

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licited, or a "sustaining fund" asked for, but that those friends exert themselves to help extend the magazine's circulation. This requires only a few words of commendation as occasion arises, by word or letter, to those such friends think would be likely to want the magazine if they only knew how desirable it is. To aid in this campaign, a few sample copies should be secured from month to month to hand out along with your recommendation. For this purpose they will be supplied at half price—5 cents each—with postage extra at the rate of 2 cents for one copy, or 1½ cents each for four or more copies in one package. Remember that this work is not for the benefit of The Review as a mere money-maker for its publisher, but as an effective agency for the enlightenment of men and the advancement of humanity.

SCIENCE AND RELIGION.

¶ There are some most remarkable contributions and apparently incongruous notions being daily expressed through the newspapers, and in books, and by preachers and professors in colleges and universities, in regard to the harmony or inharmony of science with so-called revealed religion, or rather, biblical theology. On the one hand we read or hear that science is "sure of nothing, and no more to be relied upon than religious faith;" and on the other hand, and this, too, from believers in "faith," we read or hear that science has made wonderful advances and discoveries and that even evolution is a true scientific explanation of the origin and development of the living world and even of the entire cosmos, but that this does not at all conflict with "revelation" as to the creation of the world, but has corrected our interpretation of that revelation, so that we now see that the account in Genesis, "when rightly understood," agrees exactly with modern science and the theory of evolution!

One class of Christian apologists denounce the scientists as teachers of atheism and even immorality, and "enemies of God and the church," and would if they could exclude such teachers from the privilege of teaching science in the chairs of the educational institutions and through the printing press. Others accept

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the teachings of the scientists, but construe the principles of science to agree with their theological creeds, or construe the "revealed" dogmas to agree with the principles of science. Speaking broadly, those who reject science are the *uncriticals*, who superstitiously fear to test the biblical revelation by reason; those who accept science, either modified to agree with their theological prejudices, or as it is presented by unprejudiced investigators and use it to modify their interpretation of "revelation," are the "higher critics." This name, "higher" critics, is eminently appropriate, for their method of interpreting the Bible teachings and stories has been assigned by common usage that name, and then there is, or is to be, a *highest* criticism.

The higher critics have been and are doing good pioneer work in the way of introducing the prejudiced multitudes to the acquaintance with right methods of investigation and of stimulating them to exertion in personally inquiring into teachings they have hitherto accepted as true on the mere say-so of professional theologians who in reality knew no more about what they taught than the ancient barbaric authors of the scriptures they superstitiously venerate as sacred and not to be doubted or questioned. But this higher criticism falls short of a truly scientific interpretation of biblical stories, because it makes the fundamental mistake of accepting those stories as either literal history or as allegories based on historic events. Whereas, I am convinced, even the writers of those stories themselves did not so consider their stories. There is a psychological element in this question that is for the most part overlooked by both the lower and the higher critics. It is that of the extremely imaginative nature of the Oriental mind—its extravagently poetical nature—and the early idea that literature was not a record of facts but an *art* representing ideals and poetic fancies and a means of promulgating, not so much the truth as certain subjective mental pictures, as a sort of intoxicating nectar, just as today millions of people enjoy the imaginary pictures of our modern light literature, our quasi-poetry and clap-trap fiction.

The true groundwork for a highest criticism of the biblical stories takes this psychological peculiarity of the Oriental mind at

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its full value, and clearly sees that the "sacred literature" is but a poetic representation, not of human history, but of the natural procession of the events of time as marked by night and day, the seasons of the year, the year itself, the phases of the moon, the movements and apparent movements of the heavenly bodies, the overflow of the Nile, the Tigris and the Euphrates rivers, the germination, growth, fruiting, death, decay and "resurrection" of vegetation, and the similar course of events in the life of animals and man.

To this fundamental principle of oriental literary art, must be added that of *animism*—the notion that all events in nature, all movements of material things, organic or inorganic, result from an indwelling "spirit" possessed of an indetermined "will." This gives the foundation for the practice of myth-creation: the personification of the objects and events of nature, which is the essential character of the Bible's thought-to-be historical records, as well as the miracles and rites, ceremonies and even the origin of the *forms* of its ethical propositions.

But it is surprising to one who relies upon his common sense to see the utter chaos of opinion in regard to science as held and expressed by theologians and those who are anxious to curry favor with the "madding crowd" of the unenlightened and prejudiced vast majority. One of the most ludicrous and amusing instances of this sort of truckling is to be found in the articles of a certain editorial writer on the Los Angeles *Times* and its weekly magazine section. That writer (or those writers) kick at science a la "Maude," just to be with the mob, and fondle the pope, the "holy fathers," the preachers of the Protestant churches and even the Salvation Army—in short, like Paul, he becomes "all things to all men" as a matter of expediency. As I said, this would be "funny" if it were not so seriously evil in its results. And this case is not at all exceptional. The newspapers, the pulpits and the lecture platforms everywhere are prostituted in the same way, and will continue to be so as long as public opinion upholds such conduct and obsequiously accepts unquestioningly such hypocritical teaching as genuine. Hence the need of the Freethought propaganda.

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THE POPE AS ANTICHRIST.

¶ The unctuously religious editorial writer on the Los Angeles *Times'* staff recently sugared the pope in fine shape. I will pass as unworthy of notice all he said in praise of Pius X, except the matter of "beating" a man with his fists. The *Times* man said:

> "We have his own statement, telegraphed a few days ago from Rome to *The Times*, that he once gave a man a good beating for swearing in his presence. If some athletic followers of His Holiness would emulate his example there would be less profanity on downtown street corners at night."

This occurrence took place, presumably, before the priest became pope; nevertheless, it is also presumable that he still maintains the same combative spirit; for the *Times* man says:

> "When three thieves were caught red-handed, with complete sets of burglars' tools in their possession in the Vatican gardens, the Pontiff, to their intense surprise and that of the inmates of the Apostolic Palace, at once gave instructions for them to be handed over to the Italian police, to be dealt with according to the laws of the state."

This last may be all right as between man and man, but was either act justifiable in the light of the New Testament record of the teaching and example of the reputed founder of the Catholic church? How about "returning good for evil," "if a man robs you of your coat, give him your cloak also," etc.? How about the reproof administered to Peter when he drew his sword and cut off the ear of the servant of the high priest? And, note well, is not Pius X the present earthly representative of both Peter and Jesus? Supposing that Jesus had been bodily present when the priest-to-be-pope "gave a man a good beating for swearing in his presence," is it not reasonable to suppose that he would have reproved the priest as he did Peter for a similar act? Therefore, if Pope Pius in practice is against the teaching and example of "Christ," he is most assuredly "antichrist."

Without in the least approving of "profanity" or "swearing" in the presenee of others, I will ask the *Times* man if he really believes it would be good, moral and lawful conduct for "some athletic followers of 'his holiness' to emulate his example" on the streets of Los Angeles? This is a fine example of a defender of "law and order" encouraging the followers of the pope —the Roman Catholic laymen, he means, perhaps—to beat men,

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after the manner of the prizefighter, for "swearing in their presence." Profanity or swearing in the presence of others is at least not good manners, but an assault with the fists is rowdyism, and law-breaking and disorder.

Whether one believes Jesus to have been a Christ, or even a man, or not, taking the record as it stands he is bound to place Pope Pius X as against his precepts and example—as antichrist.

PROGRESS OF THE PROFESSORS.

¶ Harold Bolce has written a series of articles for the *Cosmopolitan Magazine* showing how the learned professors in some of our universities have openly repudiated "the old kind religion,"—the chief orthodox dogmas. The article in the August number is especially of interest to Liberals as showing very plainly just the position these men occupy and how far they are from being orthodox Christians or radical Freethinkers.

Mr. Bolce says that "conspicuous in the college teaching has been the assault upon the ten commandments, the church, the Bible, and the popular conception of God. Of the college professors who take this ground, many say that the dogmas and interpretations of the church not only should be disbelieved and repudiated, but should be denounced as harmful to mankind. They assert that the last slavery from which man must be freed is the slavery to sacred myth, for the doctrines and traditions that deal with fear have been the instruments that have tortured the spirit of man and kept him from his true development. The *church*, the colleges say, *has set up a celestial czar*, a conception which has been an injury to man, because it has given him a sense of weakness, inferiority and fear. And fear has been the deadening element in the whole history of man's faiths and wars. The colleges say that the church, through its fear of new truth, has at all times been an obstacle to progress."

This is exactly what Freethinkers have been saying for years. Yet, these college men are not professed Freethinkers, but call themselves Christians--using the name Christian as a term denoting one who accepts the Bible as "inspired" in a certain way, as, for instance we often speak of a poet or an eloquent speaker as being "inspired;" and they accept the teachings attributed in

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the Gospels to Jesus, as a system of practical ethics that constitutes about all of any religion that is worthy of the name. In this these professors are not to be classed as Freethinkers—rather as "Liberal Christians."

Speaking more definitey, Mr. Bolce continues by saying that "Prof. Borden P. Bowne, of Boston University, Prof. Frank Sargent Hoffman, of Union College, and scores of others, say that the church is the last to come into the possession of truth; that it often lags behind even in the matter of the progressive conscience of the time; that it has had to recede from its position in every field of science; and that it is still receding and must continue to make way for the progress of truth in spiritual matters. For many professors assert that the church is still engaged in the effort to strangle thought."

As to the opposition of the bibliolaters to modern science, Mr. Bolce says that in the Boston University it is taught that "Bible texts have been arrayed against astronomy, geology, political economy, philosophy, geography, religious toleration, anti-slavery, mercy to decrepit old women called witches, anatomy, medicine, vaccination, anesthetics, fanning-mills, lightning-rods, life-insurance, women speaking in church and going to the general conference."

"The professors believe that civilization is under the domination of many false doctrines, and that the fact that these are held sacred is no reason why they should be preserved."

Mr. Bolce says the colleges claim that they "criticise the God of the Christians' conception because such a God is not big enough for the demands of this enlightened century. The teaching of Christianity that the soul of man is dependent upon a spiritual overlord—one terrible in anger, though moved at times to compassion—is to them a doctrine at variance with the enlightened thought of the twentieth century." And Mr. Bolce says that "in so teaching the professors are not conscious of irreverence."

The writer touches a tender spot when he calls attention to the fact that "the old indictment, drawn up by irreverent critics against the church, is repeated with a new force and a new meaning. It is pointed out that it was religious Jerusalem, not pagan Rome, that clamored for the crucifixion. Motley and Draper, and other historians, have been cited in support of the teaching that the church in many ages murdered more people than it saved. And these victims were burned alive, strangled or beheaded, not for crimes committed, but in some cases for reading the Scriptures, or looking askance at a graven image, or smiling

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at an idolatrous procession as it passed." He says that Professor Bowne "teaches that the deepest source of religious error has been the false naturalism and the false supernaturalism which have led to looking for God only in manifestations outside of the order of natural law."

"The professors believe that the mightiest movement the world has witnessed is now under way. It is taught in the universities that we have been repeating for nearly two thousand years that God is a spirit, and they that worship him must worship him in spirit and in truth, but that, nevertheless, it would not be hard to find multitudes of people and many denominations who regard God as a stickler for etiquette, so that some external rite or ceremony is a necessary condition for salvation, and that only certain persons can perform the rite or ceremony."

Mr. Bolce further says that "as the professors teach that what progress the world has made has resulted from preliminary repudiation of crude or spurious ideas and institutions, they do not hesitate to demolish, if they can, all that they consider to be in the way of the new gospel of humanity." He quotes Prof. Edward A. Ross, of the University of Wisconsin, as saying that "moral incentives should be anchored to lasting granite, such as human nature or the immutable conditions of association, not to masses of dogma which the first thaw-wind of doubt will melt."

Mr. Bolce quotes Dr. Jacob Gould Schurman, president of Cornell University, as saying that "dogma has conjured up the avenger, doubt. Astronomy has set the earth spinning, dislocated heaven and hell, and whirled man from the center of the spatial universe. Biology and geology have revolutionized our views of the origin of our race and of the cosmos. History and criticism have made the Bible a new book—or rather, a new collection of books, written, for the most part, we know not by what authors or at what dates, and put together as a Bible we know not on what principle. All the old landmarks, Moses, Solomon, Job, are gone, and a restless sea of criticism threatens to engulf religion with the records it adored. This is the so-called warfare of science and religion. For him who has eyes to see, the religion of dogma lies exhausted on the field!"

That is strong language, and it expresses the sentiments of the most radical of the Freethinkers, but it is true, every word of it, and well said.

Mr. Bolce continues: "It is set forth that 'the creation, a sinless Adam in paradise, the fall, the confusion of tongues, and the rest may remain passing good folk-lore,' but that they never hap-

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pened in the course of history. Prof. Wenley says that the Bible chronology has no basis in fact, and that the Christian glamour that surrounds ancient Israel 'amounts to a freak of late fancy playing upon legends relative to a mythical past.'" And Bolce says that "the university teaching is that 'the enforcement of orthodox professions, church-going, Sunday observance, the mealy mouth, and the sanctimonious air' are the product of prejudice."

The *Cosmopolitan Magazine*, by publishing Mr. Bolce's series of articles, has proved itself to be one of the most independent and fearless of our great magazines. Liberal readers should keep this in mind, and that when they want the real thoughts of honest thinkers, such a magazine is the kind to purchase and read.

"AS ITHERS SEE US."

¶ A special correspondent of the Los Angeles *Times* writing from London, June 30th, quotes some "tonic bitter" things which the *Saturday Review* recently said about the Americans. The occasion was a review of the new book of Mrs. Humphry Ward, *Marriage a la Mode*, and in speaking of Daphne, the American heroine of the story, the reviewer said:

"Daphne is simply insufferable, conceited, pedantic, insolent, lecturing everybody. The book may shock those who make the mistake of regarding the Americans as a civilized people. Despite their furious energy and their genius for mechanical invention, the Americans are no more civilized than the Japanese. The men are cruel and dishonest in business, and the women are hard, immeasurably conceited, and impatient of the duties of domesticity—we write of types, of course. The men are much to blame for their Feminists, and they have spoiled their women by indulgence. Until the United States adopts a decent and uniform law of divorce we shall persist in regarding the Americans as semi-civilized and as setting a very bad example to the rest of the world."

But this is only the pot calling the kettle black. I'm not inclined to dispute John Bull's word that the Americans are not a civilized people as compared with a lofty ideal; but, John, I ask, how is it with your own people? Taking the "Lunnon" type as the standard, of course we American's are not to be compared!

And why, if we are only semi-civilized and the rest of the world, especially Great Britain are *civilized*—why should the "bad example" we "are setting" be of any consequence? Civilized people ought to be wise enough and prudent enough not to follow the examples of uncivilized people! However, your titled sports seem to admire the money our American girls represent!

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Another Educator Too Liberal.

An exclusive dispatch to the *Times* dated Salem, Mass, June 18, says:

"Because his opinions on religious subjects are too 'modern' to suit the board of trustees of Willamette University, Dr. Edwin Tausch, professor of philosophy of that institution, has been dropped from the faculty. The recommendation that Dr. Tausch be dismissed was made by President Holman, and is said to have originated with theological students who thought that the teacher put too liberal an interpretation on the Bible. Willamette is the Methodist institution of the State. Among many of the students a strong protest was made against the action of the trustees, Dr. Tausch being among the most popular of the instructors. He came here from Ohio University, is the author of several text-books and has been highly complimented by the psychologist, Prof. James."

BOOK REVIEWS AND NOTICES.

Mental Medicine: Some Practical Suggestions from a Spiritual Standpoint. Five Conferences with Students at the Johns Hopkins Medical School, by Oliver Huckel, S. T. D., with an Introduction by Lewellys F. Barker, M. D., Professor of Medicine in the Johns Hopkins University. Thomas Y. Crowell & Co., New York, publishers. 252 pages, 12 mo., cloth, $1.00 net; postage 10 cents.

The author of this book is a preacher—pastor of a Congregational church. Christian Science and the miscellaneous "faith cures" have awakened even the orthodox preachers, because their success in winning popular favor and drawing away from the orthodox fold such large numbers of its members has come to them as a menace which threatens disaster. Denunciation for awhile was tried, but without appreciable effect. Of late, a new tack has been taken, and competition has been set up. The "Immanuel Movement" and several other Christian Science imitations have sprung up, in the hope that a little of the fad at home will keep the sheep from straying and perhaps coax in a number of new ones. In the case of the present effort, as set out in this book, we have another of the kind which says, "I am it;" "Christian Science," the "Immanuel Movement," hypnotism, suggestion, etc., are crude and "largely made up of error." "*We* reject the extravagancies and inconsistencies of Christian Science, but recognize cordially those elements of it which are worth while," and rejecting the "objectionable clinics and hypnotic treatments of the Immanuel Movement, emphasize those of its teachings which are wisest and best"--of course!

The contents of the book embrace the following as division headings, succeeding the author's "Foreword" and the Doctor's Introduction: Mental and Spiritual factors in the problem of Health: 1, The new out-

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look for health; 2, The unique powers of mind; 3, Spiritual mastery of the body. The Therapeutic value of Faith: 1, Faith as a vital force; 2, Healing value of prayer. Possibilities in the control of Subconsciousness: 1, Glimpses of the subconscious self; 2, Training of the hidden energies. Some elements in Morbid Moods: 1, Casting out of fear; 2, Control of the imagination; 3, Cause and cure of the worry-habit. The Higher Factors in the re-education of the Nerves: 1, The gospel of relaxation; 2, Work as a factor in health; 3, Inspiration of the mental outlook. Best books for further reading—on the general subject, and on the medical and psychological aspects.

Apropos of what I have said above regarding the uneasiness of the churches on account of the encroachments of the outside healing movements, I quote this from the author's preface, page 14: "Some needed notes of warning are being sounded in these days against the interest of ministers in psychotherapy, and some admirable discriminations are being emphasized; yet I feel that many of us are unnecessarily alarmed at the emergence of the new epoch in the church, and I feel confident that some of their thinking have not done justice to the new point of view underlying the present movement."

The author, however, makes a rather misleading statement on page 15 when he says "it is a significant sign of the times that a minister should be invited by the students to deliver the course of addresses given in this volume." The fact is that the invitation originated with the Y. M. C. A. of the Medical School, and there is nothing significant about it more than helping to show that the church by means of its entering wedge, the Y. M. C. A., is intruding itself into every institution in our land, including the government itself.

The spirit of the work is largely that of what is called New Thought, and while it contains some very wise and good sentiments, it also offers some most deplorable errors. For instance, the author, page 44, in treating of what he calls "the spiritual mastery of the body," says: "How we love to see the dominance of mind in the world! How we love an invincible and dauntless spirit! How we admire even that pagan but courageous cry of the poet Henley:

'I am the master of my fate;
I am the captain of my soul!'"

Now, in my opinion, it would be hard to express a greater error in so few words as those of the first line of this quotation; and hard to express a more vague and self-contradictory notion in seven words than is done in the second line. If man were really "master of his fate," he would never be sick, never meet with accidents, never die. If "I" am the captain of my "soul," who or what is "I" and who or what is the "soul"? The soul or spirit is said by the spiritists to be "the man," and the church teaches essentially the same idea. If so, then "I," the *ego*, being "the captain of the soul" is superior to and dominates it! And throughout this work, as in all New Thought literature, the ego, the mind, the soul and the spirit are tumbled together in hopless confusion, and treated of, now as one and the same thing, then as a whole family of distinct entities! But the book is worth reading by those who can see and discard its errors and inconsistencies.

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The Garden Yard: a Handbook of Intense Farming. By Bolton Hall; with an Introduction by N. O. Nelson and revised by Herbert W. Collingwood and Samuel Fraser. David McKay, publisher, 610 S. Washington Square, Philadelphia, Pa. 321 pages, cloth binding; illustrations. Price $1.00

The central idea of this work, like that of Mr. Hall's other books, *Three Acres and Liberty, A Little Land and a Living*, etc., is that it is essential to the welfare of communities and of the race that "the first step is to get the people back to the land," and that "it is necessary that they should know what to do with the land and how to do it." In this volume is "to show the professional man or the mechanical or clerical commuter, how to utilize such limited roods as he has, to educate himself to gardening and at the same time to derive support from his yard." The preface opens with the remark that "an intensive farm is only an enlarged garden patch." And so the reader will find "intensive farming" to be the chief principle of successful cultivation of a small plot of ground, as set out in this book. The author says he wants to "help the man or woman who has to do the cultivation at odd times, and who finds it hard to get the time for the work;" and he says "you have here the plain, simple, practical facts without scientific terms—just the ordinary garden talk. And the author makes a generous offer to those who have read this book without clearly understanding its directions, for he ends his preface with this remark:

> If you don't understand the directions, that is my fault: I should be able to make it clear to everyone. So just write me (a pencil and a postal card will do) and I will tell you what you want to know, if I know it myself or can find out," and then gives his name and postoffic address.

The editor of The Review, who writes this notice of *The Garden Yard*, is a back-yard gardener himself. He has all along farmed the back yard of his cottage and printing office, in Los Angeles, as an agreeable and profitable avocation in connection with his vocations of editor, publisher and printer. In every week of the entire year may be seen things growing in his garden under his own care and labor of his own hands. And with this experience he feels competent to endorse and recommend *The Garden Yard* by Bolton Hall.

The Soul of the World; by Estella Bachman. Equitist Publishing House, Station A, Pasadena, Cal. 370 pages, cloth, $1.00, postpaid.

This is a work of fiction "with a moral." The author, "Estella Bachman" Brokaw, is a resident of Pasadena and is a quite voluminous writer along reformatory and occult lines. I believe she accepts Professor Isaac Newton Vail's theory of the formation of geologic strata by the fall of "rings," as of Saturn, condensed from a planetary "canopy" of gaseous matter. Indeed, some time ago, she contributed two or three articles to The Review in elucidation of these theories. In the present work,

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the publishers announce that "we find a mother's deepest solicitude for her loved ones put into an effort to show how a balanced land tenure can be easily and quickly secured, and poverty, crime, and suffering thereby done away with, so that not only her own children, but all others, may have the opportunity to come to maturity in the harmonious environment of nature's making. The story form enables people with different views to discuss them and thus make many points clear. The author's three children furnished many of her inspiring touches. The book is practically a historical novel. Real people are behind all the principal characters. The opinions and convictions expressed on sociology and pyschology are mostly those of living people, so woven into the story as to make it interesting to even the casual reader."

This statement gives a good clue to the purpose and nature of the book, which is not at all afforded by the headings of the chapters. The disciples of Henry George will be interested in and pleased with the story, but the general reader, I think, will tire of its prolixity and bizarre theories. This I mean as no reflection upon Mrs. Brokaw's sincerity and well-meaning, but as faults of her rhetoric and her hobby. To obtain the book, address the publishers, enclosing $1.00.

Teachings of Jesus Not Adapted to Modern Civilization, with the true character of Mary Magdalene, by G. W. Brown, M. D., is the title of an interesting booklet of 48 pages, which I have had on sale heretofore, and I have now just received a new supply of it and hope readers of The Review will not overlook this excellent work when sending their orders to this office for the magazine or books. The price is only 15 cents postpaid.

NOTES AND BRIEF COMMENTS.

¶ The September Review will contain some very valuable articles, and will be a good one to give to your friends as samples; for I expect each succeeding number to be fully as good and hope to make many or all of them even better.

¶ The 11th of August being the anniversary of the birth of America's great Agnostic orator, Col. Robert G. Ingersoll, a portrait of him and a selection from one of the finest of his matchless prose-poems are used to make an appropriate frontispiece for this month's Review.

¶ Dr. R. P. Talley, in sending in his subscription for The Review and an order for a copy of *A Future Life?* included a list of addresses to which I am to send sample copies—for all of which he has my thanks. He remarked incidentally, in his letter that "the articles in the *Cosmopolitan* by Harold Bolce are creating 'much stir' in this part of the so-called moral vineyard."

¶ The Buckeye Secular Union, the most active and successful of all the larger Freethought organizations, is to hold its annual convention this year at Schenck's Assembly Rooms, Columbus, O., beginning on the 11th of September. A cordial invitation is extended by the official representatives of the association to all Freethinkers, in or out of the State of Ohio, to attend this convention, and ask those who propose to do so to

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immediately write to the secretary, Lou Lawrence, Barnesville, O., or the president, Geo. O. Roberts, Dennison, O., that they may have proper data for arranging for accomodations according to a reasonable estimate of the number of people who will be in attendance. The program begins with an informal conference meeting on Saturday evening, Sept. 11th; on Sunday morning, the 12th. the official session will be held at which annual reports of the officers will be read and new officers elected for the ensuing year. In the afternoon and in the evening meetings will be held at which addresses will be delivered by able thinkers, both men and women.

¶ You can do a good work at a merely nominal expense by getting a bundle of back-numbers of The Review for free distribution among your liberal-minded acquaintances. Send 25 cents, a dollar, or more, and I will send you a bundle in proportion to the amount. Of the magazine before the enlargement, August 1908, I will send at the rate of 25 cts. a dozen; or of the enlarged Review of the year just ended, I will send at the rate of 50 cents a dozen copies. In both cases my own selection, as I cannot sapply complete files of the earlier volumes, nor of the later ones at these prices. For any particular number of Volume VII, 10 cents is the price, or the entire volume of 12 numbers, unbound, $1.00; bound in cloth, $1.50.

¶ Many Liberalists think the postoffice authorities and other U. S. officials enforce unjust penalties upon reform publishers and authors for "sending obscene matter through the mails," as a persecution for their general heresy. Possibly this may occasionally occur, but not long ago a preacher in Pasadena, Cal., sent out tracts on sexual matters to young men and was arrested and fined for it. The general opinion of those acquainted with the old man and the character of his reform work was that his intentions were good and his belief that he was doing a needed humane work sincere; but the court decided his case in accordance with its interpretation of the laws and rulings against sending "obscene matter through the mails."

¶ Note the new advertisements recently placed in The Review. There is Norman Murray's offer of booklets very cheap; the *Vegetarian Magazine*, on page 65, is good authority on health and humaneness as well as the status and progress of the cause it champions; and then it may be of interest to inquire about the "Brotherhood Syndicate" advertised on page 65. Also, are the ads of *The Challenge*, the *Good Health Clinic* and the *Marleyian Bible*—whatever that may be! But, by all means, don't fail to read and act upon the offer made in the new ad on the very first page of this number, in which a brand-new and very interesting Freethought, cloth-bound book is offered as a premium for only two new subscribers.

¶ The New York *Times* recently published two long, illustrated articles by Dr. Albert Moll on "Frauds in the Name of Spiritualism," in which the writer gives his experiences with mediums, and "exposes some of the charlantry of mediums" (in the issue of Sunday, June 27th), and "depicts, among other things, the tricks that are performed by means of the camera" (in the paper of July 4th). But these explanations are of only the cruder forms of spiritistic fraud; the writer does not explain

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away the genuine psychic phenomena that are presented by persons of a peculiar, if not abnormal, nervous diathesis, for the most part non-professional as mediums. That those who manifest these out-of-the-ordinary mental feats are all intentional frauds, is a great error. Even in some cases of "trickery" the deception is *unconsciously* perpetrated, just as one is self-deceived in his dreams in sleep.

¶ *The Ax at the Root*, or a God Impossible in Nature, is the title of an address delivered at the Materialist Convention at Canal Dover, O., in October last, and now published for the Association by the *Blue Grass Blade*. Copies have been sent to this office by the author, and I believe those wishing to help distribute the booklet as a tract can obtain it from the secretary of the Association, Mrs. Eliza Mowry Bliven, Brooklyn, Conn., or from the author, Otto Wettstein, La Grange, Ill. The price is 5 cents per copy, ten copies for 25 cents, or 100 copies for $1.00. The proceeds go to the benefit of the Materialist Association.

¶ The Review in Cloth Binding—Who wants it? I have had some call for bound volumes of the magazine, and would like to know how many would be likely to take them if I should bind a few sets. In good, substantial cloth binding, put up like a neat book, each volume of twelve numbers would be furnished for $1.50. This puts The Review in good, permanent form for private preservation or for presentation to libraries or other public institutions. May I hear from those who will take bound copies of Volumes V, VI and VII as early as convenient? No money should be sent until the books are ready for delivery.

¶ A series of articles by Geo. C. Bartlett on psychic phenomena through Charles H. Foster will be begun in The Review for September. The facts as observed by Mr. Bartlett and therein carefully recorded by him will certainly prove to be of great interest to nearly all readers, whether they do or do not believe in the reality of spirit communications. The writer does not attempt to prove that the phenomena were produced by disembodied spirits, but writes from the standpoint of an unprejudiced observer and scientific investigator. Read these articles and then see if you can explain the phenomena.

¶ The Elsie Sigel murder case has been so generally discussed in the press that I do not think it necessary to say anything by way of comment upon it in The Review, further than to remark that it is another instance showing that the Christian religion is no preventive of crime. It is *character*, not theological beliefs, that make the man and determine his status in civilization. What is the use of sending missionaries to foreign lands to "convert" the heathen when the savages in this country commit such awful crimes after they have been Christianized?

¶ Every reader of The Review, and everybody else, ought to have a copy of the book advertised on the first pink page of this magazine—*View of Lambert's Notes on Ingersoll*, by Helen M. Lucas, of Marietta, O. Mrs. Lucas has kindly donated to The Review 150 copies of the book, which she sent freight prepaid, to be sold for the benefit of the magazine. Friends of The Review can by buying one or more copies of the book, not only supply themselves with a most worthy Freethought book, but at the same time give some assistance to the magazine without any other expense to themselves. The price is only 75 cents (the book is

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worth a dollar), or much less if taken as a premium with The Review as advertised.

¶ Capt. Geo. W. Loyd, the somewhat eccentric character of New Rochelle, N. Y., who had for several years voluntarily taken upon himself the labor of care-taker of the Paine monument at that place, recently died in the County almshouse, where he had gone voluntarily, as he claimed, as a "boarder," not as a pauper. He had been a reader of The Review from its first issue until nearly his last days, when the postmaster at Rochelle notified this office that the magazine was "uncalled for." He was over eighty years of age.

Pamphlets Received.—"Correct Thinking; a Herald of New Learning," by Parker H. Sercombe. To-Morrow Publishing Co., 139 E. 56th st., Chicago, Ill. Price, 25 cents. "The Machinations of the American Medical Association; an exposure and a warning;" by Henry R Strong, Published by the *National Druggist*, St. Louis, Mo. Price 25 cents. "Life and Character of Thomas Paine," by Hon. James A. Randall, Detroit, Mich. Price, 10 cents. "Influence of Heredity upon Society and the State;" by Dr. R. L. Walston, Decatur, Ill.

¶ Mr. J. G. Schwalm, of Sterling, Colo., has just emerged from a political campaign in which the question of the Bible in the public schools was the chief issue, and "our side" won—that is, the candidates of the opposition to Bible reading in the schools were all elected. Those who wish to keep themselves well posted for argument upon this question should obtain Mr. Schwalm's booklet, *Uncle Sam's Religion*; or Why We Don't Want the Bible in the Public Schools. It is for sale at this office, at 15 cents per copy, postpaid.

¶ On the 3rd page of the cover of this magazine I advertise for sale a number of booklets—all desirable and choice. There are fourteen of them, ranging in price from 5 to 15 cents each, and bought separately the whole would cost $1.70; but to encourage readers to supply themselves with them all I offer the entire set of 14 booklets, if ordered at one time, for only $1.50. My *Scientific Dispensation* is no longer for sale, the supply having been exhausted and the book is "out of print."

¶ I do not think the change of paper suggested in Friend Northrup's letter, on page 58 of this number of The Review, would be an improvement, but the contrary. The heavier paper costs more—it is sold by weight—and I choose the heavier grade expressly to afford a better, clearer print, and a more substantial appearance to the magazine. Covers should be heavy to protect well the inside.

¶ The third letter in the Correspondence Department was put into type for the July number but by mistake in the make-up was left out. This was unfortunate, as Mr. Bennet, the writer, was anxious to correct an error in his article on "Evolution" in the July issue.

¶ The following friends of The Review have the editor's thanks for interesting clippings recently sent to this office: Geo. C. Bartlett, Mrs. C. K. Smith, G. Major Taber, James B. Elliott, Otto Wettstein.

¶ In a note from Mr. Geo. C. Bartlett the writer says: "Most excellent indeed was the article 'The Need of an Ideal,' by E. E. Keeler, M. D., in your last number."

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Marietta, O., May 31.—The extra copies of the magazine have come and I am greatly pleased with the June number. You do your work excellently, and I am proud to have such a book on my table. I celebrated my ninetieth birthday the 12th of May. W. P. Bennet.

Anniston, Ala., June 22.—Some time since I ordered of you *A Future Life?* The volume was duly received and has been the source of much satisfaction in its perusal, It contains a wonderful fund of thought for the thinker. Nothing I have read for years has given me so much satisfaction as the reading of *A Future Life*? J. A. Robertson.

Marietta, O., June 14. I am guilty of a bad mistake. Is it possible for you to correct it? The gist of the first paragraph in "Evolution" is to a large extent a quotation from Mrs. Clark's little book *A Thousand Dollars a Day.* Perhaps you have the book. The paragraph is in the last pages of the book and I used it and without credit. In my younger days I should not have forgotten to give credit. I forget everything, even how to spell. W. P. Bennet.

Ellicottville, N. Y., July 2.—Herein please find $1.00 to renew my subscription. The Review is excellent, and the only improvement that I can suggest is to use thinner and more flexible paper for cover and leaves. "Never use a two-inch plank when an inch board will answer better!"

A year ago, you will remember, I was in grief unspeakable over the finally fatal illness of my stricken wife; and I have not got it at all out of mind, nor have I forgotten your volunteered, but not accepted kindness, at that time. E. D. Northrup.

Starts With a Two-Year Subscription.

[Mr. E. A. Fitch, of Wilmington, Vt., an enthusiastic friend of The Review, sends me the following letter for publication:]

Poughkeepsie, N. Y., July 5.—Mr. E. A. Fitch—My Dear Sir: * * Enclosed please find $2.00 for the editor of The Humanitarian Review, for two years in advance for the magazine, and $3.00 for a present for good "Little Joe Jim." A complimentary copy of The Review was sent to me by the editor. I saw he had able contributors, and I am convinced I shall find the magazine profitable and interesting. "Reminiscences of a Freethinker" by E. A. Fitch, as also "Little Joe Jim," (his grandson,) including "In Memoriam" and "Tribute to a Venerable Friend," I read and ate and drank it all in with special delight. If Mr. Fitch has a copy left of his poem on Japan I would be very much pleased to read it; I thank you in advance.

The undersigned is a native of Germany, retired from business, and

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has learned your Yankee language by ear, so if you find breaks in the spelling or grammar you will know the reason. A. F. Bridenbecker.

[If all native Americans could or would write our "Yankee language" as correctly as does Mr. Bridenbecker they would do well. He need not be ashamed of his achievement in that line.—Ed.]

Ham, Texas, June 20.—I enclose money order for $1.00 to be applied on subscription. You can count on me as a regular subscriber just as long as you get out such a highly instructive magazine. I enjoyed the booklet *Fallacies of Faith*. Looking back over the past, it seems strange that I could ever have accepted orthodox teachings. Yet we are what we are through training and environment, with the endowment of a logical mind enabling us to weigh the evidence on both sides. Mental freedom means supremacy over dogmatism. H. M. Faulk.

A Denier Ordained.

Springfield, Mass., July 23.—That the world (if not the sun) "do move," as the ancient darkey preacher affirmed, is well shown by the following news item from a recent daily paper:

"Rev. George Ashmore Fitch, one of three graduates of the Union Theological Seminary, who in a recent examination denied the virgin birth of Christ, the historical identity of Adam and Eve, the raising of Lazarus from the dead and the resurrection of the body of the Savior, was nevertheless ordained last night at New York by the New York presbytery by a vote of 10 to 7. He will sail this week for China to take up missionary work at Shanghai. Rev. Dr. Daniel Seelye Gregory, managing editor of the Standard Dictionary and an educator of note, spoke for the opposition. "Tonight," he said, "it was a case of the Bible against the men. One or the other had to be thrown out, and the presbytery of New York threw out the Bible as the infallible guide to faith and fractice.'"

Cheerily Yours in the faith, D. B. Stedman.

[See another account of this incident on page 36, "Views and Reviews Department," of this magazine, with comments.—Ed.]

A Psychic Investigator Reads "A Future Life?"

Tolland, Conn., June 1,—I have received and read your book, *A Future Life?* which gave me much satisfaction, as I read therein many of my own conclusions, better expressed. You appear to think, as I do, that all mediumistic power (so-called) comes from *this* world. I consider your explanation good as far as it goes, but I think it will yet be carried much further.

As to conclusions, most people who have investigated (or think they have) psychic phenomena, are divided into two sides, one believing firmly in spirit communion and the other that it is all illusion and deception. You, as I take it, like myself, *know* that there is genuine phe-

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nomena coming through such honest mediums, as your wife, for instance, but disbelieve that the messages are from disembodied spirits.

Geo. C. Bartlett.

Meets His Warmest Commendation.

Towanda, Ill., July 1.—Enclosed find $2.00 to pay my subscription one year and also a year's for The Review to my son, Dr. E. S. Reedy, Blaine, Wash. It is needless to say that The Humanitarian Review meets my warmest commendation. I hope to meet you in your office in September or October.

W. H. Reedy.

[The editor will be pleased to receive a call by Friend Reedy; indeed all patrons of The Review have a cordial standing invitation to visit this office whenever convenient to do so.]

Well Pleased.

Caledonia, Mich., Jul 2.—I wish to thank you for the appearance of my sketch, "Mind Not Highest," in July number of The Humanitarian Review. Also, I am well pleased with your criticism. I think the paragraph containing it, as well as the second last one sufficiently answers it for that class of psychological students I expect to reach. However, I admit that the words "inside" and "outside" very inadequately express my meaning. I enclose stamps for five extra copies of this July number. I have a few students to whom I wish to mail copies. Incidentally, it may add to your subscription list.

Harvey W. Jacox.

Virile, Overflowing and Up-to-date.

Tampa, Fla., June 17.— I am a subscriber of many magazines and papers but none of them I read with more avidity than The Humanitarian Review—the *Popular Science Monthly*, *Science*, *Philosophical Journal*, *Buddhist Review*. *Scientific American*, etc., but none do I hold in higher estimation than the virile and overflowing, up-to-date Humanitarian Review. You can always depend on my subscription as long as I can read. I am an old man, but good nature is favoring me with a second sight, so I hope to be able to read for some time to come. Please find enclosed 25 cts. in stamps to pay for postage on magazine sent. I know you cannot afford to pay postage. I will make an effort to obtain more subscribers.

J. M. Frost.

The "New Cosmology" and Other Things.

Sterling, Colo., June 22.—I have been waiting to see several parties who said they would subscribe for The Review, but did not see them. I received the fifty Reviews all right, and can say without reservation that I am very well pleased with my article "A New Cosmology." It is well printed and the illustrations are correct. In fact it is infallible as

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far as your work is concerned. As to the thought, I still like it and have discovered nothing inconsistent with what seems probable.

I have talked to several well-posted people who read the article and they all say it looks very reasonable; and they liked The Review in general. As I have said, several want to subscribe for it.

I am going to send you in the near future a series of papers which I shall call "Confessions of a Pagan." I will have them ready in a short time.

Later.—I am enclosing MS. for The Humanitarian Review, if proper. The July number is fine; many good points in your editorials. Mr. Jamieson's article is especially good. J. G. Schwalm.

Reply to Mrs. Bliven.

Minneapolis, Minn., July 2.—When Mrs. Bliven said that "John Maddock wants us to believe in a Great Dynamis," she was mistaken. Mr. Maddock could not express a want in that direction, because he knows that the beliefs of all people are organic, which is the scientific basis for humanitarianism. Every person, the same as every animal and plant, is naturally what he or it is, and this is what calls for fraternity, charity and liberty. People are no more responsible for their beliefs than the flowers of the field are for their forms, colors or various odors. There is nothing in any domain in nature free from being subject to the law, or system, of differentiation. To set up a creed, therefore, demanding individual conformity, upon the basis of mere assumption, is not scientifically correct. By the science of physiology, which is materialism, we now know, positively, that the Christian church blundered, and was not guided by "the spirit of truth" when it preached believe or be condemned. John Maddock.

Can Much Love Do Harm?

San Diego, Cal., June 11.—Kitto, in his *Bible Illustrations*, makes this remark: "Too strong earthly love, and even love that is not all earthly, seems to blight its object." Is this assertion correct? Love worketh no ill. Love is the greatest thing. It is the opposite of hate—the latter an emotion that should not be exercised. But can we manifest too much love?

I think it must have been worship that the eminent writer mistook for love. Worship is what is detrimental. Parents do sometimes worship their children, which is always injurious to both parties. Women who worship their husband, wrong them by so doing—making them selfish and egotistical. A correct estimate is preferable to an erroneous one, even if it is not so flattering. No human being is worthy of worshipful adoration, while love is always beneficial, not only to the person exercising it, but also to all upon whom it is bestowed. Love is self-sacrific-

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ing, seeketh not its own. Much that is called love is nothing but selfishness. Neither is a selfish person capable of love. He thinks he loves whoever or whatever contributes to his own gratification. But if love was really in his heart, he would not be selfish. The very presence of a person whose heart overflows with love is a benediction. Love is warm and courageous, more powerful than money. Love will prompt one to do what money could not bribe.

There is none too much love in the world. Love does not provoke wars between nations, nor quarrels between statesmen. Especially among leaders is love most essential. Editors need much love for their work and their readers; also some little forbearance.

Mrs. C. K. Smith.

"Foundations" and Other Foundations.

Pierson, Iowa, July 14.—Under the caption of "Foundation Principles," our good Brother Jamieson grills me through three-and-a-half closely printed pages of the July Review. The head and front of my offending being the statement I had ventured in the February number, that the published constitution of the Humanitarian Society, of which Brother Jamieson is the high priest, contained no article of true Free thought, and might in consequence fail to attract and hold the great Freethought world.

That the constitution contains no such article, Mr. Jamieson calls a "most reckless" assertion. And, as if in proof of the claim, he proceeds to quote several clauses from the constitution enjoining "fraternity," "equality," "free press," etc., and then triumphantly exclaims, "If these are not, what, in the name of humanity, *is* true Freethought."

Now, Brother Jamieson is a finished scholar and knows the full significance of the words he employs. But we have some lay brothers (alas! too many) who confuse the terms "Freethought" and "Freethinkers" with all sorts of secular freedom, generosity, and sometimes, even license. To such "brethren" I urge the consultation of some standard lexicon, wherein they will learn that no man can be a true "Freethinker" without renouncing the superstition of so called "Divinely Inspired Scriptures.' And this has nothing to do with "Liberalism," or any other ism. And there's the rub, and all there is between Brother Jamieson and myself. Brother Jamieson understands this matter as I do, for he says in this very communication, "There are Christians truly *liberal* and Freethinkers not liberal." Social enjoyments are adapted to local societies only, and not to be thought of in connection with the national society in which the members are separated by thousands of intervening miles.

To the good things which the constitution contains I raise no objection; but to the good things it does *not* contain, I direct the attention of all who, like myself, regard the eradication of primitive superstition as the very purpose of our organization—the corner-stone of our faith, and the vital spirit of "all our Israel." It is the all-compelling "ought," which alone can bring Freethinkers together and hold them through long-sustained effort. It is the same high sense of duty, which, in another form, drives people into the church, and holds them to a whole life of service.

S. F. Benson.

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☞ ¶ The Review has heretofore been sent in quantities of 10 or more copies for free distribution for 5c each, postpaid, but hereafter the price will be the same with postage extra at the rate of 1½ cents a copy.

☞ ¶ The following are authorized to accept subscriptions and money for the Review:

☞ Prof. W. F. Jamieson, Pentwater, Mich. Mrs. C. K. Smith, 1045, 8th st., San Diego, Cal. J. Frantz, 1112 Eddy st., San Francisco, Cal. Chauncey Stratton, St. Petersburg, Fla. Edwin C. Walker, 244 W. 143d st., New York City. F. M. Brickman, Georgetown, S. C. Mrs. Helen M. Lucas, 321 Gilman st., Marietta, O. John Maddock, 1947 Lincoln st., N. E., Minneapolis, Minn. Walter Collins, 630 E. 37th st., City. G. Major Taber, 3103 Hobart Blvd, City. Paul J. Smith, Unionville, Mo.

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Principal Contents of This Number: Articles on The Origin and Evolution of Ethics, Prophetical Books of O. T., Psychic Research, Need of an Ideal, Knowledge and Belief &c.; Views and Reviews; Editorials on the Spirit of Sweetness, "Prison Reform," &c.; Notes and Comments; Interesting Letters, &c.

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ISSUED MONTHLY AT

No. 854 E. 54TH ST., LOS ANGELES, CAL.

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San Francisco Materialist Association.

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Watch for our October program with Wilson Frich, whom you all know, as our first speaker, to be followed on the second Friday by Fred Stanley, third Friday by Attorney E. E. Kirk, fourth Friday by Prof. H. A. Overstreet, and fifth Friday by Geo. B. Benham. J. Frantz, State Sec. and Local Organizer.

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As showing the ground covered by the work and something of the nature of the book, I give the list of subjects discussed as indicated by the division headings: "Ingersoll-Black Discussion and some of the ensuing treatises; Eternity of the Universe; Words, 'Law and Force;' Created Universe—Self Existent Universe; Equal Rights of All to Express Thoughts on the Infinite; Design Argument; Lambert Explains that Suffering is Not Designed—it Results from Crime—Crime the Result of Liberty; Assertions and Miracles; The Commandments; Liberty; Polygamy, Slavery and War, with Personalities for Dessert; The Bible—Slavery; Rapid Rise of Christianity, proof of its Divine Origin; Founders of Christianity; Authenticity of the Gospel—Miracles; Josephus—Inspired Witnesses; Genealogy of Jesus; Doctrines of the Gospels—Last Words of Jesus on the Cross; Gospels—Salvation—Infidels; Infidels, Atheists, Reason; The Atonement; Non-resistance; Standard of Right and Wrong."

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HUMANITARIAN PROVERBS.

BY SINGLETON W DAVIS.

¶ IT HAS been said that "God is love:" if so, the converse must be true, that love is God. If so, when we *mean* love let us *say* love, rather than the ambiguous personal name, God.

¶ And it has been said that "God is a spirit:" if so, being *a* spirit—one of many—"he" is an individual, and therefore cannot be omnipresent, or infinite in any other way or attribute.

¶ There can be no infinite God while anything exists that is not a part of that God, even a finite sinner or the finite though irrepressible Satan.

¶ If there be an infinite, omnipresent God, we, saint and sinner, Savior and Satan, alike, are parts of that God, and "he" is *in* us and we all are *of* "him."

¶ If God is outside of or above and superior to nature, he is a finite being; for only the universe—the totality of all that is, ever was and ever will be—can be the infinite being.

¶ If the universe be the infinite being—or personified, the Infinite Being—, and the Infinite Being is God, then the universe is the infinite god and "God" is a poetic personification of universal nature, the ancient pagan Pan, and Christian theology is a modern pantheism.

¶ A command to love God is as futile as a command to like a certain article of food. The loving of the one and the liking of the other are both dependent upon the pleasures they afford us, regardless of arbitrary commands or volition.

¶ Said the lion to the lamb, "You are a beautiful, innocent creature. I cannot love you, however, but I am hungry, and I know I would like you! Kind Providence has fitted me to live upon your flesh and provided me with means of capturing and killing you." "O woe is me!" said the lamb, "cruel Providence has mercilessly sacrified me!"

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A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

Vol. VIII, No. 2.] SEPTEMBER, 1909. [Whole No. 81

Contributed to THE HUMANITARIAN REVIEW

THE OLD TESTAMENT PROPHETICAL BOOKS AND THE FORMATION OF THE OLD TESTAMENT CANON*

BY PAUL JORDAN SMITH.

THE prophetic works of the Old Testament are less anonymous than the other Old Testament writings. However, even there, there is dispute concerning the authorship of many of them. Just as we saw that David could not have written but a few if any of the Psalms, so we shall see that many of the prophetic books could not have been written by the men whose names appear on the title pages, and as the Psalms are many poems written by many poets, so the prophetic books are compiled, some of them showing themselves to have been written by many authors living in different periods of Israelitish history.

As we have to deal with seventeen such compilations, and then treat briefly of the putting together of the entire Old Testament, we will of necessity be compelled to give but a brief and superficial glance at each book.

BOOK OF ISAIAH.

This book had at least two authors. There may have been several authors. At any rate the man, or men, who wrote chapters 1 to 40 could not have written the remainder of the work—the style, language and subject-matter being widely different. They have therefore been called by biblical scholars the 1st and

* From a Sermon.

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2nd Isaiahs. Some claim that the only portion of the book that can have been Isaiah's is the historical portion, beginning at the 36th chapter and ending with chapter 39. The events in these chapters cluster around the period of King Hezekiah and therefore at the time when this prophet lived. It is an abrupt fragment, and has no connection with the parts before and after it. The rest of the book is somewhat incoherent, and very extravagant in its language. It is also very clumsy in its statements; an unpardonable mistake, since it was to be the *only* letter of an angry God to his wormy and dust-wallowing descendants.

In the 44th and 45th chapters we have these words: "That saith of Cyrus, he is my shepherd and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid; thus saith the Lord to his anointed, to Cyrus, whose right hand I have upholden," etc. Now, this is supposed by ordinary Bible readers to be the language of Isaiah and is ascribed to him by our Bibles. The Bible also states that Isaiah died shortly after King Hezekiah, in the year 698 B. C., yet the words we have been reading were written about King Cyrus and his decree in 536 B. C. So you see he was writing and describing the action ot a king who flourished 162 years after his death. Now a man who can thus foretell events is indeed a wonderful prophet. The only reasonable conclusion we can reach, in view of such passages, is that they were written at a later period by a man who knew of the circumstances.

These prophets were either abnormally sexed or hysterical people, who combined a high sense of justice and democracy with poetic enthusiasm and sympathy, and were really helpful and inspiring to the people at that time. The prophet may be a fanatic, but without him we would perish on the heated sands of reality. He points to the oasis and bids us go forward. We can't accept their statements today as scientific or historical truths, as the church of yesterday would have us to do, but in overthrowing the crude conceptions of a past "voodooism" let us not forget their tremendous significance to the life of their age. Their's was the mission of comfort and inspiration. Their words acted as balm of Gilead to oppressed and fear-stricken souls. All honor to the prophets! But on the other hand, all dishonor to those who would compel us, in this day of civilization, to chain our minds to their statements as infallible truths. "Damned be he who doubts," comes the pious words of the priest. But the 20th century has dawned, science has begun to make her revela-

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tion and the priest goes unheeded to the mouldering monastery.

But these prophetical books would still be reverenced if it had not been for the Christian priests. They tampered with our Bibles and have inserted in the chapter headings and at the tops of the pages, mystic references to Christ, and have warped and twisted the original to make out that the ancient prophets had their eyes opened by the Almighty, and were enabled to foretell his birth and subsequent history. That has been the chief value of the prophecies to the priests and they have used them as a sort of ecclesiastical snuff to blind the eyes of the dearly beloved.

If you will open your Bibles (King James version) you may read the following mistranslation, claimed by the old school to have reference to Jesus: (Isaiah vii:14.) "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." Now, if we turn to the original tongue we get a different translation, and the revised version, in its notes, gives *this* which is the real meaning: "Behold a youg woman *is* with child and *beareth* a son, and shall call his name Immanuel." A *big* difference! This has no reference to the remote future at all. He is speaking, in this connection, of the condition of his country, and means that in a few years, before a child, not yet born, will know enough to distinguish good from evil, that the land of Rezin and Pekak should be deserted and Judah should be rid of them.

But to the man who can't read the original and wont read the revised version of the Bible this will probably be unappealing. He stubbornly holds his erroneous notion that this does not refer to a natural event but to a distant and supernatural birth of a messiah. For a moment we will concede him his ground, even though there is no foundation for it. We will agree that it is a prophecy of Isaiah's, and that he means a virgin birth. But now we see what a terrible blunder occurs. The prophet naturally wants to make his prophecy good. He wants the virgin to bear a son, but he can't wait hundreds of years for Mary and the Holy Ghost, so he hastens to fulfill his own prophecy. Verse three of the next chapter explains how this was accomplished—"I went to the prophetess and—she bear a son." So there was no virgin birth after all. The woman was probably unmarried but Isaiah was, according to his own testimony, the father of her child. So if you take the interpretation of the old timer you make Isaiah both a liar and an adulterer. His prophecy was false anyway, for the child referred to was named "Maher-shal-lal-hash-baz." It would take a shrewd prophet to guess what a woman will name her child.

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How did all these passages referring to kings and governors come to be thought of as referring to Jesus, who lived years after their death? The explanation is simple: The kings of Israel were called the lord's "anointed." In Hebrew this is *Mashiash*, corrupted later into "Messias"; hence the words which referred to plain ordinary kings who were expected by the people to perform the extraordinary task of keeping the kingdom from the breakers of destruction. They were always hoping that the next king would accomplish something better than the present one, and that ultimately their kingdom would cover the earth. They had no idea of Jesus of Nazareth when they spoke of the "Lord's anointed," and their vision was for the coming generation. So fades away this propheey of the Messiah, and all the other so-called prophecies are similar. All referred to the coming king.

This collection of fragments called Isaiah was made sometime after the captivity, and was given the name Isaiah because he had written some of these fragments.

BOOK OF JEREMIAH.

Jeremiah is as much of a crazy-quilt as Isaiah. It was collected in the form we have it some time after the captivity in Babylon. As an illustration of the mixed character of the book take this example: In the 21st chapter we find that a king whose name was Zedekiah sent two men, Pashur and Zephaniah, to the prophet Jeremiah to inquire about King Nebuchadnezzer, whose army was before Jerusalem. Jeremiah said, "Thus saith the Lord, Behold I set before you the way of the life and the way of death; he that abideth in this city shall die by sword, and by famine, and by pestilence; but he that goeth out and falleth to the Chaldeans, he shall live." The conference breaks off with the 10th verse, and to get the rest of the story we have to skip 16 chapters. When we do this we find that these committeemen were displeased with Jeremiah's words and fearing lest he should discourage, they first planned to kill him, but finally compromised the matter by throwing him into a dungeon.

But in the 37th chapter it is claimed that this imprisonment was due to his attempting to escape from the city. So the different parts are not only arranged like a Chinese puzzle, but to make matters worse, they are contradictory.

The man who wrote the 39th chapter of Jeremiah did not know that the subject he wrote about had already been fully discussed. He begins to talk about the siege of Jerusalem as though it had never been mentioned. But the preceding chapters had already described the matter fully. The man who

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wrote the 52nd chapter wrote the same thing and began in the same words just as though he did not know the two other men had already sifted the subject. So the book is clumsily put together and certainly would be no credit to the infallible stenographer who is supposed to be employed at the central office of the skies.

No man, unless he were wildly insane, could have written such a book. But if I should go into a public library full of books and tear out a page here and a line there and a paragraph yonder, until I had 300 or 400 pieces and then should paste them together at random, and call the result the Book of Theodore Roosevelt, and over in England, a few years later, someone else should perform a similar act, and a few years later somebody find both scrap-books and put them together and call them the work of the prophet Hearstakiah, then we might understand how such a medley should exist. This is not said in criticism of the book, but of the insane worshipers of the book who are blind as to its real origin. This only helps us to understand why it is so *fragmentary*.

One thing to be said in favor of the author of the book of Jeremiah is, that he was very shrewd. He always prophesied so that however the events might turn out he would have an excuse. In the 7th and 8th verses of chapter 18, he puts these words in the Almighty's mouth: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent me of the evil that I thought to do unto them." But the prophet was afraid that perhaps this would not always come to pass, so he turns the prophecy around and in the 9th and 10th verses of the same chapter the Almighty says: "At what instant I shall speak concerning a nation, and concerning a kingdom to build and plant it, if it do evil in my sight, that it obey not my voice, then I will repent me of the good wherewith I said I would benefit them."

Suppose our weather report said, "Now if everything pleases the Lord, tomorrow we will have a pretty fair day; if not, there will probably be a storm"—we could all run a weather bureau under these circumstances and nobody would be disappointed.

BOOK OF DANIEL.

The book of Daniel is a puzzle. The students of the Bible have not been able to find out who wrote it. Daniel did not write it, for very plainly it was written several hundred years

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after the Captivity, and during the reign of Antiochus IV, while Daniel lived and died during the Captivity. Daniel, then, was written between the years 169 and 164 B. C.

The work is divided into 12 parts, 12 being a favorite number with the Jews. However, naturally the book has only ten parts. The first piece tells of the seige of Babylon in 605 B. C., and the capture of Daniel; the second tells of Daniel's magic and the King's dream; the third tells of the fiery furnace and of the rescue of the faithful from the flame; the fourth tells of Daniel's prophecy concerning Nebuchadnezzar's insanity; the fifth describes the feast of Belshazzar and the hand-writing on the wall; the sixth represents Daniel in the lion's den; the seventh is prophetic, and dates from the first year of Belshazzar; the eighth is also prophetic, and deals with the Medes and Persians; the ninth piece begins with a prayer, claimed to be Daniel's, but in reality is mostly borrowed from Ezra and Nehemiah; the tenth and last piece dates from the third year of Cyrus and prophesies concerning the restoration of the power to Israel. The precision with which Daniel prophesies of future events, such as battles which he so minutely describes years in advance, causes us to suspect; and it is explained by the fact that it was written after the events took place. I picked up a Chicago newspaper shortly after the great San Francisco earthquake and looking down the columns observed the advertisements of clarivoyants on Michigan avenue. Several claimed to have warned the people of the impending danger. Others claimed to have foretold President McKinley's assassination. If they had only advertised before these events took place and had let the world know, everybody would have been converted. So with these prophets. They prophesied after many of these great events occurred and hence made safe predictions.

The book is utterly unreliable from the standpoint of history. The relation claimed by Daniel to exist between the Medes, Persians and Babylonians, is contrary to history, and of itself is sufficient to destroy the book's historical value. Beginning at the first verse, the book is a mistake. There never was a Nebuchadnezzar. The king reigning then was Nebuchadrezzar, nor did he conquer Jerusalem in the third year of Jehoiakim. Jehoiakim had been dead a long time when Nebuchadrezzar approached Jerusalem. Again it is very strange that a zealous and devout worshiper of Jehovah, who refused to bow to other gods, should become chief of heathen Magi and religionists, even if he was an expert in deciphering secret writing.

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Then there are the wonderful stories about Daniel in the lion's den, and Meshach, Shadrach, and Abednego in the fiery furnace. Up to five hundred years after the death of Jesus, or 675 years after the book was pieced together, there was not any trace of these stories in its pages. They were added to the book after the year A. D. 500. The story of Daniel in the lion's den was borrowed from the Babylonian story of Bel and the Dragon. So, if we want to get the story first hand we have to go to Babylonian literature and not to the book of Daniel.

A large majority of Ezekiel's prophecies never came to pass, and as he is such a falsifier we will pass him by.

The *Book of Zechariah* is worthy of mention because of the fact that it contains utterances from three different prophets. The first prophet wrote chapters 1 to 8. He was, however, the latest of the three, and lived in the time of Haggai. The second author wrote chapters 9 to 11; he was a contemporary of Isaiah. The third prophet wrote the remainder of the book and lived just before the fall of Jerusalem. The three books were pieced together several years after the death of these men.

I am forced to refrain from mentioning many of these short books; sixteen books make too great a task for one time. But I have already shown the best samples.

Let us look for a moment at the

BOOK OF JONAH.

Jonah was commanded by Jehovah to go to the great city of Nineveh and announce its fall as a punishment for its wickedness. But the prophet was afraid, and was disobedient and took shelter on board a gentile vessel bound from Joppa to Tarshish. He thought the Lord couldn't find him. He probably had not heard that the Lord could even count the hairs on a man's head and had numbered the sparrows. The Lord sent a storm and overtook the vessel, and the sailors—all heathen—believing it to be a judgment, cast *lots* to discover the cause of trouble. The lot fell on Jonah. They then questioned Jonah and he admitted his guilt, and also the fact that he was a Jew. But notwithstanding the fact that he was the sinner, and that he was an obnoxious Jew, these men tried to spare Jonah. It is said that they rowed hard to come to land, but the tempest was too much. Then these wicked heathens interceded with Jonah's God and begged for their lives and his. They had already cast lots and Jonah should have gone overboard in the first place, but the heathen were more merciful than the Jews were and hated to see

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a life destroyed. But the prayers availed not, and finally they threw Jonah overboard and a great fish swallowed him whole. Then Jonah prayed, and at last he quoted some selections from the book of Psalms—some of which were not appropriate, considering his embarrassing situation; but it is conceivable that a man in a whale's belly would not be very rational.

Now the whale couldn't keep Jonah down to save his life. His cowardice, or his prayer, or something, compelled the whale to vomit. Then it was that Jonah made a bee-line for Nineveh and begun to cry to the people, "Yet forty days and Nineveh shall be destroyed." It is not related whether Jonah changed his clothes after his bath in the whale, or not; but at any rate he must have been a striking spectacle, for it is said that all the people of that vast city, from the child playing in the street to the aged man in his home, from the beggar to the king on his throne, all covered their heads with sack-cloth and sat in ashes and cried to Jehovah and were converted. What a wonderful spectacle! An unknown man covered with particles of undigested food and wearing slimy clothes, enters an enormous city of cultured inhabitants and the whole people, just as soon as he tells them of the coming destruction, believe his word and repent! They must have all been waiting for him, or they couldn't have heard him so quickly. Imagine everybody in a hustling metropolis quitting their work to hear a dirty street fakir! Such a story is impossible on the face of it.

That isn't all. The people repented under Jonah's preaching and the Lord was pleased and did not destroy the city. Then Jonah was angry. "Here, I've told these people their city was going to be destroyed and now you're going to save it!" He didn't want to save either souls or bodies, he wanted some excitement. And then his prophecy was false. The salvation of thousands of people was not as important to Jonah as his measly little prediction, and so he began to pout! Then came the wonderful gourd, and at last Jonah saw that the lives of 120,000 innocent children were better than a reputation for veracity.

THE PROPHETIC BOOKS NOT HISTORICAL.

As a satire on prophecy the book is very clever, but as a history it is very poor indeed. The prophecies must not be taken as history. To appreciate them we must remember that they were not written to furnish facts, but to comfort a discouraged people; and in that light we find many beautiful passages in the prophetic writings.

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FORMATION OF THE CANON.

Now comes the question: How were all these writings, histories, law books, songs, statistics, and prophecies put together in the form we call the Old Testament and when was it done?

It is commonly said that there are thirty-nine books in the Old Testament. However, when we look to the early history of the Old Testament we find that there are only twenty-four. In early times, Ezra and Nehemiah were one book, likewise Samuel, Kings and Chronicles were one, and the twelve minor prophets were one book. Subtracting this fifteen from thirty-nine we get twenty-four.

The word "canon" means "a reed," "a law," "a catalog" or "list." We mean by it an authoritative collection of books.

The Hebrews begun to form the Old Testament Canon in 444 B. C., and it was finished sometime after 100 A. D. There are a number of curious traditions about the last work on the Canon and it is difficult to discover the truth. Jewish priests discovered fragments of literature at various times and places and if it appealed to their sense of what was beautiful and instructive and useful, they took it with other scraps and put them in the form of a book and named it for some prominent man, or for some hero in the story, or for some great event. It was 544 years in the making. Where, then, is this collection of books that were written during this long period of time? We do not know. The oldest manuscript the world has today of the Old Testament books was written 800 or 900 years after the death of Jesus Christ. Our Old Testament is not taken from the "original," and the earliest copy we have in the British Museum was written hundreds of years after the originals had been lost. How do we know that we have anything like what was in the early Canon? The supposition is that we have not. The priests were too fond of impressing the people to stick to the unvarnished truth, and we may well believe that they added many passages to prove their own individual beliefs. In fact we have almost undeniable evidence that they actually did commit such forgeries.

The New Testament books in their present form were written before the Old Testament manuscripts and hence we are not surprised when some of the prophecies are fulfilled!

Unionville, Mo.

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For The Humanitarian Review.

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VI.

VIEWS OF MODERN MORAL PHILOSOPHERS

(*Continued from the August Number.*)

THOMAS BROWN.

BROWN (living from 1778 to 1820) discussed ethics in his *Lectures*, beginning with the Seventy-third. In laying his foundation for his discussion he first offers some criticisms on the various terms that have been commonly used to express the fundamental question of ethical inquiry, "What is the ground of moral approbation and disapprobation?" Such as these questions: "What is it that constitutes the action *virtuous*?" "What constitutes the *moral obligation* to perform certain actions?" "What constitutes the *merit* of the agent?" And he concludes that these though they have been considered distinct are essentially the same question; that there is fundamentally but one emotion involved in moral decisions, and that the sense of "approbation or of disapprobation of an agent acting in a certain way." But this seems to me to be a begging of the real question, which is, in one way of expressing, What is it that constitutes an action moral or immoral—that excites in us the emotion of approbation or disapprobation? And it seems to me that the answer is variable according to conditions and the character of the person who approves or disapproves of an action. This is shown by the facts that the same act in one case may receive the approval of a person and in another case, his disapproval; and one person may approve a certain act and another person disapprove the very same act. Hence the diversity of ethical opinions and of ethical systems among different peoples at different times. It seems to me that we approve of an act

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because of its consistency, its judiciousness, its appropriateness on the occasion, its agreement with what we consider the most beneficial to the actor or others effected under the circumstances; and our disapprobation, of course, arises from the reverse of this.

But let us see what Brown has to say further. He adds to his form of the question, that approbation is "a simple emotion of the mind, of which no further explanation can be given than that we are so constituted." This, of course, is an endorsement of the innate moral sense ideas, and he concludes that "our feeling of moral excellence is not the mere perception of different actions, or the discovery of the physical good that these may produce; it is an emotion *sui generis* superadded to them.

In one of his illustrations of his theory, Brown inadvertently admits the truth of the utilitarian principle, thus: "Where good and evil results are so blended that we cannot easily assign the preponderance, different men may form different conclusions," and this not only in case of individuals, but of whole nations—as an instance of the latter, is cited the Spartan law permitting theft. Brown then makes the mistake of supposing that those who do not accept the doctrine of an innate moral sense do believe in the existence of an innate *im*moral sense, for he in affected triumph asks "whether men in approving [certain] exceptions to morality, approve them because they are immoral?" In considering the theory of utility, he admits that utility unquestionably bears a certain relation to virtue, but that "it is only a small portion of virtuous actions wherein the measure" of utility "holds."

Brown admits that "utility and virtue are so intimately related that there is perhaps no action generally felt by us as virtuous but what is generally beneficial; but that "it is only the Divine Being that can fully master this relationship or so prescribe our duties that they shall ultimately coincide with the general happiness," but while this relation may in part be "discovered by reflecting men, it never enters the mind of the unthinking multitude." He further admits that "the good of the world at large [humanity], if not the *only* moral object, *is* a moral object, in common with the good of parents, friends," etc.

In discussing the question of the existence of disinterested af-

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fections, Brown, contending strongly in the affirmative, as Bain says, "mixes the two sentiments [of disinterestedness and the moral sense] together in his language, a thing almost inevitable, but yet inconsistent with the advocacy of a distinct moral sentiment." He classes Paley's ethical theory with what he calls the "selfish systems," and contends hotly against its two leading doctrines, "everlasting happiness as the motive and the will of God as the rule." But Brown objects to the terms "moral sense" or "moral ideas," as meaning an innate power of moral approbation," but not if these terms mean "merely a susceptibility," "an *emotion*, like hope, jealousy or resentment, rising up on the presentation of a certain class of objects." He considers the phrase "moral ideas," as used by Hutcheson, as objectionable on the ground that "the moral emotions are more akin to love and hate than to perception or judgment."

Brown's classification of duties places his system along with those I have called theological, or "religious," for it stands thus: "Duty to others, to God and to ourselves."

JEREMY BENTHAM.

An Introduction to the Principles of Morals and Legislation is the title of Bentham's work containing his ethical system, which was first published in 1789; but in a posthumous work entitled *Deontology* the principles of his system were further treated and in more detail, especially as to the "minor morals and amiable virtues."

Bentham wrote of ethics looking to government or legislation, and he considered utility as the final standard of morals. In the first chapter of his original work he treats of "The Principle of Utility," and starts his discussion thus:

"Nature has placed mankind under the governance of two sovereign masters, *pain* and *pleasure*. It is for them alone to point out what we ought to do as well as to determine what we shall do. On the one hand, the standard of right and wrong, on the other, the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think; every effort we can make to throw off our subjection will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire, but in reality he will remain sub-

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jection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hand of reason and of law."

Bentham here, as appears to me, errs in one particular in common with all other moral philosophers of whose writings I have any knowledge; that is, in making no distinction between the conscious and unconscious objects of all our actions. They, generally, however much they differ in other respects, agree that our acts are steps toward the attainment of pleasure or happiness as their *ultimate end.* Whereas, I think a careful and profound analysis of moral as well as personal conduct shows that pleasure and happiness are *not* the *unconscious, ultimate end* of single acts or general conduct, but proximate conscious objects. That is, we consciously do this or that for the sake of the pleasure or happiness that we expect to result therefrom; but nature, as that word is used in the restricted sense for our so-called involuntary activities, has a more remote object for our acts and conduct, and that is the *preservation* and *reproduction* of the individual and the species. This is the real ultimate end or object of *all* life-activity, whether conscious or unconscious, voluntary or involuntary, and the conscious proximate end of pleasure or happiness is only a means to that ultimate end. This may appear clearer when we take the converse of it: Pain or unhappiness are not means for securing pleasure or happiness, but proximate means to the ultimate end that life may be preserved and reproduced—strictly speaking, preserved or continued, reproduction itself being only a means to that end. So that, from my point of view, while pleasure and pain, or happiness and misery are consciously sought or avoided as ends of conduct, they are really only the sugar-teats and whips of Mother Nature, the one in her right hand the other in her left. By the one she lures us on to do "right," and by the other deters us from doing "wrong;" these words *right* and *wrong* being the names of the two paths before us, the first leading to *life*, the other to *death*—of the individual or the species But this does not at all invalidate the theory of utility, as advocated by Bentham and others, but confirms it. The *utility* of the act is the preservation of life, however,. and not, ultimately as an

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end, the attainment of pleasure or happiness. In this light, then, the *summum bonum* is, not as the old philosophers taught, many of them, happiness, but *life*. And, so far as reason is able as yet to peer into the methods, means and objects of nature, the end or object of life is *life*.

Bentham considers utility as "the tendency of actions to promote the hapiness, and to prevent the misery, of the party under consideration, which party is usually the community where one's lot is cast. Of this principle no proof can be offered; it is the final axiom, on which alone we can found all arguments of a moral kind." But in this statement the same error creeps in, for "the tendency of utility to promote the happiness of the community" falls short of the ultimate. The "community" itself is not an ultimate end, but a *means* to an *end*, and that end is the preservation of life. Animals associate in flocks and herds for self-defense, as well as in pairs of male and female for reproduction, as *means to the end that life may be continued.*

In his second chapter Bentham discusses the "principles adverse to utility," which he considers to consist of two kinds, asceticism, and sympathy and antipathy (liking and disliking). He defines asceticism as the "approval of an action according to its tendency to diminish happiness, or obversely." But here again an insidious error slips in. The view is too short; we must look not altogether to the immediate but also to the ultimate result of acts, when we shall see that even asceticism has for its end ultimately (in consciousness) happiness. The ascetic looks into the distant future as holding in store for him all the more happiness as a reward for his *present* misery or deficiency. He wades across a deep morass to reach a better road beyond; he climbs a rugged mountain to enjoy a magnificent view of the landscape; he scrambles through briars and thorns to reach the smoothe, open meadow beyond. There is no such thing as asceticism in the sense of choosing pain for pain's sake, or avoiding pleasure as an evil except as only temporary good resulting in ultimate evil. We all recognize the evil of the pleasure of excessive gratification of the appetite for food, for we know that ultimately the result is disastrous to our more permanent and profound pleasure.

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Bentham in his third chapter considers the "four sanctions or sources of pain and pleasure whereby men are stimulated to act right—as being physical, political, moral and religious."

Of the "religious" sanction he says it "proceeds from the immediate hand of a superior invisible being, either in the present or in a future life."

Of the "social" motives for ethical conduct he makes four classes: Good-will, which, he says, "taken in a general way, is that whose dictates are surest to co-incide with utility." He means by "good-will," benevolence. Next after this he considers Love of Reputation as having the best chance of co-inciding with utility, and thinks "it would be perfect if men's likings and dislikings were governed exclusively by the principle of utility, and not, as they often are, by the hostile principles of asceticism, and of sympathy and antipathy." And he makes note here of an important distinction by saying that "love of reputation is inferior as a motive to good-will in not governing the secret actions." After benevolence and love of reputation, he places the Desire of Amity—"close personal affection"—which according to his own view, is only a more restricted form of love of reputation, for he says that "according as we extend the number of persons whose amity [friendship] we desire, this prompting approximates the love of reputation. His fourth social or tutelary motive he calls the Dictates of Religion, which so placed indicates that he considers this as least of all co-inciding with the principle of utility! He says the religious motives are "so various in their suggestions that he can hardly speak of them in common. Were the Being, who is the object of religion, universally supposed to be as benevolent as he is supposed to be wise and powerful, and were the notions of his benevolence as correct as the notions of his wisdom and power, the dictates of religion would correspond, in all cases, with utility. But while men call him benevolent in words, they seldom mean that he is so in reality."—Bain.

Opposed to these four social or tutelary motives, as he classifies them, he opposes the Dis-social and Self-regarding motives, which I have not space here to say more about.

Bentham treats of punishments for what he calls "mischiev-

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ous" acts—acts that result in pernicious consequences to others —at length, but I will here only remark that he says that "society ought, no less than the legislator, to be guided by sound scientific principles" in the administration of punishments.

Bentham makes ethics cover a much broader field than do many other writers. He does not restrict it to conduct of man toward his fellow-men, but makes a three-fold classification which includes, 1, man's own actions, or "private ethics;" 2, the actions of other human beings, and 3, the actions of "other animals," whose interests Bentham thinks "have been disgracefully overlooked by jurists as well as by mankind generally!"

Bentham, though like Paley, a Utilitarian, differs much from Paley on the questions of the relation or connection of theology or "religion" with ethics. As Bain says, "While Paley makes a conjoined reference to Scripture and to Utility in ascertaining moral rules, Bentham insists on Utility alone as the final appeal. He does not doubt that if we had a clear, unambiguous statement of the divine will, we should have a revelation of what is for human happiness; but he distrusts all interpretations of scripture unless they co-incide with a perfectly independent scientific investigation of the consequences of actions"--a Rationalistic position.

SIR JAMES MACKINTOSH.

This writer lived contemporary with Jeremy Bentham (1765 to 1832). He wrote a comprehensive work, *Dissertation on the Progress of Ethical Philosophy* "chiefly during the Seventeenth and Eighteenth Centuries," in which he incorporates his own views and "advocates a distinct ethical theory."

He divided his book into sections, and in the first, "Preliminary Observations," he treats of the universal distinction among men of right and wrong, and avers that "on no subject do men, in all ages, co-incide on so many points as on the general rules of conduct and the estimable qualities of character. Even the grossest deviations may be explained by ignorance of facts, by errors with respect to the consequences of actions, or by inconsistency with admitted principles." He criticises Paley and Bentham for confounding the standard of ethics with the moral fac-

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tor of the mind, and says that Paley mistakes in opposing utility to a moral sense because the two terms relate to different subjects, and that "it is possible to represent utility as the *criterion* of right, and a moral sense as the *faculty*," and also that Bentham repeats Paley's error, and that "the school men failed to draw the distinction,

In his fifth section he treats of "the moral faculty and the social affections," and states his objections to the theory that moral distinctions are founded solely on reason. He says, "reason can never be a motive to action;" it is necessary to appeal to the feelings—the effect of pleasure or pain. "The influence of reason is indirect; it is merely a channel whereby the objects of desire are brought into view, so as to operate on the will." In this, I think his criticism is well-founded. Reason is not a *motive* to either right or wrong, but a *guide to right* and *from wrong* as foreseeing the good or evil of a line of conduct.

Mackintosh seems to see this distinction clearly, and remarks upon "the importance of reason in choosing the means of action, as well as in balancing ends, during which operation the feelings are suspended, delayed and poised in a way favorable to our lasting interests. Hence the antithesis of reason and passion." He lays down in his sixth section, two fundamental propositions, as follows: 1, The moral sentiments have no other objects than the dispositions to voluntary actions and the actions flowing from these dispositions; 2, Conscience is an acquired principle. And he discusses these propositions at length. He endorses Hume's ethical doctrine that "utility is a uniform ground of moral distinction," but in other things he disagrees with Hume. This whole section is devoted to a critical survey of the theories of a number of writers on ethics, including Butler, Hume, Adam Smith, Hartley, Paley, Bentham, Dugald Stewart, Thomas Brown.

In his seventh section, under the head of "General Remarks," Mackintosh tries to elucidate his own peculiar views, supplementary to his discussions in the preceding sections.

Throughout his discussions he gives special and frequent attention to the question of the relations of morality to religion or theology.

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Written for The Humanitarian Review

PSYCHIC RESEARCHES OF A RATIONALIST.*

BY GEORGE C. BARTLETT.

INTRODUCTORY.

I MET Charles H. Foster, the famous spiritual medium, in 1870, while spending an evening with Dora Shaw, actress and poetess, in New York city. Mr. Foster appeared to be a jovial man of the world. The poetess was an enthusiastic Spiritualist, and had spoken to me many times of "Charlie" Foster, as she called him, urging me to call on him and investigate spiritual phenomena. Principally on the lady's account, no doubt, Mr. Foster gave me an invitation to call upon him, and said that he would not regard my visit professionally, but would gladly give me a seance free of charge.

The following week, three gentlemen—strangers to me—and myself sat around his table, and for the first time in our experience investigated the phenomena of supposed spiritual manifestations. We were astonished and mystified beyond expression. Long after the others had left, Mr. Foster and I were discussing what seemed to me the most marvelous power I had ever witnessed. I said to him, "If this is true, you can entirely revolutionize the world—and make a fortune." He replied that he had made some money, but that it went as fast as it came; that he was not a business man, did not understand how to advertise, and, as regarded revolutionizing the world, that I had yet to find how unpopular mediums were, and what great opposition there was to Spiritualism.

His price for a seance at that time was two dollars for each person. I advised him to advance the price to five dollars, and to sit for those who were poor and in trouble, free. We gradually became friends, and I took quite an interest in his business, as he seemed willing to follow many of my suggestions. I proposed that he should advertise in the New York *Herald*. He agreed, and asked me to insert the advertisement.

I shall not soon forget my visit to the *Herald* office. I told the clerk under what head to place the advertisement. He seemed surprised, and said he could insert it only in what he probably would not call disreputable columns, but which seemed so to me. At the office door I met

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* This article is the first of a series in which the writer will contribute to The Review his experiences with a remarkable "psychic," without attempting to prove or disprove the theory of Spiritualism.—Editor.

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Mr. Stenhouse, who was one of the writers on the *Herald* at that time. I told him of my failure in attempting to insert an advertisement of Mr. Foster in what I considered a respectable part of the *Herald*. "Come with me," he said, "and I will introduce you to the editor, Mr. Connery; there must be some mistake." Connery treated me with less courtesy than the clerk, and intimated that he was surprised that I should associate myself with Spiritualism and its mediums. We had an animated conversation, calling to my memory what Mr. Foster had previously told me, that I did not realize the opposition to Spiritualism. I finally worded the advertisement so that it was accepted under "Amusements," and from that day until Mr. Foster's death he had more business than he could attend to.

The same evening I called on Mr. Foster, and told him my experience at the *Herald* office. I also told him that if I found his manifestations genuine, and if there was no fraud nor deception connected with them, I was positive I could induce the entire press of the country to acknowledge the genuineness of his demonstration of the phenomena. He thought it would be impossible. However, I went to work in earnest, calling, usually, upon the editors, offering them free seances and allowing them to bring anyone they chose with them. I was usually treated politely, but with suspicion. At first they were inclined to sneer, but I had two strong points in my favor: I was honest and thoroughly in earnest, and in time was successful. In 1873 I published quite a lengthy pamphlet called, "Voices from the Press: All about Charles H. Foster, the Wonderful Medium." It was sold by Bretano, of Union Square. I quote a few lines from the introduction:

> While making an extended tour through the principal cities of the United States with Mr. Foster, I made it my special business to invite the editors of the principal newspapers and journals to investigate the phenomena, as they occurred in Mr. Foster's presence, having confidence in the fairness and justice of the editorial corps throughout the country, and believing that they would give truthful accounts of their experiences during the seances.

In a short time my business made it necessary for me to visit eleven of our largest cities, and I proposed to Mr. Foster that he should go with us, and give seances in each city: I to attend to the press, and do the advertising.

Upon arriving in Philadelphia, we called on Col. Forney, editor of the Philadelphia *Press*, who knew Foster and was interested in Spiritualism, Mrs. Forney being a thorough believer. We invited the Colonel to a seance at the Continental Hotel, with the request that he write for the *Press* what he there witnessed. He declined the invitation, and did not seem at all anxious to write an article on Spiritualism. He spoke as though he were deeply interested in the subject, but did not appear de-

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sirous that the public should know it. We then requested him to send a capable reporter from his paper. He finally consented, saying he would send the city editor, remarking that he was a thorough skeptic and a caustic writer, who he thought would probably do us more harm than good. We replied that he was just the kind of a man we wished him to send; all we desired of him was to write exactly what occurred and his impressions of the seance. An appointment was made for four o'clock the next day. The gentleman was promptly on hand. Mr. Foster was in especially good form, and gave a very remarkable seance. As usual, the next morning about nine o'clock I asked at the hotel newsstand for the principal Philadelphia papers, and found all of them with the exception of the *Press*. I stepped across the street to the Girard House, and inquired for the *Press*. "All sold." I asked if it were not unusual to be entirely out at that time. They replied that is was, but that the paper contained an article on Foster and Spiritualism, which had caused the unusual sale. Having inquired at several other newsstands with the same report, "all sold," I went to the office of the *Press*. and called for the morning paper. The same reply came, "all sold." I at length succeeded in finding the writer of the article, who procured a single copy for me. He remarked that they had received many orders which they could not supply. He called upon us in the evening, stating that there had been so great a demand for the paper during the day that they had concluded to republish the article in the weekly edition, and that if we wished a few extra copies we had better leave our order at once.

THE FIRST SEANCE.

The following is a part of his account of the seance which took place at the Continental Hotel, on the last day of March, 1873:

"Well, sir, [with the usual *brusquerie* of the journalist, who has no time to lose in conventionalities, for the paper must go to press at a certain time], well, sir, let me grasp the situatiun at once, and I confess candidly that I have not even a scintilla of doubt as to the falsity of Spiritualism and its varied forms and phases of

HUMBUG AND JUGGLERY,

contrived and caried out for the purpose of entrapping the simple-minded credulous ones who are always willing to prove in their own persons the truth of 'the fools are not all dead yet.' First, who are you, for I confess never to have heard of C. H. Foster?"

The gentleman smiled meaningly in answer to the first part of the abrupt address of the journalist, and his smile passed into a quiet laugh, as if at the ignorance of the speaker as to who he, Mr. Foster, was. Indeed, his remark followed the laugh; turning to his friend, he said, "I have

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not heard such charming *naivete* for many a long day. It is quite refreshing to be spoken to in this way."

Passing by the by-plays and spicy sparring which always arise between a skeptic and a believer on almost any subject, the party, now augmented to the number of five (for a stranger and also a friend of the journalist had come up in the meantime), passed up stairs to

"ROOM NO. 110."

The ordinary caparison of a room in a hotel, with the usual number of stands, and trunks, and chairs, etc., was noticed more for the absence of machinery, and juggler's boxes, and absurd tokens, and cards, and all the varied contrivances for imposing upon the credulity of people who usually sit at the feet of these mountebanks. We say these things were conspicuous by their absence; still, the utter want of faith of the newspaper man was not shaken in the ability of the quiet, gentlemanly man to even guess, with any degree of accuracy, as commonplace occurrence of the past, or to foretell any more of the future than any man of ordinary judgment and a knowledge of men and things could do.

As the journalist approaches the subject more closely, he feels that his usual impersonality must be sometimes sunk as

HE RECITES HIS EXPERIENCES

for that one-half hour in that medium's room. These experiences are not simply strange, unaccountable, mysterious, or any of the words which denote the idea of things unaccounted for by natural causes; they are simply "awful." The writer feels as though he were drifting into sacrilege in his endeavor to give or to conceive of an idea of the power of this man. When the reporter saw this man look back over long years of time and long miles of space, and down deep into the moldering dust of long-forgotten graves, and drag up to the clear light of the present noonday sun of Philadelphia thoughts from the inmost recesses of the heart of a woman who, in life, would hardly have confessed those thoughts to herself—when he saw the name of the woman and that of the man she loved (names which the inquirer had himself almost forgotten, time and circumstance having almost completely blotted them out of memory), when he saw those names written in

PLAIN, DISTINCT CHARACTERS,

in letters formed of the living blood at that moment coursing through the hand of Foster—he could not refrain from yielding to the impulse to cry out in ideal pain and awe-striking fear, stagger up from the table, and walk about the room till a modified calmness came to his excited feelings. And yet these were but the mere rudiments of the "art," if it may so be called; but it may not be so called, even though the loss of a word leave the sentence unfinished, for it was no "art" that enabled this man to read the events of the past and its dead, the present and its living; to tell of deeds done years ago and forgotten by their actors, of thoughts conceived of at the passing moment and unshaped even in the brain of the thinker. It was no "art" that gave this man the power to look into the heart of a woman far away and tell her secret, which she had concealed religiously for years. It was no art; it was—but the pen of the journalist refuses to write the impious thought, when he knows that

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he writes about the power of a mortal such as you and I and all of us are.

Mr. Foster spoke truth when he made the remark, "Mr. ——— I will reveal to you things that you would not dare publish; they are too sacred; they touch family, social and heart relations too nearly even to be mentioned by the faintest allusion." And the listener paid the penalty for his skepticism and scoffing even to the uttermost farthing, such a penalty the amount of which he dare not publish—

IT IS "TOO SACRED."

I will also quote a few lines from the Philadelphia *Bulletin*, April 11, 1873:

Turning to me with a cheerful smile, the medium instructed me to write as many names as I chose of "spirit friends." I wrote three, on separate papers, and folded them, and I believe they were not opened till I reached my own home. Immediately three distinct knocks on the table, and a rapid communication from each. Mr. Foster wrote the communications and the signatures corresponding with the names that I had written. Now I shall state a test that I did not acknowledge to him. One of the names had a middle letter that the deceased in his lifetime always ran into the last name, and persons on reading it for the first time always pronounced the two capitals in one sound. Mr. Foster wrote that signature the same way, though I had seperated the letters in my paper, and he made the same mistake in pronouncing, so that for an instant my heart stood still. Another name I wrote in full, and he signed the communication with the abbreviated name I had always used in the lifetime of my friend. The mental questions were answered before I could raise my eyes; the written ones kept the medium busy for twelve minutes, when I was perfectly bewildered with the dispatches, and left the table as I would a telegraph battery after operating the President's Message for the *Bulletin*. Not one mistake, and all as clear as if we had been confidants for years, though I did not exchange fifty words with the medium, and walked off with my written questions folded as I dropped them from my fingers.

I have no explanation to offer, no theory to suggest; no advice, no opposition for others to try it; but I believe that what Johnson said applies here: "What no mortal can comprehend or explain, must be the power of something more than a mortal."

Tolland, Conn., 1909.

(*To be continued.*)

¶ You can do a good work at a merely nominal expense by getting a bundle of back-numbers of The Review for free distribution among your liberal-minded acquaintances. Send 25 cents, a dollar, or more, and I will send you a bundle in proportion to the amount. Of the magazine before the enlargement, August 1908, I will send at the rate of 25 cts. a dozen; or of the enlarged Review of the year just ended, I will send at the rate of 50 cents a dozen copies. In both cases my own selection, as I cannot supply complete files of the earlier volumes, nor of the later ones at these prices. For any particular number of Volume VII, 10 cents is the price, or the entire volume of 12 numbers, unbound, $1.00; bound in cloth, $1.50

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THE HUMANITARIAN REVIEW

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Written for The Humanitarian Review

KNOWLEDGE AND BELIEF.

BY W. F. JAMIESON.

IN THE November number of The Review there were printed a dozen innocent-looking lines from my pen. Here they are:

For people in this age of the world to dogmatically declare "I am a Materialist, there is no God nor future life," is not philosophical. As I look at it, it is a narrow platform upon which to build a superstructure. If I can induce people who believe in God, or a future life, to co-operate in doing work for humanity, I am well pleased, especially as free discussion is in the field. There are very many Spiritualists who are liberal-minded, and labor for the good of humanity; and there are Christians who aim to do good, to educate and refine, despite their superstitions. A great deal of Freethought advocacy for the past fifteen years has been foolish and contrary to common sense.

Every word is true. What liberal mind could possibly object to that? Sectarians might, on account of the "free discussion" clause, but what kind of a Freethinker is it who claims the right to express his free thoughts and denies to others the same right to express theirs? This is the weakness of the "no God, no future life," party; for does not that party demand agreement before one is admitted to membership? Is this not the same fatal error of all sectarian organizations? You are bound to accept the creed before you cross the threshold.

Brother Wettstein asks me: "Will you kindly tell us why this small and humble minority of Materialists has not the same right and cannot as consistently organize itself into an exclusive association as our Spiritualistic friends and other fraternities?"

Who denied their right to organize? Not I. My objection was to the nature of their organization, its narrowness and dogmatism. For centuries the Christian churches have subjected themselves to censure because of their efforts to yoke humanity to creeds. Liberal Freethinkers everywhere denounced their dogmatism. At the same time, they taught the liberal principle that Chistians have a right to organize all the sects they wish. This does not exempt the sects from criticism, although this is what the sects tried to prevent.

However much I differ with Christian believers, and others who believe in future life, such as the Spiritualists, I wish to do them justice, and repeat, that many of those people labor for the good of humanity. Why should Freethinkers put up bars to exclude them? Is that Liberal? Is it brotherhood?

Brother Wettstein says: "We do not know there is a God." Why not stick to that? That is the agnostic position. He said; "Let the

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church prove their God." Yes, that is right. In logic, the burden of proof is on the affirmant. Why abandon that reasonable position by a dogmatic declaration—an awkward affirmation, of a negative at that? He assumes a knowledge he does not possess: "We affirm there is no God;" You did not need to do it. The church now can say: "Prove your affirmation!" Because one affirms a negative does not absolve him from proving the negative, if he can.

What I say, let us hope, will be accepted in the same kindly spirit which I express, even toward our Christian friends, in a search for truth. With me, it is "principles, not persons;" truth, not policy. Says our friend Wettstein: "If such a being—omniscient and omnipotent—existed, we would all know it." How do you know? Is it not, rather, more than probable that an all-wise, all-powerful being, if such exists, is beyond the ken of our finite intelligence? For this reason it was weakness in the orthodox, of all ages, to affirm the existence of such intelligence.

As our friend says: "Let the church prove their God." That is it; that is, too, the demand of logic. Every attempt the church has made to prove it has been a pitiful failure, which ended in *assuming* what it could not prove, a *petitio principii*. Such is her history, a perpetual "begging of the question." What need, then, of an "association" to affirm the opposite of a self-evident absurdity, you yourselves being witnesses?

In friend Wettstein's attempt to be facetious, he overshot the mark in regard to "Mrs. Goose," hell, devil, and "no continuous life for a porker." "Mother Goose" is a rather harmless old lady; but why leave "hell" and the "devil" outside of your negative-affirmative platform?—monstrosities which have had more influence over the human mind than all other teachings of orthodoxy, not excepting total depravity and infant. damnation. Not a word about that storehouse of superstition, the Bible. Instead, there is an assumption of knowledge—"There is no God and no future life," and neither term defined!

Says our friend Wettstein: "We affirm there is no God simply because the hypothesis is unreasonable and contrary to the well-known facts of nature." "Unreasonable" to whom? Millions have declared that the existence of a God is reasonable. "Contrary to the well-known facts of nature," as if he were familiar with them all!

"Because," says Mr. Wettstein, "organic life is impossible within infinite expanse, replete with an infinite aggregate of stupendous, incandescent, cosmic bodies." What finite mind knows an "infinite aggregate?" This earth is within "infinite expanse," or space. Is "organic life" impossible here? May it not exist in millions of other worlds? Who knows anything about an "aggregate," or sum total, in the system of nature? How can there be an "infinite aggregate?" Aggregate

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means "formed into a whole mass or sum." What astronomer will tell us that infinite space is "filled" with "stupendous, incandescent, cosmic bodies?" Bro. Wettstein says the "infinite expanse" is "replete" with them, and replete means "completely filled." Is it "reasonable" to tell us that the "infinite," (no bounds, illimitable) can be "completely filled?" How can that which has no bounds be filled?

Science teaches that there are opaque bodies, probably trillions of them, so the universe is not "filled" with the self-luminous kind, nor are they all stupendous. A brief study of meteoric matter and nebulæ would show that fact.

He calls the God-idea an "hypothesis," a supposition, a guess. So with "future life." Great foundation for a society of thinkers to build upon!—a denial of some one's supposition!

It is to be regretted that Freethinkers, even a few hundred, should establish a "creed," after having for a generation or more, ridiculed creed-makers. Would it not be far better to lay down self-evident truths as the basis of an association? After the defects of the platform have been so clearly pointed out, will the members still cling to it, refusing to change? This is the favorite course pursued by sectarians until progressive mankind have laughed their absurd creeds out of countenance. Better a single incontrovertible principle in a platform than a multitude of inconsistent assertions.

Mr. Wettstein assumes the risky role of prophet, predicting that "theism and spiritism" are to pass away; but that "Materialism, the science of all sciences," is "invulnerable." There is no such thing as the "science of all sciences." That is a fiction. The Catholics have been saying for centuries that their church is "invulnerable," "the gates of hell snall not prevail against it." So say Protestants in regard to their Bible and church, and they proudly point to their millions of members as proof, while the Roman Catholic cathedrals, crowded with worshipers, are as enduring as hades. The pope himself would not deny this.

"Let spirits prove their existence in the absence of conditions favoring fraud," says Mr. Wettstein. Can it be that he is oblivious of the fact that thousands of Spiritualists, intelligent men and women, many of them deep thinkers and very critical, claim that spirits *do* "prove their existence in the absence of conditions favoring fraud?" But this "association" closes the door to all argument by asserting that the whole question of future life is "settled," just as Christians have declared for ages that the question of the infallible inspiration of the Bible is one of these "settled questions"—no longer debatable. Gag rule! Whoever imagined that Freethinkers would follow their sectarian example?

In my many years of investigation of Spiritualism, I have been unable to "settle" the question: studied Prof. Hare's scientific experiments, Prof. Crookes, Sargent, Cox, Zollner, Wallace, Sargent's planchette, multitudes of materialization. The editor of this magazine expresses my view in his book in these words:

"I find absolutely no facts upon which can be based a knowledge that a future life is a certainty, or that it is a probability, or even a possibility." (*A Future Life?* by Singleton W. Davis, page 168.)

Does he make the flying leap in logic, as too many Materialists have

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done, "Therefore, I *know* there is no future life!" No. He is too much of a Rationalist to say any such thing, for he adds:

"And yet this does not positively *prove* that there is not." * His is the scientific position, that "we should continue our inquiry until we *know* that we *know*. That is science." †

There are Freethinkers who have never investigated Spiritualism, and yet who do not hesitate to declare that they *know* spiritual beings do not exist! I do not know that they do exist; but how did these people find out that they do not? How are they justified in saying "death ends all?"

Some of the worst-mistaken people I ever met were those who thought they could not be mistaken, were certain about uncertainties. The inventor of a mail-pouch lock was absolutely certain that his lock could not be opened without a key. An expert asserted that any lock could be picked and opened, and with a little piece ot wire he laid open the newly-invented lock before the eyes of its astonished inventor. Because fallible human beings say they know (and we are all fallible) proves nothing. They must prove that they know. This is science, as the editor of The Review so clearly shows.

A million people, or more, say that they *know* spirits exist and communicate. Does that prove it? Mr. Wettstein says, "No!"

C. Kallum, 7505 Normal avenue, Chicago, says: "Spirits return, by which is demonstrated life after death. We all believe this, or rather we know it." "It is a science because it proves, without shade of doubt, that life does exist after so-called death." This is the attitude of the Spiritualist, including some of the most eminent scientists; not merely theoretical scientists, abounding in speculations, but practical investigators.

Friend Wettstein ssys: "Materialism, the science of all sciences, the basis of every fact, truth and phenomenon, founded on the solid rock of the world and the Infinite All of nature." What finite mortal knows "the infinite of all nature?" "Solid rock" of what world? This earth? If it is founded on the "infinite all," why mention the rock in the crust of this mere speck amid a universe of blazing suns?

Is matter such a simple thing, so easily understood, that we may say, with certainty, just what it is? In a late book on "Physics" there is this paragraph:

"WHAT IS MATTER?

What, assuming it to have a real existence outside of ourselves, is the essential basis af the phenomena with which we as physicists may make ourselves acquainted?—appears absolutely insoluble. Even if we became perfectly and certainly acquainted with the intimate structure of what we call matter, we would but have made a further step in the study of its properties; and as physicists we are forced to say that, while somewhat has been learned as to the properties of matter, its essential nature is quite unknown to us."

The new society has no use for an "Unknown God"—how it does dread the unknown!—yet, inconsistently plumps itself into the very lap of matter, which is "quite unknown to us," as many physicists declare.

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* *A Future Life?* By Singleton W. Davis. Page 168. † Page 131.

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Who knows what an atom is? For thousands of years it has been talked about as the invisible, indivisible, smallest particle of matter; but lo! it is now discovered (?) that the atom is a compound of ion and electron. Who knows what ether is? or whether it is? A practical scientist says: "All matter lives and everything that lives possesses intelligence." The atom is conscious if man is conscious, is intelligent if man is intelligent, exercises will power if man does, is, in its own little way all that man is. I do not know. What is electricity? Says this American scientist: "The actual nature of this force (?) is unknown." When people knew less about it they were more dogmatic, and called it a "fluid." How little we *know*.

What is "nerve force?" Du Bois Reymond, in Berlin, said investigators have been for twenty-five years trying to find out. He said he "didn't know." Says Dr. William Thompson, professor of physiology in the University of the City of New York: "What that nerve force is, we do not know." The German scientist, Loetze, teaches that "all atoms are conscious and of a spiritual nature." "The atoms," he contends, "have no distinct existence, hut are all purely dependent upon the soul, which is God."

Brother Wettstein's "Infinite All of nature" is getting dangerously near the God line. If he could harness it to the German professor's atoms—what a team!

I said that many Spiritualists are liberal, and Christians, who aim to benefit mankind, in spite of their superstitions. To this friend Wettstein says: "Very well, Brother Jamieson: all you say concerning Christians and Spiritists is cheerfully conceded." Then why try to build a barrier against them? Merely because they do not think as you think about God and future life? Is that not narrow, taking your own words as proof? Is that free thought? Why should Freethinkers follow the example of sectarians by erecting a wall of separation? If that constitutes one an *organizer*, I never want to be one. Yet, I organized Liberal Leagues, some with a membership of fifty to seventy members in a single evening, more than thirty years ago. There were no membership fees: only cost of charter. That is easy—as easy as obtaining signers to a petition. Societies based on principles (not policy to win success, a belief one day, knowledge professed the next) are needed everywhere. A lot of signers, names on paper, reveal not the hue of health, but the fever of fanaticism

Brother Wettstein has much to say about the infinite—"infinite causes," "infinite expanse," "infinite aggregate," "infinite phenomena," "Infinite All of nature." Had he capitalized nature, too, he would have had a "Trinity." Is it strange that some people will stumble onto a god, when they are not feeling after him, either? Heredity, perhaps!

Our orthodox friends are suited with One Infinite Cause; but Brother Wettstein finds the universe, so far as he has traveled, in need of more—too much for one; and so he informs us that "infinite phenomena necessitate infinite causes." A cause is a producer. Is there such a power, distinct by itself? If so, there is your god? What is the difference between "infinite causes" and an infinitc cause? The latter we recognize as an old acquaintance, the God of orthodoxy, claimed, by those who have inside information, to be the "uncaused cause!" Are

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the infinite causes uncaused causes, too? I humbly ask the question, for I yearn for information upon this important point. While thus reverently inquiring, may I ask, are those "infinite causes" intelligent? If not, the "National Spiritualist Association" is in the lead, because it has had an "Infinite Intelligence" for several years.

The May number of The Review has just come, and I perceive that there is one point which I overlooked in my analysis, and clearly indicated by editor Davis. "The Materialist Association's creed (for creed it is) is not that of Materialism, but of Atheism." "To be consistent, the Association should change its creed, or change the name to Atheist Association."

Somewhere in this article I have called attention to the *tendency* of creedal institutions to never change, however strong the light in which their error is revealed. This association may be an exception. As it stands, it is not only narrow and dogmatic, but self-contradictory. Whoever wrote its platform, affirming *knowledge* that there is no God and no future life, committed logical suicide. It is the weakest thing that Liberalism ever spawned, if Liberalism had anything to do with the materialistic mushroom association, which has already shown that it has the poison of persecution coursing through its veins; for the editor (p. 636) says: "The Review has, in a measure, been boycotted by some of the leaders in that organization because it would not accept that positively-negative affirmation and champion the association's condition of membership." That has always been the course of Jesuits—"Come under the yoke! "Conform, or anathema!"

The Review has shown this moribund association many favors because its editor is a Humanitarian, a friend of fair play.

Had the materialistic association power equal to its intolerant disposition, already manifested, such pens as mine would be proscribed; for it is admitted that I have little respect for associations so abnormally sensitive to criticism. It has been my life-long practice to speak and write my convictions regardless alike of praise or censure of Jew or Gentile, Christian or Heathen, Spiritualist or Materialist, knowing beforehand that loyalty to my own view of truth would make me many enemies and but few friends. I am satisfied.

Pentwater, Mich.

¶ Men deceive themselves in this, that they think themselves free. Now, in what consists such opinion? Solely in this, that they are conscious of their actions, and ignore the causes that determine them. The idea that men have of their liberty comes, then, from this, that they know not the cause of their actions, for to say that these depend on the will is to use words to which no meaning is attached.—*Spinoza.*

¶ He that doeth good to another man doeth good also to himself; not only in the consequence, but also in the very act of doing it; for the consciousness of well-doing is ample reward.—*Seneca.*

¶ An honest man needs to fear no evil, either in this or the future life.—*Socrates.*

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Written for The Humanitarian Review

"LITTLE IRENA."

BY E. A. FITCH.

(To his little Granddaughter.)

BOB Burns sung a song to his "Sweet Highland Mary,"
And Hood wrote a poem to Inez the fair;
I pray you'll excuse me if I write a ditty,
For I am a lover and quite debonaire.

She has eyes like the dawn and cheeks like the roses—
This winsome young woman I so much adore;
Has ardent admirers,—I'm fair to confess that
My dangerous rivals I count by the score.

With her dimpled white hands and her delicate fingers
No work of the artist can ever compare;
Her laughter out-rivals the bob-o-link's music
When May skies are bluest and morning is fair.

She's busy all day as the bees in the clover,
Enlivening a home with her mischief and fun,
While long silken lashes with curtains drop over
A pair of bright eyes when the daylight is done.

You may ask me concerning this witching enchanter;
May ply me with queries and questions galore.
Her name, let me whisper, is "Little Irena"—
So sweet is the secret, I'll say you no more.

Ye swains so enamored of charms that are fleeting—
So dazzled with beauties that vanish like dew—
O, well may ye covet a treasure so precious,
A heart that's so tender, so constant, so true.

Wilmington, Vt.

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Written for The Humanitarian Review

THE NEED OF AN IDEAL.

BY E. E. KEELER, M. D.
(Editor "Good Health Clinic," Syracuse, N. Y.)

(Continued from August number.)

WHEN you becomes free, when all fear of sizzling in hell is removed, when your actions are no longer influenced by the Persian idea of an endless existence of luxury, there comes a time when you must build your entire mental, moral and physical fabric anew. Failing in this, your freedom amounts to as little as did the freedom given the slaves of Dixieland. You do not know what freedom means. You do not know how to enjoy, appreciate or make use of it, for your own and others' benefit. You are awake, but not in motion. Your bonds have been removed, but action has not begun. Your mind, so long under the control of others, is unable to grasp the infinite possibilities at hand. You cannot realize the fullness of life until *you* begin to live. Everywhere about you are the opportunities you have sought, but unless you create at once a mental, moral and physical ideal you will fail to achieve a fractional part of the splendid things the free man should have by right of discovery and possession.

We believe in gaining the greatest good for the greatest number. No longer are we required to adopt methods of life that will injure our bodies in order to enjoy the so-called spiritual things; nor is it necessary to sacrifice anything that will add to our welfare in order to inherit the riches of a supposed soul. If you have a soul, it is *you* at your best. *You* are greater than any part of you. *You* are the "I am" spoken of so frequently by the disciples of the "New Thought." *You*, at your best, can appreciate the real beauty, real worth and real joy of life, and by using your own developed powers you can increase the beauty, worth and joy of others. In the old way, you lived only in part; now you have the privilege of living a full, whole, perfect and complete life. You at your best are heir to the life abundant, and every good thing that life has the power to give is yours. You now have the oppotunity, as never before, of realizing the sweetness, purity and grandeur of woman's love, the glory of man's real nature and the joy possible to both as they learn the real lessons of right living, and learn to dwell together bound only by the ties of love. You at your best may now enter, not only into freedom, but begin to learn the real lessons of life--those of health, happiness and wholeness.

Build your ideal so high that as you stand beside it, you are at the apex of all ascending life, the fulfillment of every true desire, the realization of all that is highest, the attainment of the supreme goal of human existence. Do you say that this is all verbal pyrotechnics--that you want something practical? In reply, I would say that the ideal is the

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most practical thing in life. It is the man who goes after an ideal and ceases not until it is attained that invents the machinery that saves the muscles and nerves of humanity; who works for municipal and national regeneration in politics; who reclaims the desert, drains swamps and stamps out the plague.

To do a certain amount and then settle back in your easy chair and say "I have done my work, I am satisfied," is to acknowledge that your ideal has not been a high one. To have a perfect ideal is to never have one's work done—never to be satisfied—always to be anxious to do something worth while. There is always work ahead for the true humanitarian. If you are looking for "a soft snap," stick close to the orthodox church. In the pulpit you can drone; in the pews, drowse, and "get to heaven when you die." We have no easy plan of salvation to offer; no vicarious atonement to sell. Some one else is not going to do your own personal work. Work you must, but you earn all you get, and get all you earn. It is not handed out to you by a priest.

I understand that this holding of a lofty ideal is not a notion liable to appeal to the masses. Implying labor, self denial, careful thought and ceaseless endeavors, this plan of life is not popular. It is not the religion of the multitude. The vast majority of us have a large strata of superstition in our brain cells. We like to think that something supernatural is liable to occur. To be told plainly that *everything* in the universe is governed by laws as unchangeable as mathematics, astronomy or physics means that every act of yours is also governed by these same laws. With you rests the solution of the problem of what you will do to make the world of tired, worn-out and suffering men and women better. Because you have found the path leading to freedom makes it absolutely obligatory that you act as guide to those yet groping around in the darkness.

If the world is ever to become free from all kinds of error, it will only be accomplished by those who know the truth, tell the truth and live the truth. We can only expect to live through the seedtime, but the harvest will surely come, and will be as the sowing. Sow dollars and you expect a harvest of dollars; sow hate and you reap discord, envy, malice and selfishness; sow greed, and you get crime, vice and brutality. Just as true is it that if you sow love you will have planted the seed that shall yield tenderness, kindness, strength, health, beauty and love a hundredfold. As the ideal held at seedtime, so will the harvest be.

Humanity is on the march. Are you content to be amid the noise and dust of the ranks, or will you be a leader, where the path may be rough, but where there is pure air and plenty of room?

¶ Whenever good men do some noble thing the clergy give their God the credit, and when evil things are done they hold the men who did the evil responsible, and forget to blame their God.—*Ingersoll.*

¶ Love those who come near you. Be good to your fellow-creatures. Think when dealing with each of them what his feelings may be. Be patient with age, be tender with children.—*Cicero.*

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Views and Reviews

By The Editor

Is Crime Hereditary?

In commenting upon the law in Indiana providing for the asexualization of criminals with the object of preventing the propagation of criminal progeny, the Indiana State Board of Charities has made the following interesting statement:

"Now, take the Jukes family. Max, the progenitor, was born in New York in 1720. He was a drunkard who would not work. Little else was known about him. Of his descendants, 1200 were identified as having been occupants of penal and charitable institutions previous to 1824. Not one was ever elected to a public office, and not one ever served in the army or navy or contributed anything to the public welfare. On the contrary, they cost society over $1000 each, or a total of $1,250,000. Three hundred and ten were in poorhouses, 2300 years in all; 300, over one in four, died in childhood; 440 were viciously diseased; 400 were physically wrecked early by their own viciousness; 50 were notorious prostitutes; 7 were murderers; 60 were habitual thieves; 130 were convicted more or less often of crime."

¶ But there is a difference of opinion among physicians and physiologists regarding the question of hereditary crime. On the one hand it is believed that criminal parents are extremely liable to propagate criminal children, and on the other hand it is claimed that propagation has dothing to do with it, but that environment alone is responsible for the apparent results. Children born of criminals are said by these last to become criminals because they are brought up in a criminal atmosphere—in association with their criminal parents and their kind. Doubtless both parties to this controversy are partly right. I think that it is evident from a large number of facts, and from the principles of physiology, well known to biologists, that organization determines to a great degree, the tendency to moral or immoral conduct, and also to association with others of like tendency already well established in either a moral or a criminal line of conduct. And further, that just as the children "look" like their parents and act like them to a greater or less degree, so their organic structure throughout, not alone the skin, hair, eyes, height, and other external features, are like those of the parents, but also the internal structures, the lungs, brain, etc. These facts being true, the

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logical inference is that parents so physically organized as to determine them to follow a line of criminal conduct and associate with others of like inclinations, will *generally* reproduce a like nervous and cerebral organization in their offspring which will be cultivated and strengthened by the environment their parents have placed them in and that which their own organic nature determines them to choose. This being true, it would seem that the means of preventing the bringing-up of criminals may be more or less achieved by two general methods: first, the prevention of propagation by confirmed criminals who may not only reproduce the criminal tendency in their children, but will quitely surely choose for them an environment favorable to the encouragement of that tendency; and second, by removing all children from their immoral environments and placing them where the opposite tendency will be cultivated and encouraged. Both methods, I believe, are necessary to much success.

To the Dogs, in Spite of Christianity.

Apologists for the Christian churches have been insisting that Jerusalem of old was the chosen spot upon the earth where God "poured out his holy spirit" upon the prophets in order that the world might be "saved," and that America is "a Christian nation." In spite of these facts, if they be facts, ancient Jerusalem went straight to destruction and America is going like mad on the same road, according to Rev. D. D. Stephenson, of West Pullman, Ill., as reported in the following dispatch to the L. A. *Times*:

Chicago, July 29.—Declaring that this country is money-mad, that the poor are sold to buy finery, and the people are rushing to their destruction because of their love for money, Rev. D. D. Stephenson startled a large crowd at the Desplaines camp meeting today. "If the Prophet Amos should come to Chicago he would find the same sins to preach against as found in ancient Jerusalem," said Dr. Stephenson. "This country is money-mad. Such conditions of extravagance and of extreme separation between the rich and the poor have led to national ruin in the past, and will lead to our ruin. America will fare no better than the ancient countries that met their doom unless there is a giving-up of the false notion with which we flatter ourselves that everything will come out all right with us, no matter what we do."

¶ The contest of Jahveh with Satan still goes on, according to this preacher, with Satan getting the better of his opponent. Why, O why, if the Lord is omniscient, wholly good and omnipotent, should a rebellious child of his own creation, the "fallen angel," Satan, withstand him? Why should he not immediately an-

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nihilate the troublesome "adversary," and "make an end on't" at once? If America as a "Christian nation" is going straight to the dogs in spite of the army of the Lord and the almightiness of the Lord himself, is the fact any credit to Christianity? Would it not be wise, in this desperate case to "change doctors" and try another—say plain, home-made common sense and unsuperstition-seasoned morality? But Rev. Stephenson slipped a cog in his theology in the last sentence above quoted. The preachers have all along been telling us that everything *would* "come out all right with us, no matter what we do," if we "believe and be baptized." *Belief* hitherto has been the medicine that we were to take to save us individually and as a nation, but now some of the divine doctors are beginning to tell us that *do*-pills are better! If our belief has made us a Christian nation and failed to save us from destruction, what kind of nation shall we be when we renounce our superstitious belief and do right every man with his neighbor?

An Impertinent Charge.

A reader of The Review has sent me three copies of a paper misnamed *Appeal to Reason.* There were no particular articles pointed out by marking, but at a glance I saw the following:

"LIVE IN THE PAST.

"Most of the G. A. R. veterans, who draw pensions and denounce Socialists are honest, but their attitude toward Socialism is a mistake. They live principally in the past, and vote the Republican ticket because they imagine the Republican party stands for the policies and ideals once championed by Lincoln. They do not know that the predatory interests Lincoln feared and condemned have gained control of the Republican party and today are using it to fasten upon the working classes of the United States a slavery more dreadful than chattel slavery ever was. If the G. A. R. veterans would or could awaken from their sleep and investigate present conditions they would see that the Socialist movement is seeking to emancipate the modern wage slave and thereby free the country from all forms of exploitation."

¶ The editor who wrote the above doubtless imagined that he was sitting upon a seat of authoritativeness and mental superiority far and away above the "boys of '61," and so, looking down upon the poor, "sleepy" fellows presumed to patronizingly call them "honest" and then insolently to slap at them first upon one side and then upon the other by sneering at them as those "who draw pensions" and "live in the past" and are "asleep." Then adds further insult by telling the G. A. R. veterans that "they do

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not know" what's what in politics. To the G. A. R. men (this writer is one of them), this little fulmination from a wee little fellow on a high corn-cob throne, is decidedly "funny." It is coming to a pretty pass when one enjoying the benefit of the great advancement of the United States made possible by the heroic labors of this still vast army of still very wide-wake men, will insult them by such slush as is contained in the above quotation. I venture to say that there is no other class of American citizens today more wide-awake or more thoroughly conversant with the history and present status of American politics than are the G. A. R. veterans of today. And very many of them understand the theories of Socialists even better than do the Socialists themselves, and hence their rejection of the vapory theories called by that name. The Review is not specially a G. A. R. "organ," and seldom refers to the G. A. R. or any political party; but the above clipping served as a text for a little diversion. Still, there are other veterans of the war. Many of the ex-confederates are readers and admirers of The Review, and I am confident that there is in the South no more wide-awake or better posted men in politics than the men who fought against the G. A. R. men, and they are just as much opponents to Socialism—pension or no pension.

A Church Conference Condemns the Reading of the Bible in the Schools.

A newspaper dispatch dated Chico, (Cal.), August 8, says:

The United Brethren conference just closed here adopted resolutions condemning the use of the Bible in public schools or teaching of religion in institutions of public learning. Prof. Keppel voiced the sentiment of the conference when he declared that owing to the free moral agency of man we have no right to force a religious theory upon him, and it is dangerous to attempt to force any particular religious organization's Bible into the public schools of the country.

¶ The United Brethren sect are almost identical with the Methodist Episcopal Church in creed and doctrine. It is remarkable that a conference of this sect should take the stand against the Bible and religious teaching in the schools, as above reported. Prof. Keppel, no doubt, not only "voiced" but created "the sentiment of the conference" against them. He is a quite liberal educationist, and I am pleased to hear that he succeeded so well in convincing the U. B. Conference of the justness of his views in this matter.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 2.] SEPTEMBER, 1909. [Whole No. 81

PROGRAM OF CONVENTION,

Seventh Annual Session Buckeye Secular Union,

To be held in Schenck's Hall, 335 S. High st., Columbus, Ohio, Sunday, September 12, 1909.

Morning Session. 9 o'clock—Address of Welcome, by Geo. O. Roberts, and Response by Dr. Ellanore M. Polland. 10—Appointment of Committees, Report of Secretary Lou Lawrence, and Report of Treasurer J. Wilbur White. 10:30—Election of Officers for the ensuing year. 11—Essay: "The Bible in the Public Schools," Helen M. Lucas. 11:15—Song: "Thomas Paine," Libby Culbertson Macdonald. 11:30—Short Speeches.

Afternoon Session. 1 o'clock—Address: "Decay of Orthodoxy, or End of Dogma," Dr. T. J. Bowles. 2:30—Song: "Ingersoll," Libby C. Macdonald. 2:45—"The Spirit of the Times," J. A. Culbertson. 3:15—"Correct Thinking, "Parker Sercombe. 4—Trolley Ride to Parks.

Evening Session. 7:30—Oration: "Freethinkers' Funerals," Dr. J. B. Wilson. 8:15—"Materialism, Atheism, Agnosticism and Infidelity," Otto Wettstein. 9—"Progress of Free Thought and Free Press," John R. Charlesworth. 10—"The Choir Invisible" (Eliot), Lou Lawrence.

The headquarters will be at the American Hotel, No. 20 S. High st, where ample accommodations for members and visitors will be reserved. The Secretary, Miss Lou Lawrence, will have charge, and the Reception Committee will be there all day Saturday; a Round Table discussion in

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parlor Saturday evening, to which all Freethinkers and friends are cordially invited. Reception Committee: Geo. O. Roberts, Miss Lou Lawrence, Mrs. Helen M. Lucas.

EDITORIAL DEPARTMENT.

THE SPIRIT OF SWEETNESS.

¶ Of all men The Humanitarian should be the most compassionate and the most charitable toward his fellow men, because a fundamental principle of his "faith" is that everyone pursues a line of conduct through life determined by his heredity and his environments. There is no other doctrine, "revealed" or discovered as truth by scientists, when duly comprehended and incorporated into one's everyday life, that so completely determines in him the spirit of sweetness—that charity for the shortcomings and even the aggressive wrong-doings of his fellows.

If John was born of parents who gave him an inheritance of an unbalanced brain—a brain excessive in power and activity in its appetites and desires for the exercise of immoral or even criminal acts, and who brought him up in an environment of vice and criminality, is he not an object of pity rather than of unreasoning censure? Put yourself in his place. Reflect as to how you would that men should treat you had you been so handicapped from before birth to the arrival at the age when inpendent manhood should begin. Does John steal his neighbor's property? It is only the instinct of the cat and the fox carried along to him through the line of inheritance from the barbarous past through his parents and their progenitors. Does he want-only kill and inflict pain and terror? It is the same predetermining cause bearing its fruits of evil effects. So of *all* the crimes, immoralities and shortcomings of all men. Their lives run in the channels they do for the same reason that the river and the rivulet each runs in its channel—determined by the rocks, hills, sand and low places upon either side of the bed of the stream.

Do you say that John is a "responsible being," having a "free will" and the ability to change his line of moral conduct? But

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to assume this is to assume that there can be an effect without a cause, or a cause that is itself uncaused effect. The "will" is itself determined by heredity and environment. John continues to steal his neighbor's property, to kill innocent creatures for "sport," to torture helpless brutes or even his own kind, of less physical strength, because he "wills" to do these things. He desires to do them. He desires to do them because his brain has been "built that way," and its functions exercised and strengthened by that kind of cultivation, until he gets from such acts a certain kind and grade of pleasure and even happiness. See him laugh and chuckle with delight as he sees the victim of his barbaric acts writhe in agony, or weep from mental distress. He is *not* "free" to change his line of conduct. He is bound a slave to his masters, heredity and environment, and it so occurred that they were evil.

How, then, you ask, can John's line of life-conduct be changed from an evil to a good one? This at first may appear unanswerable, but the same law of heredity and environment determining character affords us the means of re-forming John. We can not change the heredity—a thing of long ages of the past—or his childhood environment, influences of a more recent past, but still of the *past*. It is of the present and future we must take advantage. Just as an evil environment has in the past determined John to an immoral and criminal line of conduct, supplementary to his evil inheritance, so a different environment will in the future determine him to adopt a different course to a degree, at least. Just as physical culture developes one organ or system of organs without increasing the strength or activity of others, so proper moral culture will develop a tendency and ability to follow a moral line of conduct without increasing or strengthening the evil tendencies.

If John's childhood environment of association with thieves and robbers, drunkards and licentious "degenerates," "blood sports" and coarse "practical jokers," have confirmed and cultivated his inherited tendencies to do the evils of these classes; or have even overcome an inheritance of good from an opposite kind of ancestry, so may association in youth and manhood

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with honest people, sober, virtuous, pure-minded, compassionate, kind-hearted and civil people, so modify his future line of conduct that he will "will" to do the right and avoid the wrong in large measure. Even the evil effects of a bad moral inheritance may be so modified as to at least very much improve his line of moral conduct.

This new environment John will not voluntarily adopt. He *cannot* do so. His "will" is determined in a different channel and he can no more move along in any other direction than can the river or the rivulet of itself change its course. Some outside influence—an earthquake, a cloud-burst, the burrowing of an animal in the banks, or the interferences of man in building dams or cutting new channels, must occur before the river or the rivulet will change its course. So with John. People of better dispositions and more moral and civil habits must take the place of his former evil associates; and he must, if need be, be restrained forcibly from exercising his inherited or acquired evil desires and tastes, in order that they may not be cultivated by exercise. Hence, the justification of society in inflicting penalties for crime. But this justification does not apply to wrong penalties—those inflicted from motives of revenge or for the gratification of an evil desire. The only penalties justifiable are such as result in the good of society and, if possible, the good of the transgressor. The good of the transgressor in saving him from the natural penalties of his own wrong-doing, and conducting him by better environment into courses of better conduct for his own and society's welfare.

The Humanitarian, then, must exercise to the greatest degree that sweet forbearance and charity that logically comes from this rationalistic doctrine of Determinism.

¶ The publishers ask me to publish the following announcement of a new book which is likely to be of much interest to the class of people who read The Review:

In view of the recent discussion of President Eliot's "new religion," the issuance of a work on "Christianity, Its Nature and Its Truth" is timely. Its author is Dr. Arthur S. Peake, an English theologian of prominence. It will be published at once by Thomas Y. Crowell & Company.

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HUMANE TREATMENT OF CRIMINALS.

¶ There has been, of late, much discussion on the platform and in the newspapers and magazines of "prison reform," the objects of penalty, the effectiveness of penalty, and the proper treatment of persons in prison. For the most part the writers and speakers who are interested in these themes and express their views upon them are to be classed as "reformers;" they find wrong principles adopted by the State and by society, and evil practices by both, and they usually offer some more or less new theories and plans of their own, as a remedy for existing evils. Like everything else pertaining to human effort, there is, of course, no perfection here, and those who propose new theories and practices *may* have hit upon better ones than those hitherto in vogue, and yet they may be badly mistaken and their plans may be impracticable. It requires a *very broad view* of the principles and facts connected with the relations of society and the State to the criminal to enable one to discover any new principles or plans that would be superior in many ways and inferior in few ways, to the principles and practices that have been evolved along with the evolution of society and government to their present status.

It is easy to denounce and foam and fret and exaggerate, and by so doing receive the plaudits of a mob of open-mouthed and narrow-minded self-styled reformers, but it is another thing to coolly build up and express a logical theory based on a million facts and thousands of years of human experience that will secure the approval of men of scientific mind, or men of much practical experience as agents of society or the State in dealing with criminals.

Recently I heard a "popular orator" talk about the treatment of criminals before the Los Angeles Liberal Club, and from my point of view the "speech" was a rabid harangue against Americans and American ideas and practices in relation to criminals. A certain wild-eyed, wry-brained element in the audience uproariously applauded the speaker—with their three most largely-developed appendages, their mouths and both feet!—for his hysterical tirade against America and Americans, as being "three centuries behind England and Europe—all other civilized coun-

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tries"—in the knowledge of criminology and the human treatment of criminals. The speaker, in heated exclamations, said that even Russia was far in advance of America in these things," and that "you Americans are the most ignorant people on the subject of criminology in the civilized world." Being myself an American from away back, of course I was much edified by such compliments! Was I convinced of the truth of any of the speaker's propositions? Not at all. He did not deign to employ such cold things as *facts* to sustain his theories and charges; he preferred extravagant assertions backed by the egotistic authority of himself!

Now, there comes every month to the office of The Review, as an exchange, a very good little magazine called *The Humanitarian*, published in London, England, and official organ of the (British) Humanitarian League, and it contradicts with "stubborn facts" the whole harangue of the speaker. Let's get some facts about English superiority in the humane treatment of criminals. I will quote from the little magazine a little from the announcements of the Humanitarian League, as follows:

"Criminal Law and Prisons Department.—The chief objects of this department are:

"(1) To substitute for the present useless severities of prison treatment a more humane and intelligent system, of which the leading principle will be the reclamation, not the mere punishment, of offenders, whether adult or juvenile.

"(2) To show the inhumanity and inutility of the punishment of Flogging, whether inflicted under the criminal law, or as a form of prison discipline, or in reformatory schools, etc.

"(3) To advocate the gradual discontinuance of Capital Punishment by the recognition of different *degrees* of crime in the acts now classed indiscriminately as "murder."

"(4) To amend the present law relating to imprisonment for Debt and other non-criminal offences, under which a large amount of hardship is inflicted on the poorer class of defaulters."

Is it possible that there is in England an association of large membership devoted to the abolition of the above-named un-American "useless severities of prison treatment" if England is so far in advance of America in criminology?

Here is another reform organ published in England—*The Humane Review*—a thick, well-edited and well-printed magazine, published in London. I would refer the "bloody Englishman" who hates America but is so self-sacrificing as to stay in it, to these two English publications for some facts upon which to base his remarks the next time he essays to discuss prison reform.

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"Comparisons are odious," is an old axiom and true under many circumstances, in which they give needless offense. In referring to England as comparatively more advanced than America in the humane treatment of prisoners, soldiers, sailors, servants and brutes, I am not doing so aggressively but in defense against a libellous attack. I have no "race prejudice" against the Britishers—I am a "Yankee" of British descent myself. But, notwithstanding the charge that Americans are the most ignorant people in the world on criminology and the least advanced in penology and humaneness, I *know* from the testimony of native and resident Englishmen themselves, that however much room there be for improvement in America there is still more in Great Britain. And I mention that nation particularly because the speaker under review set it up as so much advanced. European countries—France, Germany, Italy, Spain—are all still in the dark ages in these matters, and the reputation of Russia for the cruelty of her penalties and her spirit of savage retaliation is notorious.

In this comment I am in no way defending or endorsing any wrong principles of American criminology, or cruel practices in the punishment or discipline of prisoners. I have not a doubt that there is much in these two fields that is erroneous and cruel. But I do not concede that America is "behind Europe" in the evolution of criminology and humane penology. The truth is America is in the van in this respect, and this is *one* of the reasons that European (and England's) criminal classes flock to this country by thousands, out of proportion to the non-criminal and comparatively moral and well-balanced people.

I make no wholesale charges against "foreigners;" there are foreigners and foreigners. There come to our land many most estimable people from each and all of the foreign lands, but I know, and you know, and they know, that the influx of "undesirables" is largely out of proportion to the immigration of the level-headed, intelligent, civil and law-abiding industrialists.

The Review stands for humane treatment of prisoners, but it does not place the interest of society or the State below the interests of the individual and indulge in sickly sentimentalities on "prison reform."

¶ Mr. W. E. Clark, Cor. Sec. of the Independent Religious Society of Chicago, has my thanks for literature relative to the society and a copy of an interesting letter from Mr. Mangasarian, the society's regular lecturer, written from Dublin, Ireland, in July.

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NOTES AND BRIEF COMMENTS.

¶ Don't forget to send for a package of back numbers of The Review to give away to your liberal-minded friends. I furnish them at a merely nominal price,as they do no good lying upon my shelves.

¶ Mr. W. Y. Buck, of Muncie, Ind., was so well pleased with Dr. Bowles' article on "Personal Immortality" in the August Review that he ordered 16 copies for distribution. That's the way to "do things" for the good cause.

¶ A friend of Mr. I. H. Presho, of this city, sent him The Review for a year as a present, and he wrote me recently that he is "well pleased with it"—so well pleased that he sent a dollar to renew his subscription though the first does not expire until the end of 1909. So the "good seed" does sometimes "fall upon good ground."

¶ Mr. J. A. Culbertson, whose critical but very interesting letter may be found on page 125, accompanied it with the following remark to the editor: "Enclosed herewith find $1.00 for subscription to The Humanitarian Review. The two copies which you have sent me I like very much, for the reason that you seem to be willing to give everyone a hearing. I beg to differ with some of the writers, but if all agreed what a stagnant old world this would be."

¶ In Mr. Blodgett's letter, at the end of the next to the last paragraph on page 124, I placed a "(3)" as reference to a comment which I inadvertently omitted to print. Mr. Blodgett there says "life is the only power that ever put matter in motion, or that now keeps it moving, including the circulation of our blood and the hosts of heaven through what we call space." But from my point of view, this is one of the greatest delusions of, not Mr. Blodgett in particular, but of nearly all mankind, including most scientists. As appears to me matter never was "put in motion," because it has *always* been in motion; and it needs nothing to "keep it moving" because there is nothing that can stop its motion. Motion is an essential element or property of matter, no more to be abstracted from it than form. As matter assumes many different forms under varying circumstances, so its motions vary in mode under different conditions. To our senses these different modes of motion appear as motion of bodies of matter, as sound, as heat, as light, as electricity, as life, as thought; and nobody or nothing within nature or outside of or above nature can "stop" any one of these modes of motion without setting up its equivalent in some other mode of motion. I have often illustrated this idea by reference to our wonderful electric power plants, where the motion of falling water is transmuted into rotating of wheels, this to electricity by the dynamo, this to light by the electric lamp, or to heat by proper appliances, or to moving cars by a motor, etc. In all these transmutations not an iota of motion has been lost—annihilated—no "stop" has occurred or *can* occur. Motion is as indestructible as matter.

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DEATH OF DR. A. A. BELL.

¶ The aged and widely-known Rationalist, Dr. A. A. Bell, of Madison, Ga., has rounded out his long life and passed away. The following brief letter from his son, Dr. A. K. Bell, to The Review editor, gives us the sad but not unexpected news:

"Dr. A. A. Bell, my father, to whom you wrote on July 22nd, died Friday night, August ——. A most quiet and peaceful departure, without a regret or a murmur. Peace to his memory! He was a most noble man—the grandest Roman of them all."

Los Angeles Liberal Club.—Program for September.

Hall No. 2, 517 South Broadway. Meetings every Sunday evening, beginning at 8 o'clock.

Sept. 5,—Principal address by Edmund Norton on Single Tax. 12.—"Vengeance is Mine," Edward Murphy. 19.—Physiology of Mythology, N. A. Richardson. 26.—The Social Problem, Alexander Horr.

Principal addresses followed by questions from the audience and five-minute speeches upon the same subject. Admission free. Everyone welcome.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

A Delayed Letter.

San Diego, Cal., June 28.—Variety is said to be the spice of life. If so, The Humanitarian Review for July is a spicy number. The frontispiece is exhilerating as well as appropriate. Not the least interesting is the continued sketch of David Hume. All that many persons ever knew of him was that he was an infidel; that he lived a blameless life—was a character unimpeachable, and an actor on the stage of life whose conduct was truer to the highest moral ideals than the great mass of mankind in general, was not to be admitted. The truth in regard to men that have been maligned for their infidelity is good reading.

Mrs. C. K. Smith.

"Very Best on Earth."

Winslow, Ark., Aug. 6.—Enclosed find $1.00 for which continue for another year the very best Freethought magazine on earth. Success to you. S. F. Davis.

Tolland, Conn., Aug. 16.—"What is *Not* Nature." I wish two copies (added to my order) of The Review containing the above editorial (June No.). It ought to be copied into every educational periodical in the world, is the opinion of Yours truly, Geo. C. Bartlett.

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Minneapolis, Minn., July 4.—I am glad you notified me that my subscription had expired, for I had not kept the date and should have let it run by. The Humanitarian Review deserves to prosper; your management of it is superb. I enclose one dollar for renewal.

Samuel Blodgett.

The Defense of a Worker.

Rumford, Me., Aug. 6.—I do not want to create any ill-feeling in the ranks of Rationalists, and would suffer all sorts of injustice before making any complaint for myself on account of seeming neglect, but I feel that it is just to James B. Elliott, of Philadelphia, to say that he has received too little mention at the hands of those who had the management, or at least the making of reports, of the recent Paine celebration at New Rochelle, N. Y. Mr. Elliott has been a tireless worker for the honor of Paine's memory, and had much to do with the success of the Paine celebration, and yet in the Truth Seeker reports he is ignored, although secretary of the Paine Memorial Association, which was combined with the Paine Historical Association in the prosecution of the celebration, and the work in general of promoting the rescue of Paine's name from the slough that the church has placed it in.

Mr. Elliott was chiefly instrumental in getting a popular vote in favor of Paine in the *Evening Telegraph* several years ago. I know of that for I worked with him. It was a great triumph. He had been the cause of getting Paine recognized in several ways, and fought hard to get him a place in the great pageant that took place in Philadelphia last fall. He did get certain tablets placed about the city, showing various places where Paine had lived, etc. It may be unintentional that he is allowed to pass unnoticed in the reports; and I trust that this is the truth, and that no feeling of jealousy is back of it. It is true that certain reports of the Paine Memorial Association have not been issued that were expected from Mr. Elliott, and perhaps that may have been remembered against him. I would like Mr. Elliott to briefly explain why the reports were not issued, and hope The Humanitarian Review will give him space to do so. I know that no more faithful and sincere worker for the historical recognition of Paine lives than Mr. Elliott, and would like to have him receive whatever honorable mention is his due, for that is about all the reward a Rationalist gets, and if any explanation can be made that will place him in the right light among the Paine admirers I shall be glad to have it appear. The August number Review is handsome—a credit to you and Rationalism. Manly A. Brigham.

Fifty Copies H. R. for S. F. M. A.

San Francisco, Cal., Aug. 13.—Enclosed please find money order for the amount up to date, and allow me to thank you for the prominent place you have given our program. I hope this place will be reserved

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for our future programs, and as evidence of my appreciation of the above favor, I shall request you to double my order for the H. R. Send me 50 copies monthly beginning with the September issue. J. Frantz.

Remark.—The program referred to is that of the San Francisco Materialist Association for each month, and the 50 copies of the H. R. ordered by Mr. Frantz are chiefly for circulation among the members of that society at its weekly meetings.—*Ed.*

"A Grand Publication."

New York, Aug. 13.—Inclosed find $2.00 to pay for The Review until July 1, 1911. If you would send me a few thousand little slips, like the one inclosed for the *Ingersoll Beacon*, I would place one in every book, letter and parcel I sent out. This *should* bring you some new subscribers. I am glad to do the work if you are willing to supply the slips. Long life to you and The Humanitarian Review. It is a grand publication,—a credit to the great cause it so nobly represents. Sincerely and always your friend and well-wisher.

117 E. 21st St. C. P. Farrell.

From President Buckeye Secular Union.

Dennison, Ohio, July 31.—The editor of the H. R. is O. K. and certainly has a good magazine. If you'll accept the inclosed check for one year to H. R., I am thine.

I also inclose a program of our Annual Convention and I wish you were visiting in these parts so you could attend and give us a little more light. We need all we can get to be in the lead, and circumvent the "sky pilots." If it had not been for the repelling influence of the priesthood we should have been flying long ago. With best wishes for your health and the prosperity of the H. R., Geo. O. Roberts.

Good News, Friends!

San Francisco, Cal., Aug. 19.— The San Francisco Materialist Association having outgrown its former home, which was in the Jefferson Square Building, will from now on hold its meetings in the Auditorium Annex. This hall is one of the largest in San Francisco, is centrally located, beautifully illuminated, and has an excellent floor and the best accommodations. The reason of its rapid growth may be due to the fact that the people of San Francisco are most progressive and desirous of knowledge and intellectual development, for how could it otherwise have advanced so fast.

The organization is not only educational, but it aims to interest and

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amuse its members and the general public. The questions and discussions create a good deal of laughter and at the same time set one thinking. Another feature of interest is the weekly musical program, which consists of violin, vocal, and piano selections.

The admission is free, but a collection is taken to cover the expenses of the meeting. All cars transfer to Fillmore Street. The Auditorium is on Page and Fillmore. J. Frantz, Organizer and Sec.

Sundry Reflections.

St. Joseph, Mo., July 13.—Enclosed you will please find a few lines. If you deem them worthy of space in your esteemed magazine I'll applaud with both hands. I give you *carte blanche* to make any change or correction you may consider necessary, etc. If on the contrary you may have reasons to reject them altogether kindly return them to me (stamps in sight); of course I'll pout, extend my lips, but not far enough to frighten anyone. Of one thing you may rest assured, namely, I shall continue to respect you and to entertain the most flattering opinion in behalf of The Review.

Prof. George B. Foster who proclaims that the God of the Bible is not the God of today has been expelled from the Baptist Ministers' Conference. This fact and the boastful assertion regarding his peremptory dismissal from the University of Chicago provoke sundry reflections.

How specifically suggestive and awe-inspiring must that assembly have appeared when the clerical anger had reached its paroxysm! What peculiar attitude of reverence must there have been displayed during the deliberation amidst the clouds of indignation, discord and misrepresentations, in the tempest of fault-finding, quickened by hisses and yells galore! Nevertheless the Holy Spirit, which moveth where it listeth, ratified the votes of the sanctified speculators.

O, the self-renouncing nothings
Ever crouching at His Feet!

Slander is the sign of weakness, and harsh epithets sputtered out in the distance may suggest hostility—they never convince.

Prof. Foster heretofore regenerated by aquatic rites is alas! no longer in a state of grace. Bravo; let him be anathema!

Soak him in theologic virus: see to it that the shadows of martyrdom hover over him thick and fast; pray fervently and persistently that the soul of this modernist be smitten to the very core and then—acknowledge that he belongs to a higher caste!

But why this hubbub? Wherefore these clerical bravadoes? The promptings of Rationalism are in the air; religious enthusiasm is evaporating—is getting cold; faith is weakening; cold criticism has fatally condemned the old dogmas; men's thoughts are no longer buckled to

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legendary tradition. Nihility awaits theology, and the God of the Bible is in peril. Investigation has modestly taken her seat on the first step leading to the throne of everlasting truth and the gates of the intolerant church shall not prevail against her.

Evolution keeps pace with the whirligig of time. To the inquisitive mind it reveals its grand and significant effects. Minds who judge according to the authority of faith are somewhat related to the owls; they abhor the light. Their sentiments result from a capricious and silly emotionality, and their acts reveal intolerance. The evangelical spirit contradicts our ideal. It enslaves the mind which we intend should be free. It denies the rights which we proclaim sovereign. It takes no thought for tomorrow. It inculcates the notion that belief will wash away crime and place the criminal on an equal footing with the law-abiding citizen.

Search in the scriptures for just one word that points to nobility of purpose, or to dignity of mind--you'll be disappointed. If the preachers had the least conception of what they pretend to explain to themselves and to others, there would not be so many denominations, nor so much wrangling.

Free will is an absurdity incubated and hatched by sacerdotalism for the benefit of the priest. A will not determined by one or more motives is inconceivable. Sin, conversion, redemption, atonement, are impossible to rational belief. The revivals throughout the land indicate that the enfranchisement of the masses is not yet an accomplished fact, but let us confide in the future, because from the top to the bottom of the social ladder we notice signs that betoken happier days.

E. M. Blum.

Notes and Comments.

San Diego, Cal., Aug. 14.—It is not true that "the liberal thinker is just as liable to become hide-bound" as another. A liberal thinker could not be hide-bound. Neither can a liberal thinker impute illiberal views to another liberal thinker. The latter are not called upon to think alike. Each one is allowed to think whatever he considers best, even if differing from every other liberal thinker.

Each one also has his own ideal. He could not be a sensible human being without one. He may come far short of living up to the same, but is daily making an effort to do so. His imaginary ideal embellishes his every undertaking, but today circumstances beyond his control prevent its outward expression. But the ideal remains, giving energy to effort while cheerfully submitting to the inevitable. A writer in the August Review asks the pessimistic question, how many Humanitarians have really adopted perfect freedom as their ideal? The majority have done so. One still in chains might not perceive it. Possession is appreciation. Freedom is not license. "No person has a right to do as he pleases unless he pleases to do right." One could not be a Humanitarian without benevolence in his heart and good wishes for every human being. Benevolence does not imply impoverishing one's self. You may own a good cow and help several families with milk, but to

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give away the cow might benefit only one. So the liberal doer as well as the liberal thinker needs no dictation from other liberals.

Rosicrucians say of Spiritualism "that it is a grand moral science, and a wisdom religion; that it proffers the key that unlocks the mysteries of the ages. It was the vitalizing soul of all past religions—was the mighty uplifting force that gave to the world in all ages its inspired teachings and immortal leaders. Spiritualism is not spiritism, but in the broadest sense it is a knowledge of everything pertaining to the spiritual nature of human beings, and is the hope of the world because a great human necessity. It does not spring from any religious faith, but from needs." Selected from catalog of latest Rosicrucian books.

Mrs. C. K. Smith.

Transcript of Some Phonographic "Pothooks."

Pentwater, Mich., Aug. 30.—Enclosed I send a letter from one of my correspondents. I write for subscriptions whenever there is a possible chance to get one subscriber; for the more subscribers you get, the more good you will do, the greater will be The Review's influence. I shall be indeed rejoiced to get out, notwithstanding I do love this little home as a Christian loves his heaven! We are having fine weather in this corner of Michigan. Yours fraternally, W. J. Jamieson.

Remark.—Friend Jamieson, though a man of about three-score and ten years, I believe, writes a very beautiful, even and legible shorthand, which I read almost as well as I do print, though it is a system which I had not used for more than forty years.—*Editor.*

The Transforming Power of a Lofty Ideal.

Chaffee, Mo., Aug. 11.—It is a true saying, "as a man thinketh in his heart, so is he." Our characters are formed by the thoughts or ideas we entertain. A good man harbors good thoughts and lofty ideals, but a bad man thinks base thoughts and base, low ideals. Jesus of Nazareth (it makes no difference whether Jesus was a real character or not, so far as the ideal character is concerned) was the highest type of a noble, pure, god-like character that the world has ever seen. Man's highest conception of God is seen in the character and life of Christ. "He that hath seen me, hath seen the Father" are his own words to Peter, who said, "Show us the Father, and it sufficeth us." What is there in Jesus that challenges the admiration of the world? Is it not the greatest thing said of him, that he "went about doing good?" He came not to minister to himself, but to minister to others, and gave his life as a willing sacrifice to save the world from sin, misery and despair. What do we admire as the highest type of patriotism? Is it not the man who voluntarily leaves his home and all his loved ones and offers his life "on the altar of his country?" Many young persons have so much read "dime novels" and stories of highway adventures and filled their minds

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with deeds of robbers and murderers that they have become as bad as the characters portrayed. How much better it would have been had they studied the life of Washington, of Lincoln or Jesus Christ, and imitated their lives and examples.

A. E. Wade.

Good and Evil are Recompenses.

Payette, Idaho, July 15.—The ancient and modern worlds are each expressions of human achievement and progress. Although they constitute one continuous line of the world's history, yet in many regards they are very remote from each other. The ancient world was dominated by the idea and belief in the existence of invisible personalities who operated the world and all of its affairs, and the ordinary phenomena of nature were accepted as proof absolute of their existence. With the Hebrews their God did everything, also. It was a settled conviction that good and evil were two separate and independent elements of the universe. They believed good and evil to be entities, each having an existence and laws peculiarly its own, but modern science demonstrates good and evil to have the same origin, governed by the same laws, and are simply different names for the same thing, which is comprehended in the one word *recompense*.

The law of causes and results is universal. All human progress has been guided and dictated by the law of causes and results, or recompense, which, when applied to human conduct, defines things good or bad according as they serve the wants or happiness of the individual or humanity. Out of this law have been evolved precepts, commandments, doctrines and theologies; and the destiny of the human race has been made to depend upon the attitude sustained toward these two assumed fundamentals of good and evil. God himself is represented as having taken sides and put his eternal fiat of condemnation on the one, and approval on the other, whereas the whole matter is one of human conception only. Good and evil are human classifications of results which are without distinction excepting as man declares it, for good and evil do exist as a matter of finite conception, but *per se* they have no existence. All processes of nature and of the universe move on without the remotest intimation of anything *good or evil*, true or false; man alone determines what is good and what is not.

We are often brought to the experience of good coming out of that which was declared to be evil and *vice versa*, as results must follow causes, and human intelligence is not sufficient to always determine what those results will be; also, that which is good for one may be bad for another. There is no line or boundary dividing the good and evil other than human experience, because the whole matter is one of human conception. Laws and forces are constantly in operation and the results of which are unknown and undeterminable until they are reached.

That good and evil are conflicting forces in the world or the universe, is impossible. Such would necessitate a universe in conflict with itself, and we are still living in antiquity by praying for results which are not the legitimate product of antecedent causes. Good and evil may be

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declared with the sancity of a great truth, to be *conflicting human interests*, which begin and end with a finite existence. Man puts himself in possesion of that which furnishes him with the greatest amount of enjoyment and happiness. He is not inclined to live on thistles when figs can be had, although a camel might make a feast on the former—thus man has declared his preferences, beginning with matters of small significance and enlarging as his physical and social life demands. In the primitive condition of the human race his wants were few and his ideas of good and bad were correspondingly limited, those distinctions as to what was once good and evil ultimately passed away, much of which must be absolutely unknown to the world today. The evolution of moral ideas is constant and absolute. The last few hundred years has given us new standards of right and wrong in accordance with the social and political relations of the individual and nations.

The Christian world for centuries has been told that good and evil were unwelcome guests upon this little planet we inhabit, and that results have followed their advent which not only involve this earth but worlds to come, in which heaven and hell have garnered their millions and eternity itself put its seal upon their fate. This monstrous delusion must pass away. In fact it is passing away and a new world is already dawning upon us.

J. T. Patch.

Life.

Minneapolis, Minn., July 4.—T. B. W. [Prof. T. B. Wakemcn ; all articles in H. R. are signed with the writer's real and full name—initials and pen names are taboo.—Ed.] takes special pains in July number to emphasize the idea that all there is to him or anyone else is a bit of proto(go)plasm, " and I want to compliment him on doing so well on so little capital. With me "life is real, " but the small piece of matter having the initials at the heading of this article assumes to know many things that appear to me to be unknowable. Concerning the ether he refers to, the very fact of its existence is assumed for the purpose of sustaining other theories, the proof never having been presented. Its condition cannot be known until it is known to exist. If our friend was as critical concerning propositions labelled scientific as he is those theological in their nature, he would believe he knew less ; but as Josh Billings says, "It is better to not know so much than to know so many things that are not so." Still, if a noted scientist endorses Spiritualism he will refuse to give him any more credit than he would a theologian.

I have an idea that scientists are right, that there is a substance between planets ; but if there is, I know very little about it. I know one thing : the term solid has no absolute meaning. Glass seems solid when coming against wood, stone or flesh, but it is very far from being solid in contact with heat or light. Wood is not absolutely solid against light and sound, and is less solid against heat. And the x-rays penetrate many substances that have formerly been supposed to be proof against light. I claim, and have reason for claiming, that there is no such

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thing as weight. If the earth and planets were heavy in the absolute sense all things—the whole universe would always have been falling towards the bottom of the bottomless pit (1). If the sun and moon attracted the earth to cause the tides it would affect the weight of earthly things. When the sun and moon were on the same side of the earth a bushel of wheat would weigh less than when they got to the other side (2). It would make a big difference, but as it does not make any, it is evident that those who have believed it have been floundering in afoolish fallacy.

At the time Newton saw his apple falling to the earth, if another apple had been disengaged from a tree on the opposite side of the earth it would have fallen in a directly opposite direction, directly towards his. If there had been nothing in the way so they had met at the center, where the supposed weight would have been nothing, proving that the supposed weight or gravity is nothing but the attraction of cohesion. Had the apple been truly disassociated from the earth, been outside of the earth's atmosphere, it is not likely it would have been attracted towards it.

Our friend believes protoplasm is "the vital all of living beings." (He did not intend to admit there is such a thing as life.) To have kept consistent he should have said, "The vital of all of protoplastic activity." But protoplasm has a right to think well of itself; he is justified in lauding it.

"Its most clear, common form, is the white of eggs." It is the constant, natural— the inevitable creator of all living things that are, ever have been or ever will be." (Another unconscious admission that there is such a thing as life.) "Its activity is the process of what we call life." Why does he not keep consistent, and say its activity is what we mistake for life.

I am of the opinion that the proto (go) plasm will have to go pretty fast to prove that the egg preceded the bird, that there ever was a time that it did not have to be fertilized with the male counterpart, if it hatched, or that any kind of matter existed prior to life. So far as science goes it leaves a fair inference that matter and life are co-eternal. We have as good reason to say that life created matter as to say it evolved from matter; and more than to say it is not really existent.

It is easy to say, if one believes it, that "there is no possible force, or energy, or power, or life, or feeling, or mind, or soul, except it be some fact or process of matter and motion." It is a truer statement to say, life is the only power that ever put matter in motion, or that now keeps it moving, including the circulation of our blood and the hosts of heaven through what we call space. (3)

I am surprised to have Mr. W. call Mr. Huxley a dishonest joker; to have him say Huxley knew he was lying when he writes, "Protoplasm is the physical basis of life." I have a better opinion of that great scientist, and I do not believe Mr. W. is joking when he says, "*Its go is life itself*," though I know perfectly well that he cannot make it appear rational to other thinking people. I take Huxley at his word, and I endorse the idea that "protoplasm is the physical basis of life." Calling it the *physical* basis implies that the physical is not all, which I also claim, I am not particular how life is defined, but we know it exists as a fact,

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as much as we know that matter does. And we know it is a continued and continual existence. If we admit that the individual is destroyed, the life of the individual is continued in the progeny.

The position of Mr. Wakeman is so ridiculous that he cannot keep self-consistent in his statement of it. Protoplasm not impregnated with life never moves to the dignity of any kind of an organization. It simply rots in mass. We have no reason to believe that it ever did otherwise. It does not change the fact because living entities take possession of it in the rotting, and I do not think they always do it, but of this I am not sure. So far from its being the creator of all life, there is not the slightest evidence that it ever created any life. Samuel Blodgett.

Comment.—Without in the least undertaking to defend Mr. Wakeman's position above criticised, I here call attention to some misconceptions, as I think, of Mr. Blodgett. Note the remarks as numbered. (1) Things "fall" toward objects of greater mass than themselves; hence the "whole universe" could not possibly "always have been falling towards the bottom of the bottomless pit." There could be no "bottom" or anything else in a "bottomless pit" to attract bodies to cause them to "fall." (2) This cannot be, because the sun and moon when "on the other side of the earth" still attract the "bushel of wheat" just the same as they do when "on the same side," less the infinitesimal (instead of Mr. B's imagined "big") difference caused by the greater distance of 8000 miles of the earth's diameter. As to "Newton's apple:" Gravity is *not* suspended at the center of the earth, but an apple supposed to have fallen to that point would remain motionless because *equally attracted* in all directions by the globular earth surrounding it. Two teams of horses pulling upon a load in opposite directions with equal effort do not move the load in either direction; nevertheless the force of the pull is there. If it were not for the centrifugal tendency of the earth in its orbital revolution, earth, "bushel of wheat" and all would "fall" upon the sun. I am stating this as the modern science doctrine of gravitation. Nothing *ever* "falls" in the unscientific conception of the act, but to "fall" is, scientifically speaking, to *be drawn toward a larger mass of matter.*—*Editor.*

Thoughts Respecting the "Perfect Materialist."

Sewickley, Pa., July 12.—I have read with much amusement the egotistical defense or explanation of J. Frantz as to his statements respecting the Materialist. We Liberals, Humanitarians, Rationalists, Agnostics, Atheists and Materialists are all striving for the same end—namely, to dethrone superstition. Then why so much wrangling? Why so many names? So many sects? Can't we find some way to get together? Agnosticism, it occurs to me, is a compromising ground on which all may stand, if we will, without sacrificing any self-respect. To become agnostic is to become honest, so far as thought regarding the wonders

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of creation is concerned. But Agnosticism, as I understand it, does not mean honesty in every direction any more than Christianity means perfect honesty. The fact that a Jew is a Jew does not keep him from cheating, and the fact that a Catholic submits to the creed of the "Church Universal" does not keep him from committing crime against society. A declaration of belief is no guarantee of honesty.

Whether or not there is a Supreme Intelligence, God or Creator, no sufficient or positive evidence has been advanced to convince the great body of Freethinkers to a certainty one way or the other. On this point they are ignorant, they are agnostic, and by so stating they honestly announce their uncertainty, and hold themselves ready to receive testimony or evidence on either side of the question. However, the question of whether or not there is a God or future life is not of sufficient import as to afford good cause for a disruption in the ranks of Freethought. About these things we seem to have no positive evidence. We do know, however, that about the God-belief there is associated a great deal of superstition, and it is this superstition which we Freethinkers should join hands to fight. Thomas Paine was a believer in one God, and his argument supporting the God-idea is the most tenable I have ever read; and yet I believe that Paine's *Age of Reason* has done as much if not more than any other work to dethrone the Christian God. Why? Because Paine had stripped the Christian God of all the superstition which surrounds the idea, and worked out a God that can harm no one. To say that you don't know whether or not there is such a God as Paine has worked out, is only to be honest. I don't know, and I don't believe anyone else knows, and I don't believe Paine knew.

A few years ago I was a boy living on a farm in Northern Kentucky with my father. A little advice he once gave me I think would be of benefit to the Materialists, J. Frantz in particular. One day I was helping my father haul wood, or crooked limbs to be used as firewood, on our farm near Springtown-On-The-Pike, and while unloading the limbs I, kid-like, wanted to pull off the bottom limbs first. My father noticing this said, "Take off the top first and the bottom will come itself." So it occurs to me that if the omniscient Frantz would fathom the mysteries of this life before making the assertion that people who beg to differ with him about the question of a future existence are his inferiors, he would advance his rating before the eyes of the Freethought world. One cannot dig a well with a single stroke of the pick; superstition cannot be routed in a single battle.

The Christians teach that there positively is a Supreme Being. In doing so they are not honest, because they do not know, and most Christians will so admit, privately if not publicly, if a direct question is put to them. The Materialists teach that there positively is no Supreme Being, and in so doing I cannot see that they are any more honest than the Christians. Have they produced satisfactory evidence to substantiate their assertion? In their own minds they are probably convinced that there is no God. So is the Agnostic. To arrive at their convictions they use the same arguments as the Agnostics,—they reason. The

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Agnostics understand that reason is sometimes wrong, but the Materialists seemingly do not. With the evidence at hand it appears reasonable to *believe* that there is no God, but have we all the evidence? There is the point. Then, too, there is a vast difference between what we *believe* and what we *know*. I am inclined to think that the dogmatic stand taken by the Materialists is based upon belief rather than absolute knowledge, and most Freethinkers will agree with me that it is hardly becoming of a "perfect being" to make any positive statements based upon belief alone. Evidence that will convince a believer in miracles will not convince the unbiased mind; likewise, evidence that will convince the Materialist that there is no God will not convince the Agnostic.

Wherein does the Materialist bigot differ from the Christian bigot? To find a parallel for the Materialist as defined by J. Frantz one does not have to search deep into Christianity. The Catholics think the priest "perfect in so far as knowledge and intellectuality are concerned." They will probably not admit it as a reply to a direct question, but talk to one and give him a chance to laud his "Father" to the skies and you will see what his conception is of the perfectness of the priest's intellectuality. The priest assumes the holy alias, *Father*, and proceeds to inculcate into the minds of his credulous flock the idea that he is the fountain of knowledge to whom they must turn in times of marriage, sickness, death and disaster for counsel. J. Frantz's Materialist signs a blank which reads, "There is no God or future life; count me a member of the Materialist Association," and at once he is "the king of nature," "possessing the highest developed brain-faculties of any being existing at present upon this planet," "perfect in so far as knowledge and intellectuality are concerned." Such bigotry! The form is not far removed from the Christian practice of taking a confirmed criminal, sprinkling him with an ounce of so-called holy water and then announcing to the world that the "regenerated one" is a fit subject for a permanent berth in a future realm of eternal bliss prepared only for the elect and good.

I suppose that to sign a narrow creed of the Materialist Association and later retract, is to become an apostate, unworthy of the consideration of "the king of nature." Here it seems proper to quote the words of Ingersoll: "Who can imagine the infinite impudence of a church assuming to think for the human race? * * * * * By what right does a man or an organization of men or a God claim to hold a brain in bondage?" I am certain that the J. Frantz type of Materialists can think over these words of the great Agnostic with profit to themselves.

J. Frantz states that "it requires a pure system and a good healthy physical body in order to be a Materialist." Granted, for the sake of argument. But do Materialists get sick? Do they become infirm? Do they die? Does a Materialist sick of typhoid fever revert to an Agnostic, a Christian or a Jew? Does he retrograde into one of those inferior (?) beings known as Liberals, Rationalists, Humanitarians, etc.? Is an aged and crippled Materialist not a Materialist? To become a Materialist is it necessary to pass a physical examination before a physician? If so, what qualifications must the examining M. D. have?

J. Frantz, your reasoning is a full sister to that found in the Pentateuch.

J. Atwood Culbertson.

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ATTENTION.

Members of the Buckeye Secular Union, Rationalists, Materialists, and all Liberals.

The date of the Annual Convention of the Buckeye Secular Union, September 12th, is rapidly drawing near. The short intervening time ought to be full of action for others besides the Executive Board of the Union. The officers of the association need the hearty co-operation of Freethinkers in general and of those in Columbus and vicinity in particular. Let every man and woman interested in the spread of Rationalism make two resolutions, viz: to be in attendance themselves and to bring with them all their available friends.

In a recent letter, Dr. T. J. Bowles assured the Secretary that he would be on hand and will occupy a place on the program. There will be plenty of other speakers and the completed program will be given to the press at an early date.*

We have no national Freethought association; and the Buckeye Secular Union is our only State organization. It deserves the hearty support of all lovers of mental liberty; and it ought to be a matter of pride among Liberals to make the coming convention a brilliant success.

I am here reminded of the attitude of the schoolmen on the subject of religion, as it is illustrated by the articles by Mr. Harold Bolce in late issues of *The Cosmopolitan*. That a revolution in the religious world is at hand cannot be doubted by discerning people; and while Freethinkers cannot but rejoice over such powerful allies, we must not rest upon our oars and leave the work entirely in their hands. Some of these professors seem inclined to claim for science most of the credit due for the spread of mental freedom; but I am disposed to believe that, had it not been for such men as Voltaire, Paine, Bradlaugh and Ingersoll, the path of the scientists would have been much more thorny than they have found it. And is it not incumbent upon Rationalists, Materialists, and other disciples of these great apostles of mental liberty, to make themselves seen and heard, that they may at least perpetuate the honor due to these founders of the Liberal movement which now gives promise of a plenteous harvest?

From among the thousands of Freethinkers in Ohio and the adjoining states, we should have a representation at Columbus that will command the respect of the press and the people.

July 18th, 1909. Lou Lawrence, *Secy. B. S. U.*

* See Program, page 108.—Ed.

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A Few Notabilia

¶ Reader, please do not fail to note that some additions have recently been made to the list of booklets for sale at this office, as advertised on the third page of the cover. Note particularly *Death in the Light of Science*, by Prof. Jamieson (10c.), *Uncle Sam's Religion*, by J. G. Schwalm (15c.), and *The Fallacies of Faith*, by R. Peterson (15c.).

¶ The Review has heretofore been sent in quantities of 10 or more copies for free distribution for 5c each, postpaid, but hereafter the price will be the same with postage extra at the rate of 1½ cents a copy.

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"A Future Life?"

I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it.—B. PRATT, Los Angeles.

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Study of Mind, Ethics and Religions hy the Scientifc Method

Vol. VIII, No. 3.] OCTOBER, 1909. [Whole No. 82

Written for The Humanitarian Review

THE SILENT SONGSTER.

BY SINGLETON WATERS DAVIS.

A BIRD, a Bee, and a Butterfly.
One sunny day in rosy June,
Together went slowly winging by,
And singing each her favorite tune.

The Bird with loud, gay, twittering voice,
Poured forth a joyous roundelay
That made the hills and vales rejoice,
And drove the imps of Hate away!

The Bee sweetly hummed, down near the ground,
The drowsy tune of a Dreamland bell,
And worked the while, as if she found
Her happiness in doing well.

The Butterfly sang! But not a note
Of sound. Instead, with her downy wings,
In rhythmic waves of charming rote,
She sang as graceful motion sings.

To one sad child, who wandered by,
Appealed in vain the Bird and Bee;
For she was deaf! The Butterfly
To her sang sweetest of the three!

Los Angeles, Cal., Nov. 4, 1905.

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Written for The Humanitarian Review

CONFESSION OF A PAGAN:
OR, A HUMANITARIAN'S RELIGION.

BY J. G. SCHWALM.*

"Out of a population of 90,000,000 three-fourths are already pagans, for we have not over 24,000,000 Christians of all denominations in this country."—From a pastoral letter by the Catholic Bishop of Denver, N. C. Matz.

"The constitution of our society teaches these: 'Free speech, free press, free discussion, as guaranteed by the United States Constitution, shall be the foundation principles and practice of the Humanitarians.' No slavery, neither mental nor physical, can long endure in the presence of these mighty principles. Thomas Paine, Thomas Jefferson, and others, have considered them vital, and that they would save this new nation from the rule of religious despotism—and they saved it gloriously."—From "Foundation Principles" in July Humanitarian Review, by W. F. Jamieson.

DEDICATION.

TO THE *Most Exalted, Right Reverend, Honorable and Sovereign, American People*—(May wisdom, power and glory dwell with you and elevate you more and more); also, to all hearts, kind and sympathetic, and to hearts insurgent and rebellious against wrong, ignorance and kindred ills; and to those who have been taught that religion consists in a set of beliefs, rituals, ceremonies, prayers, preachings and church going; and further and especially to those who practice what they preach; who say, when they do not practice a certain rule, it is because they do not believe in it, as for instance, when it is written that evils should not be resisted, but they do continually resist and restrict evil; or when assault or theft is committed, they do not abet the evil doer, as it is written that they should, but safeguard and surpress him; or, when it is written that they should take no thought for the morrow, how they might obtain that which is needful for their life and comfort, but who sow, knowing that unless they sow they cannot harvest; or, again when it is written that all those who believe not in Jesus Christ would suffer eternal torments, or that by faith like a mustard seed mountains could be moved into the sea, but who pay no attention to these things and many other such foolish and impossible utterances which many profess to believe but never pay the slightest attention to them in their actions; to those who are honest and frank and whose words and works are in harmony with each other; to all those who believe that deeds are of more importance than

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* Author of *Uncle Sam's Religion.*

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creeds, and to those who believe that the voice of the people is the voice of authority rather than reputed divinely inspired or miraculously appointed persons or institutions; who worship at the shrine of Reason and Justice to the end that the human race may rise to higher and higher enjoyment and happiness and thus dwell together as a glory to their Creator and satisfaction to themselves, this confession is affectionately dedicated.

WHAT I AM NOT, AND WHAT I AM.

I AM NOT a Christian, * I do not want to be a Christian. I do not think that it is necessary or desirable to be a Christian either to be a good citizen or to be in harmony with my Creator. I am not like the one who said that "the good I would do, I do not, and the evil I would not do, I do." If I set out to do a thing I have generally counted the cost so that the attempt will be successful. I am not merely *trying to be*, but have *succeeded to be* a law-abiding and dutiful citizen to my country. I *am* a kind and considerate husband to my wife. I *am* a good father to my children. I have succeeded to be all this, and am conscious of no deliberate wrong-doing. I am conscious of no ill will toward my family, my country, or my Creator (Nature); and I am conscious of no ill-will on their part toward me. (What I am saying for myself is true of 66,000,000 Americans who are not Christians, but with few exceptions.) I am in need of no saviour or salvation. A thousand saviours could not save me if I fail to regard the laws of life. I claim to be in harmony with the laws of my country, and with the laws of my Creator as far as conditions permit. I claim equality with all beings of an intelligent order and am prepared to mingle with the highest and with the lowest—with the highest to learn and rise up to their level—with the lowest, to lift them up to better things. There are men with higher-developed intellects, and a larger accumulation of knowledge, but there are none with a higher aspiration or a larger desire to be useful and kind.

I have the same rights to do what others have done or are doing. I have had a different "bringing up" from every other man and am therefore different in looks, in speech and in opin-

* I am a representative of those 66 million whom Christians slanderously and maliciously delight to call pagans.

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ions. My looks, speech and opinions belong to me. I have a right to them. They possess me. I possess them. Besides these I have a mind, reason and intelligence. All these came to me with no choice or selection on my part. They are as immutable in their qualifications as is the color of the sea. I cannot change them. I accept them as they are and I respect them very highly. I speak and act for my own and other people's good as my reason and intelligence indicate. My own reason is the best guide I possess. Without reason I would be mad. Other people must and do use their reason. To adopt the schemes of other people would be to allow them to get their hand into my pocket, live off of me, fool me, and finally degrade and starve me. I must use my reason and stand up for my right—for my life, my liberty and the pursuit of happiness.

There are no men who have a right to tell me how to think or how to worship, or how to speak. No one is obliged to accept me as his dictator or saviour. I am a man with years and years of experience. I know what is good. Knowledge and comfort are good. I know what is bad. Ignorance and hunger are bad. To save men is to bring them out of ignorance and hunger into knowledge and comfort.

I do not know where I was a million years ago. I do not profess to know. I do not know where I will be tomorrow or next week, or where I will spend eternity. I do not know. Some people think they know. I think I don't know. I confess I don't know. There would be no use or sense in saying that I know where I (as world stuff) came from or whither I shall go, because I don't know. I am thinking about it, and trying to find out, but I have not found out yet. Until my reason can understand and my comprehension grasp it I remain open-minded and ready to investigate all evidence. I will be guided by legitimate demonstration. I will be observant of other people's opinions, but I will not accept as my guide any pretended agent of God, man or devil. I will trust to my equality with every other man. What is impossible to me I will consider impossible to other men, except of course, where other men excel me in the arts and sciences because of better natural or acquired qualifications. All claims, however, to supernatural or divine calls and powers, I must consider as the ranting of imposters.

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The gods of Greece and Rome, and the gods of the Hebrews and Christians are of the same origin and nature. None of them are anything else but what the maker of any god was capable of making. Stone gods, wood gods, beast and reptile gods, water and fire gods, cloud and sky gods, king and warrior gods, spirit and hero gods, Juno, Jove, and Jesus gods, are all creatures of human genius and invention. It is useless to select any of these gods and propose that they establish for themselves a reality by a sign or demonstration. All of them are deaf and dumb to human supplication. All of them are of less importance than a single kind act of the poorest mortal. All devotions and ceremonies for gods are so much trash to be cleared away for the cultivation of union, justice, tranquility, common defense, general welfare, liberty and beauty among men. What has a god done for me? Nothing. I was poor; I was sick; I was ignorant. Did any god help me? No. Do I know of any one ever obtaining the slightest aid of any god? No. Did I ever see a single iota of evidence that any god ever did anything good or evil? No. Did I ever see any one who could show me positively that a god ever did anything for him? No.

I swear by the love of my mother that I have never seen, heard, tasted, smelled, or felt anything which has the semblance of any godship whatsoever. What other people have experienced in this direction I do not pretend to know, but I hold to the equality of man and conclude from my own experience and observation that gods did not feed, or clothe, or educate, or deliver from danger or death, one single man, woman or child throughout eternity. If men are fed, or clothed, or educated, or delivered from danger or death, it is not by the intervention of a Greek, Roman, Hebrew, or Christian god. It is by the natural order of things. If a disease is fatal, there is no relief. The gods or a god, or any god, are useless. If a disease may be relieved and cured, men with medicine and surgical instruments bring relief. When human aid and nature fails, there is no hope left.

Life is its own savior. It is sufficient unto itself. A universe full of life needs no shores or props. Every particle of matter is possessed of the faculty of taking care of itself. Organic or inorganic matter adapts itself to its environment. The whirl of the earth in its orbit must be accounted for by natural law. The glow of health, and the pallor of death must be accounted for by the same law.

The word God is only another way of saying fate, fortune, destiny, luck, nature, heaven, experience, and a host of other such

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allusions to the universal trend of things. It means everything to some and nothing to others. When I use the word, I mean, physically, the universal force of nature. When I refer to the word in any other sense it means an ideal. To use God as a force, I must learn the laws of nature. If I wish to be well and strong, I must observe the laws which bring about these conditions. These laws respond to saint and savage alike, but they must be observed. The laws of nature do not consider titles or creeds. The inexorable qualification for gaining any gift is strict compliance with the laws of nature. There is no other way.

In speaking of God as an ideal, I mean disposition and intelligence. What is the highest and best in man? Wisdom, skill, kindness, beauty. Perfection in these is an ideal worthy to strive after. So when I sing "Nearer my God to thee," I mean to get more wisdom, more skill, more kindness and more beauty. Man is on the way from less to greater perfection. He may be said to be between 0 per cent and 100 per cent in the scale of these accomplishments. He may have only attained to 10 per cent or only to 5 per cent in this scale, but he is on the way, perhaps, much farther than we have an idea and finally he may arrive at the full 100 per cent, not as a gift of any supernatural power, but by the achievement of natural abilities and qualifications acquired and accumulated from common experiment and observation.

But the perfection to which man, as man, can attain, must forever remain subject to the conditions with which he is surrounded. He may make many wonderful discoveries, and turn his thoughts into ever new and wider channels, but he will never be able to separate himself from the stuff of which he is made, and his fate is bound up with the fate of his world. To whatever height he may attain, there must still be other heights to scale, and wether the life which we live now is an end in itself or only a means to an end, is an open question. In one sense it is an end in itself. It is an organization in which the parts or members obtain shelter and enjoyment. While this organization remains intact and the desired comfort and enjoyment remain uninterrupted the purpose of life is fulfilled. But there may be some higher purpose for which organized life is a preparation. It is, however, not now apparent as to what this purpose may be. Institutions and creeds which declare positively that they have a definite knowledge about these things are the antiquated relics of ignorance and superstition,

In all questions concerning the origin or ultimate condition of things the only safe position that a reasonable person can take is

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to state the actual fact, which is, that he does not know. The greatest folly and the greatest obstruction in the path of progress is the pretention that a "Lord" or "God" said so and so, or that certain persons were or are endowed with supernatural powers, or even ordinary men setting forth what is absolutely unknown as the eternal truth. Against this folly every friend of truth should set himself firmly and denounce and condemn everyone who in the past or who at present claims to know what is wholly impossible as one who seeks notoriety and applause through the art of lying.

To particularize as to what constitutes the sum and substance of basic life principles: as regarding—

First, the Individual, may be stated as follows: breathe deeply, eat moderately, bathe liberally, dress well, sleep regularly, work industriously, think clearly, be kind, be honest, be cheerful, in all things let reason govern.

Second—Social relations: (a) As to duties: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty for ourselves." (Preamble to the U. S. Constitution.)

(b) As to the source of authority: "We hold these truths to be self-evident: that all men are created equal, and are endowed with certain inalienable rights; that among these rights are life, liberty, and the pursuit to happiness; that to secure these rights governments are instituted among men deriving their just powers from the consent of the governed, and that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to substitute such form as shall in their opinion best secure those ends." (Declaration of Independence.)

(c) As to common rights and privileges: "All power is inherent in the people. Governments exist for their good and by their consent. All free men are equal. There shall be perfect religious freedom. There shall be no state church. The rights of conscience are free from human control. No religious test shall be required for public office. Every citizen may freely speak, write and print. The people may peacably assemble for the discussion of public questions. They may petition the Government for redress of grievances. All elections shall be free and equal. No exclusive privileges shall be granted. No titles shall be conferred. The people shall be secure in their persons and property. There shall be no imprisonment for debt. Pri-

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vate property shall not be taken for public use without just compensation. The writ of habeas corpus shall not be suspended except when public safety may require it. Except in capital cases, persons charged with crime may give bail. No excessive bail shall be required. All courts shall be open to the public. The accused shall have a fair and speedy trial. All criminal cases shall be tried by jury. The accused shall be informed of the nature of the charges against him. Witnesses under oath or affirmation must appear against him. He shall have the right to defend himself and may have the benefit of counsel. No cruel or unusual punishment shall be inflicted. No one shall be twice placed in jeopardy for the same offense. No one shall be deprived of life, liberty or property except by due process of law. The people may at all times under the right of eminent domain, abate individual or corporate oppression by taxation, public control or public ownership." (Bill of Rights.)

To this must be added the Golden Rule, which is, perhaps in a qualified way, the most available criterian to proper conduct which the human language contains. The following versions and history of this rule recently appeared in various newspapers:

The Golden Rule may be said to have existed always and to be a part of all religions. Sixteen hundred years before the birth of Jesus there ran an Egyptian vale to the dead: "He sought for others the good he desired for himself. Let him pass on." A century later than this—3,400 years away from this present—when the Hindu kingdoms were being established along the Ganges, it was written: "The true rule in business is to guard and do by the things af others as they do by their own." The Greeks in 1670 B. C., stated the Golden Rule thus: "Do not that to thy neighbor which thee would take ill from him." The books and scrolls of the Hebraic law taught the same. In a time-stained parchment, believed to have been inscribed first some 2,500 years ago, is to be read: "Whatsoever you do not wish your neighbor to do to you do not that to him." And to strengthen this the teachers of 600 B. C. added immediately: "This is the whole law, The rest is mere exposition of it."

Confucius in 1551 B. C. advised: "What you would not wish done to yourself do not unto others." At the first Buddhistic Council, held at Rajagriha in 477 B. C., the scribes almost duplicated the advice of Egypt's priests, writing: "One should seek for others the happiness one desires for oneself." A century and a half before Christ the law of Rome once more repeated the theme: "The law imprinted on the hearis of all men is to love the members of society as themselves."

When Alexander of Macedon marched into Paris in 334 B. C. did he not find there before him the most usual of all these closely paralleled formulæ? "Do as you would be done by," ran the Zoroastrian precept. Mohammed gave yet another expression to it, for the Koran instructs, "Let none of you treat his brother in a way he himself would dislike to be treated."

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Still another version might be written thus: The same just and kindly consideration we expect from others we should willingly grant to them. Other tenets well qualified for general utilization might be added indefinitely, but the above-named principles have won for themselves a place in the practical affairs of the world, so that there is no question about their value and adaptability for the promotion of the best interests both of the individual and of society. It ought, therefore, to surprise no one if I, as a thorough believer in these principles, accept them as my religion.

Government by the consent of the governed, a people's government, free from every ecclesiastical imposition, natural, equal, systematic, scientific, and in harmony with the requirements of the times, and founded on reason, justice, knowledge, kindness and courage—this is the great religion that is bringing peace and good will among men.

I tender my praises to the object of my veneration unafraid, and with my whole heart. I kneel at the shrine of Uncle Sam, which is pure Humanitarianism, and worship thus:

Reason, thou art supreme,
Thou art our God,
Without thy holy power,
We're dust and sod—
Thou art the fount of truth and right
Without thee there is night.

Justice, we worship thee,
Be thou enthroned,
Let all our words and deeds
By thee be owned;
Be thou our Lord, be thou our King,
Thy praise our souls shall sing.

Knowledge, great star of hope,
Be our estate;
From error make us free—
From harm and hate.
Be thou our strength, be thou our light.
Be thou our help and guide.

Kindness, be thou our sun,
With us abide,
Let thy unfailing rays
Shine like a light
Within our face, within our ways,
And to the end of days.

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Courage, armor-plated,
We embrace thee;
Stay with thy mighty arms
The bended knee,
And when the shade of death appears
Accomp'ny us through endless years.

Written for The Humanitarian Review

THE TESTIMONY OF THE GOSPELS.*

The Birth of Jesus and His Early Life.

BY PAUL JORDAN SMITH.

THE only information we have concerning Jesus Christ is found in the New Testament. So-called profane history does not mention him. The passages in Josephus and Tacitus were forged by priests in the 15th century. We are compelled therefore to rely solely on the New Testament, and especially on the four books called the Gospels.

Now, as the events narrated in these four books are said to have occurred in a limited range of territory, and in a very few years, we will justly expect a greater accuracy in the testimony. In the Old Testament we have stories dealing with movements sometimes separated by hundreds of years. Here we have the time limited to less than forty years. In the Old Testament we range from Egypt to northern Palestine, and across to Babylon. Here we are within a radius of a few miles about Jerusalem. In the Old Testament we deal with hundreds of men; in the Gospels we are particularly interested in one man, living a short life. In the Old Testament we have a multitude of historians, separated many years from the events about which they wrote. In the Gospels we are supposed to have the testimony of men associated closely with their subject. Naturally we expect accuracy. If these historians were only natural, every-day men, we would certainly expect agreement on important points.

Let us imagine ourselves a jury. We will listen to the testimony of these four men, If they are like the witnesses we meet with today they will not describe events in the same man-

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* From a Sermon.

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ner. One will see more than another. In unimportant features the most reliable witnesses will give contradictory testimony. In case of assault, one trustworthy witness will declare that the victim was struck by the assailant's left hand; another, equally trustworthy, will declare that it was the right hand. But of two common, every-day mortals, such as we are, one will declare that such and such an event was at noonday, and another that it was at night; one that the event took place in the country and the other in the city. But we are told that here we have a different type of witnesses. These men are inspired of God. They can make no mistake. Every word proceeding from their mouths is absolute truth, revealed from above. Hence there can be no contradiction whatsoever. They may state different circumstances to make the picture complete, but will not contradict one another's testimony. But the witnesses are not working together; they are independently testifying concerning the wonderful character of Jesus and his miraculous performances. Hence they must all relate the important circumstances that prove the character of these miracles. They will not omit the turning points. They must agree on those. Certainly this is not asking too much. Even of ordinary men of clay we would ask as much. How much more of these favored ones!

But even if they should all agree on every point their case would not be made out for all time. We admit that. We must also admit that if they disagree unreasonably their case, so far as the infallible-book theory goes, is irretrievably lost. Infallible men cannot afford to be fallible. If the infinite God sends a library of books to his children on a certain subject he must not insult their intelligence by sending contradictory testimony and cause them to doubt, and thus damn their souls. That would be manifestly unkind. This much said, we begin our examination.

Opening the book of Matthew, we find in the first chapter a genealogy of Jesus Christ, tracing back to Abraham. Turning to Mark we find that he is silent concerning this genealogy, as is also John. But Luke, in the third chapter of his book, also gives Jesus a genealogy. Both, of course, trace through his father. Luke traces back to Adam. As Matthew begins with Abraham

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we will be compelled to compare the genealogies beginning with Abraham, and on so doing we find that they do not agree. When they get down to King David, Matthew takes Solomon as the next in order, while Luke takes Nathan. Matthew puts 28 links in the chain down to Jesus, and makes Jacob the father of Joseph and the grandfather of Jesus. While Luke puts 43 links in the chain and makes Heli the father of Joseph and the grandfather of Jesus. They agree, however, that Joseph was the father of Jesus. Now, according to my reasoning processes, if Joseph was the father of Jesus, then Jesus must have been the son of Joseph! So much for that.

After taking up 17 verses of his first chapter to prove that Joseph was the true and only father of Jesus, Matthew begins the 18th verse by contradicting what he has just proven, and says that Mary was with child by the Holy Ghost. Mark didn't seem to know anything about the visit of the Holy Ghost, or, at least, did not consider it important. Luke not only recognizes the fact of the Holy Ghost but goes into details. He makes an angel appear to Mary and announce the coming of the Holy Ghost, and says that Mary was troubled about the matter. Matthew does not mention the visit of the angel to Mary. He simply passes the matter off by saying that Mary was found with child by the Holy Ghost. To prove his Holy-Ghost theory Matthew says that Joseph, when he found Mary in this condition, was going to put her quietly away, but an angel appeared to him in a dream and told him that the child was of the Holy Ghost and not to be afraid. He had to work the angel in somewhere, and he felt the need of it to explain Mary's conduct to Joseph. Now, Luke didn't know of Joseph's skepticism, and hence does not show how Joseph acted on finding the state of affairs.

The genealogies of Matthew and Luke show that Joseph was Jesus's father. Joseph didn't know who Jesus's father was. Mary and the dream angel said that the Holy Ghost was the father. When Jesus became a man he is recorded as saying that God the Father was his parent! We must therefore indefinitely suspend judgment. We have no evidence who the father of Jesus was. After relating these things Matthew throws a glamour of suspicion over his evidence by saying, in the 22d verse of the first chapter: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin is with child and bears a son and shall call his name Immanuel." That was Isaiah's old prophecy, and we saw

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that he fulfilled that prophecy himself years before Joseph and Mary were heard of. Moreover, if all this story was got up to simply satisfy an ancient prophecy it cannot be truthful anyway.

Luke next speaks of the miraculous birth of John the Baptist. The remainder of the witnesses are silent concerning these strange announcements, but as they are important as concerning the forerunner of Jesus it would seem that they must have known of these circumstances.

In the 2d chapter of Luke, the first and second verses, we find these words: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed, and this taxing was first made when Cyreneus was governor of Syria." "And all went to be taxed, everyone to his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, unto the City of David to be taxed with Mary his wife." And while they were in Bethlehem Jesus was born in a manger, there being no room in the inn. Now, stepping aside a moment from the testimony, we begin to wonder at some things. In the first place history is silent as to a census of the whole Roman world having ever been made at all. In the second place, Cyreneus did make an enrollment in Palestine but it was confined to Judea and Samaria and did not extend to Galilee, and hence Joseph's household could not have been affected by it. In the third place, it did not take place until ten years after the death of Herod instead of during the reign of Herod, as Luke states. Finally, at the time of the birth of Jesus the governor of Syria was not Cyrenius but Quintus Saturnius. Matthew does not seem to know why Joseph went to Bethlehem, and does not invent such a story to prove what he says, merely passing it by with the remark, "Jesus was born in Bethlehem in Judea." He didn't even mention the manger, but says "*o-i-k-i-a*," a house Turning again to the 2nd chapter of Luke, we find a most marvelous account from the eighth to the twenty-first verse. An angel of the Lord visits shepherds abiding in the fields, tells them of the birth of Jesus in David's city, and gives them directions as to finding him. Then came a host of angels and sang "Glory to God in the highest, and on earth peace, good will to men." Then the shepherds rushed to Bethlehem, saw the child, and made known abroad all that they had learned about him; then they returned. Matthew has a very different story. According to his account, magi and not shepherds are informed of the birth of Jesus; a star and not an angel informs them. Now, then, these men go to Jerusalem and

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call up the chief priests to hunt for a prophecy concerning the birthplace of Jesus. The priests tell them that the place is to be in Bethlehem in the land of Judea. The king, Herod, is excited and calls for the wise men to know where they saw the star. "And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him bring me word again that I may come to worship him also." When they had heard the King they departed; and lo, the star which they saw in the east went before them till it came and stood over where the young child was." Now, it is passing strange that if the star started to lead these magi to Jesus in the first place it didn't go straight ahead instead of turning them aside in Jerusalem to consult priests. That was a most peculiar star! After visiting the house the magi gave presents of gold, frankincense and myrrh, and worshipped. These were Eastern magi and were used to pomp and luxury, and were expecting the Messiah to be a prince and a king. And yet according to Matthew, they exhibit no surprise at finding Jesus in such impoverished circumstances. As Luke is alone in his assertion that Jesus was born in a stable, we may suppose that the magi had no reason for surprise after all.

The twelfth verse of the 2nd chapter of Matthew says, "And being warned of God in a dream that they should not return to Herod they departed into their own country another way. If the star had only led them direct to Bethlehem in the first place all this trouble would have been avoided. Then Joseph was warned in a dream to take his family to Egypt for fear of Herod, "And he arose and departed into Egypt and remained until the death of Herod." Matthew adds that this was done that the prophecy might be fulfilled, saying, "Out of Egypt have I called my son." Then Herod sent forth and killed, according to Matthew, all the children in Bethlehem and on the coast, and even that, says the writer, was done to fulfill a prophecy. Yet John the Baptist was under two years of age at this time; how is it that he fared as well as Jesus who was carried to Egypt?

Finally, however, Herod died, and Joseph had another dream and went back to Israel, but Archelaus the son of Herod was reigning, so he was afraid and went into Galilee, and dwelt in Nazareth to fulfill another prophecy. That is all of Matthew's testimony concerning the early life of Jesus. Luke is the only other witness concerning these early events; we again turn to him.

Now, this flight into Egypt was a terrible event in Jesus's life,

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and Luke ought to say something about the matter. But he is silent. Doesn't say anything about it. On the contrary, after the shepherds left Jesus he adds this (21st verse of the 2nd chapter): "And when eight days were accomplished for the circumcision of the child his name was called Jesus," and in the 22nd verse, "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord." Now the time of purification according to Moses's law was forty days. Matthew says that the magi visited Bethlehem when Jesus was born, and immediately after the magi departed Joseph was warned that Herod sought to slay Jesus and hence broke for Egypt. Now both these things can't be true. If Joseph was warned that it was unsafe to remain in Bethlehem, he surely would not have rushed to the very headquarters of danger. Moreover Luke says that while in Jerusalem the prophetess Anna noised abroad the fact of Jesus's presence. That does not show any caution. After fulfilling the requirements of the law Luke says they returned to their own city, Nazareth. How quiet and leisurely they are!

But, some say, this visit to Jerusalem did not occur until after the return from Egypt. But this won't do. If the presentation to the temple, after forty days, took place at all, according to this theory, see what must have happened in that short time: The flight into Egypt, the Bethlehem massacre, the death of Herod, the return from Egypt. All this could not have occurred in forty days. Then, again, when Joseph returned from Egypt he found he could not enter Judea on account of the reign of Archelaus, and hence did not enter Jerusalem. What are we going to believe? "If the presentation of Jesus in the Temple can have taken place neither earlier nor later than the visit of the magi and the flight to Egypt; or if the flight to Egypt can have taken place neither earlier nor later than the presentation in the temple, it is impossible that these occurrences really happened."—(Strauss.)

Somebody is guilty of perjury! There is only one more incident given regarding the youth of Jesus. It is almost unanswerable proof of his unique nature, and it would be unpardonable to omit mentioning the fact. But Luke alone testifies. From the 41st to the 51st verse of chapter 2 we read this story:

"Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But

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they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not they turned back again to Jerusalem seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; and his mother said unto him, Son why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business? And they understood not the saying which he spake unto them. And he went down with them and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man."

Now, it is a peculiar circumstance that the parents of Jesus who were so extraordinarily careful with their son, who was to be the Messiah, should, at this time, be so careless as to let him be separated from them for a whole day. The Jewish parents were more than ordinarily careful, anyway, with their children, and Joseph and Mary's carelessness is astonishing. The explanation that they supposed he was in the company does not satisfy us, for young Messiahs at the age of twelve are precious charges. After three days they find Jesus among the doctors, hearing and asking questions and astonishing them all. A most wonderful story. The fact that he is said to have been sitting arouses suspicion at once, for not until Rabbi Gamaliel—long after Jesus had passed away—were people allowed to sit when addressing the masters. They were required, as a matter of respect, to stand. The man who wrote the book must have forgotten that standing was the custom of pupils at the time of Jesus.

The behavior of Jesus is certainly wonderful. Jewish children at 10 and 12 were supposed to be well informed on matters of law and history, and hence if that was all that Jesus knew there was nothing out of the ordinary. But think of a twelve-year-old boy telling his mother that he must be about God's business! A wonderful youth! Another remarkable thing is this: Jewish fathers had almost entire authority over their children at this period. In this instance it is Mary who reproves her son for his escapade.

Thus we have reviewed the evidence of the Gospels concern-

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ing the early history of Jesus. These, with the apochryphal books, contain all the evidence we have concerning him, and the Christian church has long ago thrown aside as unreliable those apochryphal books. Hence, when we have done examining the Gospels we are at the end of the whole matter according to the church.

You have heard the witnesses. Does the testimony stand?

Unionville, Mo.

Written for The Humanitarian Review

FOOT-PRINTS ON THE SAND.

BY GEO. S. SLY.

"And Ye shall know the *truth*, and the truth shall make you free."—(John, viii: 32.)

THOSE who have read the novel of Robinson Crusoe will remember how very important the human foot-prints in the sand were to him.

In examining into the alleged life of the *mythical* Christ Jesus, who was sixty-six miles high, twenty-four miles wide; who had six fathers—one of them a female; three mothers, four birthplaces, about twelve years difference in the dates of his birth, who taught wicked and contradictory doctrines, who was hung on a tree, crucified near Jerusalem, also in Egypt, ascended to heaven at several different times and from several different places; the entire absence of his "foot-prints" in the histories of the first two centuries, A. D., becomes very important.

In order to illustrate: Let us suppose I am standing upon the side of a very wide street. I tell you that in that house on the other side of the street is a hobo with a knife in his hand. The street is covered with soft sand, without a mark of any kind upon its smooth surface. You come up to me, and I tell you the hobo ran across the street and stabbed me and ran back again. You look at the perfectly smooth sand and there are no footprints on its surface. You ask me where I am stabbed, and I point to my breast. You tear open my clothes and can not find any wound or any blood, and you tell me I am mistaken. I raise my hand and swear by the Eternal God the hobo ran across the street and stabbed me and ran back again. You look at the smooth sand again—no foot-prints, you look at my breast—no wound, no blood, and you tell me you know to a positive certainty, and are *convinced beyond the possibility of a doubt, that I swore to a lie.*

Now, my friends, *stop and think.* Do you not see the vast importance of the entire absence of foot-prints in the sand—no blood, no wound?

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You realize that the *absence of that evidence*, where there should be an abundance, convinced you that I swore to a lie.

The ablest biblical scholars, historians and investigators in the world, who have spent almost a lifetime in trying to find out the truth about Christ Jesus, find there were over three hundred writers of the first century, A. D., whose writings have come down to us, and who were in a position to know or hear about Christ Jesus, but did not write a word about such a wonderful person. Christ Jesus left no foot-prints—no cross—no wounds—no blood, in the history of that time. It is the most positive evidence in the world that he was a myth.

Let us look at the matter in another light: The Hebrews were the chosen people of God—according to their story; for the pagan bishops who wrote the gospels, about A. D. 200, say Jesus was sent to the "lost sheep of the house of Israel"—Matth. 10:6–15:24—to save them from their sins, and not to the Gentiles or Samaritans.—Matth. 10:5. If that was true every Hebrew would have believed in him then, and all the Jews ever since. But the fact is they never have believed in Christ Jesus. Therefore do you not realize that the absence of belief in him among the Jews is the most positive evidence, and should convince any reasoning mind beyond any doubt, that he never existed. Christ Jesus left no foot-prints in the beliefs of the Jews.

Take another view: There is not a word about the mythical Christ Jesus in the Talmud or Mishna that the very learned Jewish Rabbis can find. The only "Jesus" known to Jewish history who was put to death for doing so-called miracles about that time, was Jesus Ben Pandira, the illegitimate son of a soldier, who went to Egypt where Jesus learned to be a magician, and came back to Palestine and practiced his magic upon the people. They thought he was possessed of the devil, so they stoned him to death in the city of Lydda, about 120 B. C., and hung his body on a tree, as is mentioned three times in the Acts—Acts, v:30, x:38–39, xiii:29—and once in Peter, I Peter, ii:24, and Galatians. iii:13. But the mythical Christ Jesus, of course, could not leave any foot-prints, or cross, or wounds, or blood, in Jewish history. The entire absence of that very important evidence where there should be volumes of it, is positive proof that he did not exist.

Another view: If there had been any writing by anyone about that time, that mentioned Christ Jesus, the Roman Catholic hierarchy would have treasured it up as the most priceless testimony of his existence as the founder of their church. There are some proven forgeries but no genuine church records concerning him. No foot-prints, no cross, no wounds, no blood, anywhere in church records. And the *entire absence* of them proves Christ Jesus to be fictitious.

Turn the search-light of reason and common sense on from another

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direction: It is a positive historical fact that there never were any of the New Testament gospels written in Hebrew, or by any Jew. That fact is still more cumulative evidence that Jesus is a fabulous person, or there would have been many volumes of gospels written by Jews at that time. That fact alone should convince the pope that Christ Jesus was a myth.

Lay aside all bias or prejudice—forget for a few minutes your teachings and beliefs of childhood—and look at this matter perfectly impartially, and you cannot help coming to the conclusion, beyond the possibility of a doubt, that Christ Jesus was a myth, a fictitious nnd fabulous character.

Remember, the *belief* in a proven falsehood cannot possibly enable you to enter through the pearly gates and tread the golden streets up to the right hand of God. You must not only *be good* but *do good.*

After twenty years experience writing short-hand in courts of law and legal work, I believe I know something about all kinds of evidence; and sitting between the parties writing the testimony of each, then sifting out the truth from the mass of contradictory evidence without caring which side secured the verdict, has trained me to be perfectly impartial in reviewing evidence. From the evidence I have reviewed during the past thirty-five years, and the entire absence of very important evidence where there should be an immense amount, has convinced me, beyond the shadow of a doubt, that Christ Jesus never existed.

Remember that the *Great Apollonius* was the most wonderful man of the first century, and of the Christian era; the greatest spiritual medium; greatest healer, and greatest religious teacher, and was worshipped as a god for the first four centuries, in the countries bordering upon the Mediterranean Sea, until the Roman Catholic church obtained control of the Roman empire under Constantine in the fourth century, and used the Roman legions to kill the worshippers of Kreishna and the *Great Apollonius*, who were called Kreishians, or compel them to join the Roman Catholic church, which became the greatest curse to the human race the world has ever known.

The good teachings in the gospels were taken from the preaching of the *Great Apollonius*, and the very ancient writings of India. The wicked and horrible teachings were written by the pagan bishops for the purpose of establishing an order of wandering monks and harlots, begging their food; also to give authority to use the sword to propagate their false religion.

Liberal people and free-thinkers, must know the *TRUTH*, no matter what it is. Blind, ignorant faith will not satisfy them. They must have positive knowledge. "There are none so ignorant as those who will not investigate."

One very eminent investigator writes: "The accepted saviour of Christian nations is the theologic Christ– a strange, Hebraic hybrid, half god, half man; a church monster, shapen by the old ecclesiastic fathers and Roman bishops from the most worthless portion of the cast-off

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drippings of pagan traditions." That mythical, fictitious, and fabulous character was born in Nazareth, Galilee (which did not exist until the latter end of the first century, A. D.); also in Bethlehem; also in a cave three miles from Bethlehem: also in the city of David, which was Jerusalem; also never born. The mythical virgin Mary was his mother; also another Mary; also Jesus said: "Just now my mother, the Holy Spirit, took me by one of my hairs and bore me away to the great mountain Thaber."

Clement, of Alexandria, Egypt, A. D., 200, writes in his gospel of St. Matthew that the Holy Ghost was his father (and some gospels say the Holy Ghost was female), that is father No. 1. Several gospels say an angel appeared to Mary and she conceived. St. Luke says it was Gabriel. That is father No. 2. The gospel of Protovangelon says: "A young man of ineffable beauty stood by her," and she conceived. The priest who wrote that had some common sense. That is father No. 3.

According to several gospels Mary was a bond-maid in the temple, and when she was about fifteen there was a determination on the part of the priests to get rid of her. So they called a large number of unmarried men with rods. A dove flew out of Joseph's rod towards heaven. Another account says the dove came from heaven. Take your choice. Joseph refused to take Mary because he was about eighty years old. But the unlimited power of the priests prevailed. Joseph took Mary home, and he went to the maritime countries to build houses. When he returned in about four months Mary was big with child. Joseph raised a row about it, and was going to put her away privately, Matt. i:19, but a priest with a stuffed club appeared to Joseph in the form of an angel (?), Matt. i:20, and compelled him to father the child, Matt. i:25. That makes a priest father No. 4.

When Jesus was born in a cave three miles from Bethlehem, Joseph went and found a midwife named Zelomi, and he denied to her that he was the husband of Mary. Yet when Jesus was about twelve years old they went to Jerusalem, and after they had journeyed three days towards home they found that Jesus was not with the party. Joseph and Mary returned and found him in the temple teaching the wise men all about astronomy. Yet for centuries they believed the earth was flat, and the sun, moon and stars circled about it once a day. *The story is a lie*, or else Jesus knowingly taught a lie, take your choice. Mary scolded Jesus, and said: "Child, why hast thou done this to us? Lo, I and thy father (Joseph) have sought thee with much trouble." When Joseph was about to die Jesus went to him and said: "Hail, my father Joseph, thou just man, how art thou?" Joseph said: "All hail, my well-beloved son." That makes Joseph father No. 5.

Every priest, minister, religious paper and book, for centuries, have proclaimed loud and long that Jesus was the son of God, which Jesus denied. Matt. xxiv:30; xxvi:63, 64. That makes God father No. 6.

After thirty-five years investigation, I find that Christ Jesus was *invented* in the third century A. D., by the founders of the Roman Catholic church.

San Diego, Cal., 1909.

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Written for The Humanitarian Review

PSYCHIC RESEARCHES OF A RATIONALIST.*

BY GEORGE C. BARTLETT.

BULWER LYTTON AND FOSTER.

MR. FOSTER lived some time with Bulwer Lytton, the novelist, at Knebworth, England. Lytton was much interested in Spiritualism. He once said In speaking of these phenomena, "No man knows *how* they are, nor denies *that* they are." He was a student of psychic phenomena, and never suffered himself or others to rail at it. Yet he was not a convert to Spiritualism, as then or now understood. He had trained himself always to look at both sides of every question, so that when others attacked Spiritualism he would gradually defend it; and when others enthusiastically supported it he would attack its abuses; so that neither side of the argument could fairly claim him.

During Foster's visits to Lytton the latter was engaged in constructing that wonderful novel called *A Strange Story*, in which certain spiritual phenomena are discussed and illustrated. Certain characteristics in the hero of this novel were taken from the personnel and history of Foster, and Lytton often alluded to the fact that Foster was the model upon which he based his *Margrave*. On several occasions Lytton, who evidently regarded *A Strange Story* as his greatest novel, would read passages from it to Foster. The two, author and medium, would sit in the library at Knebworth, side by side, and there, after the reading, the author would become the disciple, and Foster would hold a seance. On one occasion Lytton advised Foster confidentially not to call himself a Spiritualist, so that the name should not excite popular prejudice against him, but to give his "exhibitions" merely as "scientific phenomena"; but this advice was unpalatable to Foster.

A REPORTER WITH FOSTER.

The following paragraph from the Philadelphia *Evening Day*, of April 4, 1873, gives a good idea of the condition of mind which the editors and reporters were in when about to attend Mr. Foster's seances:

"We girded our armor, tightened any defective links, and grasped the sword of skepticism in one hand, with our breast guarded by the

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* This article is the second of a series in which the writer will contribute to The Review his experiences with a remarkable "psychic," without attempting to prove or disprove the theory of Spiritualism.—Editor.

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shield of unbelief, and helmet-crowned by the theories of anti-spiritualistic religious education, and made our way to the Continental Hotel."

We give a few quotations of this writer's report:

A PEEP AT THE FUTURE.

One gentleman wrote, "When will I go to Europe?" on a piece of paper, folded it up and threw it in the pile. Rapidly, without opening the paper, or even looking at it, Foster replied, "Not before 1875." The gentleman, who was apparently an Englishman, acknowledged that such was his intention. Then the brother of the gentleman appeared, and his name and date of death were announced. A student then asked if his sister should take a journey. In a minute the medium was greatly excited. He said the influence was upon him very strong, and meant something urgent. "She must go at once," the spirit says; "great danger menaces if she remains. Go, go, go, by all means go," at the same time forcibly striking the table with his hand, and much determination. The gentleman, at our request, explained that his sister had come from England but this climate did not agree with her, and she had urged him to send her back.

A PUZZLED PARTY.

We now thought it our turn, and asked the name of our infant brother who died in 1852. It was at once written on a piece of paper, in a large, scrawling hand, the medium exclaiming, "Ah, now we have one very near and dear to you." It was correct. Then we asked what disease brought death to him, and were requested to write a number of diseases on paper. We wrote about a dozen, and the medium, taking a pencil, half closed his eye, and ran his pencil through until he hit the right one, which he marked and threw to us. Our lips we bit slightly. How could he know that? At one time during the sitting he announced; "A spirit who died of apoplexy is present." None of us recollected any such friend. Presently he gave his name, and we then recollected that it was the name of an acquaintance, a person with whom we were on but little better terms than an occasional meeting and conversation. He had died, however, several years ago, during our absence from the city, and we had either never heard the cause of his death or else forgotten it. Here, then, was an admirable test—and this morning, on our way to our office, we stopped and enquired of a person who knew, and ascertained that the death occurred from apoplexy. That's a stunner for us, and leaves us more mystified than ever.

Last night we again held and interview with Mr. Charles Foster, the spiritual medium, and our object was to ascertain how far he could communicate with the spirits of the ancients. Unknown to him we wrote on separate slips of paper the names Virgil, Don Pedro Calderon de la Barca, Lope Felix de Vega, Don Miguel de Cervantes, and also the name of a dead man under whom we had received instructions in the modern languages. Very soon Mr. Foster handed us a paper, stating that it bore the name of

VIRGIL, THE LATIN BARD,

who wished to communicate with us. We asked him several questions, among them the authorship of the lines in the *Æneid*, "*Hoec olim meminisse juvabit*," which were written on a slip of paper and apparently not seen

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by Mr. Foster. Virgil claimed the authorship of these lines, and added nine or ten consecutive verses. By request made in writing (as all our questions were), and none of them read by Mr. Foster, proper quotations were made from the various passages in the *Æneid* and *Georgics*. Satisfying ourselves on this point, the

SPIRIT OF THE PROFESSOR

in the above-named manner announced its presence, and thereupon ensued the following dialogue, Mr. Foster speaking as the medium of our ethereal friend, whom we asked concerning a friend, long dead, and whom we shall call Albito, he being an Italian: Dov'e'? (Where is he?) Spirit—Dov'e' chi? (Where is who?) Albito? Spirit—Non e' Inglesese; e Italian. (He is not an Englishman; he is an Italian.) Stelle inferno da sei mese. (He was sick about six months.) Dov'e' il mio socio? (Where is my companion, or friend?) we now asked, for our credulity was shaken, inasmuch as Albito had been killed by robbers. Spirit—L'uccessero al suo retorno. (They killed him on his return.)

We felt satisfied the medium knew something, for the manner of this young friend's death, murdered as he was, was here related, and each circumstance connected with it detailed. We next were requested to hold a conversational

INTERVIEW WITH CERVANTES,

whom we asked to give us the conclnding lines to the piece of poetry in the second chapter of *Don Quixote de la Mancha*, which reads, "Munca fuera caballero," etc. Immediately was written its other lines, "De damas tan bien servido como fuera Lanzarote cuando de Bretano vino." Other test questions were asked Cervantes, who answered them promptly.

CALDERON

next communicated with us, and we asked him to state the third line to the two last in his dream, entitled *El Principe Constante*. Instantly was written on the paper, "Aqui de sus yer ros grandes," which line is the one asked for. We then asked for the second line in the third act, after

THE DEVIL ENTERS.

The answer was written correctly, in these words: "Osabio maestro mio." We doubted that Calderon was the author of three hundred and twenty pieces, but he assured us he was the author of many more which had never been published. Our conversation with de Vega was interrupted, and not as many questions asked through the medium of Mr. Foster, who stated that he did not know the meaning of the words written; he was an agency merely, and had no comprehension of what often was dictated. Very often he would speak the answers, but usually so fast none but a true Italian or Spaniard could catch every word. As to the means he has of communicating this information, selecting even the concluding word in a line from almost any poet of antiquity, we do not pretend to explain at present, but merely leave our readers to infer.

The accounts of the seances quoted were written, I think in every instance, by gentlemen who had no faith in the genuineness of the so-called spiritual phenomena. I might say that the majority were convinced beforehand that they would be obliged to write adverse criti-

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cisms. They were men of ability, position and character; men not easily deceived, and their testimony, together with that of the writer, I think sufficient proof that there was no trickery, sleight-of-hand, or deception in Mr. Foster's manifestations. From whence came the power? I know not. I have given this matter years of study and investigation, and I am not convinced that there is any communication between what is termed the spirit world and this world. There is a certain class of people designated as mediums, who have a power, a gift, or sixth sense, which has never been satisfactorily explained.

It is my impression that three-fourths to seven-eighths of all so-called spiritual manifestations are fraudulent; that the mediums willfully deceive for money; that the one-eighth to one-quarter of genuine phenomena make it possible for the frauds to exist.

Humanity always has been, and is today, thirsting for some satisfactory proof of immortality. "If a man die shall he live again?" is a question asked anew every day. Alas! will it ever be answered beyond a doubt? It is this unanswered question which makes new religions and isms spring up, and for a time flourish like a green bay-tree.

"COMMUNICATIONS" FROM THE LIVING.

I have a vivid recollection of a seance where Mr. Foster described the brother of a certain individual in the room as a spirit. The spirit was described as having bright-red hair, freckled face, short chin-whiskers, etc. The gentleman said. "You have given the name correctly, and you have perfectly described my brother, but he is alive and lives in Albany." Mr. Foster replied, "In these visions I perceive the persons plainly, but I cannot always tell whether the spirit be in the body or out of the body." This incident seemed to me strong proof that the other life has nothing, necessarily, to do with the manifestations. He had the gift to see with the mental, or what might be called the spirit eye, certain forms, which he saw distinctly and could describe correctly. Mr. Foster sees a form standing at the back of a gentleman's chair. He describes the apparition so accurately that we are positive he sees him, but we find that the person described is alive and lives in Albany. That certainly does not prove an after life! Now, we will suppose the person to have died, and gone to the supposed spirit world instead of Albany. Does the fact that Mr. Foster sees distinctly the vision of that person prove immortality, or another life, or a continuance of this life?

I feel that it is a duty which I owe—with the experience I have had—to defend the small part of the phenomena which I am positive is genuine. Occasionally a reporter or editor of some journal would explain away Mr. Foster's supposed power, showing how the "tricks," as they termed them, were executed. For instance, the New Orleans *Picayune*

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gave what it called an *expose* of Mr. Foster's performances, in seven different phases.

No. 1, they called the pellet trick; that is, where questions were written, folded up, and thrown down upon the table. They said Mr. Foster had a secret spring which let the questions drop into a drawer, and while he engaged the party in conversation, he was opening the questions by the aid of his hand and knee. Of course such an explanation was absurd, as he sat at different tables nearly every day. The tables could be examined by any one, and if he had read the questions at least two-thirds of them would not have given him any clue as to the correct answer.

No. 2, which was independent writing under the table, was said to be done by Mr. Foster using a lead pencil which was placed between his toes, calling attention to the fact that he usually wore slippers, and that he could easily wear glove socks, or split socks; that he was no doubt an expert writer with his toes. This explanation was equally absurd, as Mr. Foster was quite fleshy, and it was with some effort that he could cross his legs. He certainly never could have been taught to write communications with his toes.

No. 3 was the writing on his arm and hand, which they said was a common trick, which he did with a match or the sharp point of any piece of steel. As soon as Mr. Foster and I read that explanation we tried the experiment, but it was a failure. We did manage to get a few queer initials, but they failed to come and go as quickly. If the number of names which appeared on his arm and hand in one week had been caused by scratching matches on his flesh I thing he would have been badly mutilated. I know of no explanation of this "blood-red writing on the arm," the *stigmata*.

All the *exposes* of Mr. Foster's power simply strengthened his reputation and confirmed its genuineness.

TATTOOED BY SPIRITS.

It was in the early days of my acquaintance with Mr. Foster that a friend of mine, by the name of Adams, from Evansville, Ind., called upon me, stating that he was interested in Spiritualism, and having been told that I was acquainted with Mr. Foster requested me to introduce him. We called upon Mr. Foster, and Mr. Adams procured a very satisfactory seance. As he was leaving, Mr. Foster told him that in all his experience he had never known one individual to bring so many spirits; that he should suppose the whole Adams family had appeared to him, the room being literally packed with them, coming and going. About two o'clock the next morning Mr. Foster called to me (I was sleeping in the same room) saying, "George, will you please light the gas? I cannot sleep, the room is still filled with the Adams family, and they seem to be writing their names all over me." And to my astonishment a list of the names of the Adams family was displayed upon his body. I counted eleven distinct names; one was written across his forehead, others on his arms, and several on his back. It seemed to me then, and still seems to me, almost miraculous. I can simply term it unexplained, genuine phenomena, where trickery was impossible.

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CHARACTER OF MEDIUMS.

As a class, I do not regard the character of mediums as high. They appear morally weak. It seems necessary, if controlled by this peculiar power, to be of a decidedly negative disposition, pliable, and easily influenced. Mediums who can easily become entranced, or be controlled successfully by this mysterious influence, can as easily be controlled by their associates in this life, either for evil or good. I wish to convey the idea that they have less will power than ordinary humanity. They are not vicious, but passive, and more easily led by others. If their associations are in the higher and better walks of life, their lives will average well. On the contrary, if they are associated with the immoral, they are easily led down the stream. It has been my observation that a man or a woman who has been controlled by these peculiar influences is inclined to be weak, dissipated and immoral. They are almost invariably kind-hearted, generous and child-like. I am inclined to think that many of the fraudulent mediums have some genuine power to start with, but they are such weak characters, with such utter lack of principle, that they soon turn into mere mountebanks to procure a few dollars from credulous believers. At times, while investigating supposed phenomena, I have been pained, at other times disgusted, to see with what apparent ease intelligent men and women were deceived by impostors. There are many people so anxious for some token of an after-life, especially those in sorrow, that they seem blind to all reason, and are willing to accept any kind of falsity as truth. Possibly many of that class are so good and pure themselves that they cannot conceive of men and women willing to falsify and trick upon such sacred matters.

I do not wish to convey the idea that there are not good men, women and children who are gifted with mediumistic power. Especially do we find such outside of Spiritualistic circles. There are several excellent men, like Judge Edmonds and Mr. Kiddle, who were converted to Spiritualism through the marvellous manifestations which they witnessed through their own children.

CHILD MEDIUMSHIP.

Speaking of the mediumistic power which has shown itself from time to time through children, brings to my mind an interesting incident which Mr. Foster and I witnessed while visiting New Orleans, in the year 1873.

A gentleman called on us at the St. Charles Hotel, bringing his two daughters, aged five and seven years. He said he came to make some inquiries, as he and his wife were somewhat worried about the peculiar manifestations which had occurred through his daughters. Hearing that Mr. Foster was a celebrated spiritual medium, he hoped to obtain some explanation. They were quite ordinary looking children, poorly

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dressed. Among many manifestations which he testified to having seen occur through them was the smaller one being tied and untied without the aid of human hands. I asked him if in case I should put the child in the ordinary clothespress which stood in our room, he thought the phenomenon could take place? He said uudoubtedly. I asked the little child if she would sit there and be tied. She lisped out "Yeth." Indellibly is the occurrence stamped upon my brain. I vividly recall the afternoon, and remember how I picked up the little one, about as I would a good-sized doll, and placed her upon a pile of crumpled linen in the wardrobe. I said, "We have no rope." Mr. Foster suggested tying together some of our neckties. I did so, as we had a number we were anxious to dispose of. When tied together they measured about six yards in length. As the child requested, I placed the necktie rope folded in her lap. She lisped out again, "I am ready." I immediately closed the door, but hardly had I done so before I heard another lisp, which said, "I am tied." I pulled the door open instantly, and beheld her tied most securely. She was still sitting on the linen, with the cravats around her waist and wrists, and tied to the topmost hooks above. It was in broad daylight, and her father and Mr. Foster were sitting at the opposite end of the room. After untying, with some difficulty, some of the knots, I retied them as securely as possible, and at such places in the wardrobe as were impossible for her to reach. In fact, I tied her so that she could not move. Upon closing the doors, she at once lisped out, "Untied." Only a few seconds elapsed in tying and untying the child.

Up to that time I had witnessed many phenomena which had astonished me, but this, in its simplicity and the utter impossibility of deception, made an impression upon me that I can never forget.

To be continued in Oct. Number.

WISDOM.

MRS. C. K. SMITH.

AH, the wisdom of the ages,
Comes it to us from the past?
Do they write on memory's pages
Sacred anthems that will last?

That will last when Time is ended
And be ours forevermore,
And with all life's scenes be blended,
While we sing them o'er and o'er?

Then we will regard life truly,
And let wisdom guide our steps,
That life's treasures may be duly
Showered upon us as adepts.

At once the universe contains
All the potencies of life,
And nothing for the search remains
But the effort, strong and rife.

San Diego, Cal.

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Written for The Humanitarian Review

THE NEED OF AN IDEAL.

BY E. ELMER KEELER, M.D.

Continued from September Number.

NO ONE can measure the strength of personal will power. You will be what you *will* to be. As you construct a high ideal you will develop and strengthen your brain until you will find that all things are possible to those who love good. The more you do for others the more strength you will have given you—not by any fabled god, but because exercise of any muscle, nerve or function serves to increase the strength of the part used. There is nothing spooky about any department of human life. Our ancestors supposed that sun and mountain, storm-cloud and earthquake, had intelligence, and that sacrifices and prayers would win them favors and avoid disasters. They worshipped and feared the thing they did not understand. Gods, witches, devils, ghosts and angels, were created readily by the imagination of ignorance. When they understood they ceased to fear; when fear vanished worship ceased.

What we need today is an ideal so high that it will banish *all* fear, even the fear of disease and death. The facts and laws of nature show that both are caused by the violation of well-known physical and psychical laws. It is a physiological law that all animals are reproduced by the union of the sexes, grow, become mature, deteriorate in strength and finally die. Allowed their natural habitat, each species may be expected to live their average life in perfect health and finally die of accident or old age. Man alone dies prematurely. It is in the human family alone that we find death occurring at one-half, one-fourth, or one-tenth the normal span of life. The fear of disease and premature death is always before the average man. There is a reason for this. People have as yet failed to construct an ideal that takes in correct thinking, honest endeavor and proper living. Disease and premature death come by the violation of health laws. The cause of disease is wrong thinking and living. In so far as preachers and physicians have taught people what to *do* they have benefitted mankind. When they have only given them something to "take," whether creeds or pills, they have done harm. As teachers both professions have a glorious future. A few have been honest enough to eliminate doctrines and powders, and tell the story of what we must *do* to be saved from sin and suffering.

At the present time the Emmanuel movement has been taken up by a

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group of clergymen and physicians for the avowed purpose of combatting the influence of the Christian Science movement, which has taken millions of dollars out of the pockets of the orthodox churches and medical profession. People with nervous ailments enjoy being prayed over, and it is with this class that the clergical side of the Emmanuelites promise to confine their efforts, agreeing to turn over to the medical man all organic diseases. When the clergy effect a "cure" the credit is given the Lord, and if they come out of the hands of the business-like M. D. they will thank God.

At this time I wish to touch very briefly upon the work done by the clergy. As Mr. Powell, the author of *The Emmanuel Movement in a New England Town*, says: "It is now a fact, self-evident, that where nerves have been put to strain by worry, fear, and other untoward mental states, the removal of the cause relieves the strain itself, and the nerves are likely to regain their tone again." The Emmanuelites recognize the well-known psychological laws of suggestion and auto-suggestion, and in cases of neurasthenia, psychasthenia, hypochondria, hysteria and morbid fears, they suggest cheerfulness, contentment and happiness. If they did not drag in the Lord Jesus Christ as a necessary factor, it would mark a grand epoch in advanced thinking, acting and living. Of course worry, fear and sorrow slip away from the sufferer as suggestions of peace, cheer and joy are given. Remove worry and fear from the American people, and one-half of their ailments would disappear. Give them pure air, pure food, and healthful surroundings and the other half would vanish. This, however, would not do for the Emmanuelites. They want to make Christians of each one they treat. Did they honestly state that they made use of the same psychical forces approved by European specialists, and that all they did was to suggest mental quiet and cerebral poise, expecting the patient to heartily co-operate by voluntary auto-suggestion, until added strength is given the will, and perfect self-control gained—if they did this, without endeavoring to win them as votaries to their special church, no measure of praise could be too great for the work. But no; they make the claim that all their work is "spiritual," and that their object is through the "Christian church to re-distribute the emphasis in religion to end pragmatism and humanitarianism." Were they to tell the truth and the whole truth, they would teach their patients that "the cure lies within," and when worry, fear and nervousness are cured it is because the will power has been strengthened and brain power developed, and not that "spiritual agencies bring back health again," as their spokesman writes. Then they would be doing a real good to humanity by making men and women mentally, morally and physicically whole, instead of turning them out into the world still leaning on the crutch of an imaginary God

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who stands ready to hand them a bunch of "cures" as soon as he is asked.

If the Emmanuelites would state to the world that they believe that functional nervous troubles may be cured by the natural forces of suggestion, auto-suggestion, hypnotism, and psychologic measures, intelligently employed, I would be the first to add to their laurels; but won by the subterfuge of religion, their cures may be classed only with those of the shrine of St. Anne and the holy bones of Roman saints. When they claim to heal "in His name who has all power in heaven and earth," we have a fine exhibition of medieval theological quackery flourishing in the twentieth century. There is an old adage regarding honesty being the best policy, but apparently the Emmanuelites believe this does not apply to the methods to be employed in increasing their church membership. It is easy to take a nervous wreck and convert him to any form of belief so long as you help him to forget his cares. Would it not be more honest to show the same patient how to overcome the habit of worry, fear and useless anxiety by a natural increase of personal mentality—how, in fact, to cure himself? Would it not be splendid to find both clergymen and physicians teaching the laity how to live natural, normal, healthful lives, and telling the truth while doing so?

Syracuse, N. Y.

Views and Reviews

By The Editor

Claims Spiritualism to be a Christian Doctrine.

In a special dispatch to the Los Angeles *Times*, dated St. Louis, Aug. 31, are made the following statements:

In the most carefully-chosen and emphatic words Rev. Edmund Duckworth, rector of St. James Episcopal Memorial Church, declared in an interview today that spirit communication is a necessary corollary to the teaching of the church in regard to immortality. The spirit communications are becoming more and more frequent and that eventually the veil which hides the future life may be entirely lifted, he regards as a possibility of the not far distant future. He gave his views thus:

"Belief in the communication with spirits follows naturally from the teaching of the church in regard to immortality. I do not see how any one can read the Bible without accepting the declaration that Bishop Fallows makes unless he treats the Bible as an unbeliever and as a materialist. I might cite innumerable instances of spirit communication from the scriptures. Christ himself talked with Moses and Elijah on the Mount of Transfiguration. St. Paul was lifted into the third heaven

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and states that he there saw and heard things unlawful for men to know."

¶ Spiritualists all along have claimed that the doctrine of communication with disembodied spirits is a Bible doctrine, and they have on the platform and through the press, again and again, shown by argument and citations to both the Old and the New Testament, that in the books of these collections are numerous records of spirit communications and other kinds of "manifestations" which are the same as those of today. And I, though an unbeliever in the spirit hypothesis, believe that the Bible accounts of such phenomena refer to exactly the same kind of supposed spirit manifestations in modern spiritualism. Indeed these psychic phenomena have been known to all peoples in all ages, so far as the historical record reaches back into antiquity. Nevertheless, this is no proof that the phenomena are caused by disembodied spirits. The spirit hypothesis is only the attempt of ignorance to account for a mysterious occurrence. American Indians believe that the interposition between the moon or sun and the earth is the cause of eclipse. The winds were the first "spirits." Indeed the very name *spirit* means *breath* or *wind*. Every rustling leaf and whirling miniature tornado, as well as the sand storms of the Nile valley, and the siroccos of the East, have ever been accounted for as being caused by "spirits" or "gods." Ancient ignorance and superstition can in no degree prove true modern ignorant and superstitious beliefs. Both must stand or fall upon the verdict of science.

"Justice" in England.

Last month I criticized the remarks of a certain Anglomaniac platform orator in which he made statements of comparison between English penal affairs and those of America that were not only "odious" to Americans but to truth itself. I presented some facts at that time in substantiation of my contention that England was behind, not in advance of, America in the matter of the administration of justice in her courts and penal institutions. Here are some facts fresh from London which I will add to my defense. A correspondent of the Los Angeles *Times* writing from London, Eng., Aug. 11, says:

Public attention in England has again been focused on the great discrepancy between the treatment of persons who are convicted of crimes of violence against the person, and that meted out to those who have offended against the sacred rights of property, by the amazing treatment by a London magistrate the other day of a burly ruffian who half-killed his wife. The man jumped on the woman's chest, blackened

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both her eyes, and broke her nose, but the magistrate before whom he was brought let him off with a fine of $5, remarking that he had no doubt that when he was not irritated he was a "pretty good sort of chap."

Had this man been convicted of stealing a loaf of bread to keep his wife from starving he would probably have gone to jail for a couple of months. That, however, would have been a crime against property and would have been dealt with sternly, on the theory which seems to obtain all through the administration of English law that property is far more sacred than life. A poacher who steals a hare belonging to the local magnate is likely to be sent to jail for a year or two. If he half-kills a companion in a drunken quarrel he is likely to be treated as a "pretty good sort of chap," and let off with a small fine or a few weeks at most in prison.

This was accounted for by the fact that the country magistrates belong as a rule to the propertied class. They are generally the local squires, and feel naturally enough that they must protect their own interests and those of their class. In London and other large towns, however, where the magistrates are trained lawyers, there has not been such glaring scandal, but the case just mentioned shows that things are pretty bad all over England.

It is not so very long ago that theft was punishable by death in England, and apparently the old vindictive spirit still survives. A hooligan who half kills an inoffensive citizen and then beats up the policeman who arrests him, is pretty sure of getting off with a few days, or a few weeks at most, in prison. If in addition to half killing the citizen he should help himself to the citizen's watch his offense would then become robbery with violence, and he would go to jail for five or ten years. "If this good sort of chap," said a lawyer who is interested in bringing about a reform of the criminal law, "had been convicted of doing damage to a shrub or a tree to the amount of only 25 cents, he would have been liable to three month's hard labor without the option of a fine, and, if fined, to one of $25, plus the damage done. If he had done the damage to fruit or vegetables in a garden, he might have been imprisoned with hard labor for six months without the option of a fine, or, if fined, he might have had to pay $100, plus the damage, with two months' hard labor if he did not pay the fine. If he had injured a dog he would have been liable to similarly severe punishment.

¶ Beat your wife half to death and you're "a good sort of chap," and let off with a $5.00 fine. Kill the squire's dog and you are a very bad sort of chap and must pay a fine of $100, or go to jail for six months at hard labor!

No civilized country has grounds for boasting of its criminal laws and the manner of their humane execution; but when it comes to comparisons, if we are driven to them in self-defense, we Americans can, without boasting, prove by facts that our country is a hundred years, at least, in advance of England in criminology and practical penology—and farther still in the van of the Catholic countries of Europe and the notorious Russia.

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A Bishop Believes in Spiritism.

A news dispatch from Chicago, under date August 30, contains the following;

"Telepathy is an established fact," said Bishop Samuel Fallows, of the Reformed Episcopal Church, today. "In recent years great strides have been made in the explanation of psychic phenomena, and in the years to come the science of communication with the dead will be made a part of the curriculum of great educationa. institutions. As its study becomes systematized and more widely spread greater advances will be made, and some day we will talk with the spirits as we now talk with material persons.

"There are great truths in spiritualism. Many spiritualistic phenomena we cannot understand but we have to admit them. I have called the new science immortalism, because it depends for its existence upon the immortality of the soul in which we all believe, and the preservation of identity beyond the grave. Immortalism is simply spiritualism with all the frauds and trickery eliminated."

Bishop Fallows quoted a speech of Dr. Adam Clarke, in which that celebrated commentator said:

"I believe that spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

¶ Rev. Dr. Fallows evidently belongs to that class of Christian compromisers of the time of Emperor Constantine, who were willing to adopt the pagan ritualism of Rome in order that they might inveigle the people of the empire into a change of at least the names of their religion and of their gods. A few months ago Dr. Fallows embraced the Christian Science idea of healing the sick without adopting the name, and organized an association of preachers and physicians for the purpose of propagating his new ism, and performing the "miracles" necessary to convince the public that his mission was "from God." In all of the Doctor's many explanations to the reporters, one could easily read between the lines that the aim and object of this new "movement" was to draw away the panic-stricken in their rush from orthodoxy to Christian Science in a roundabout return to the orthodox fold. Christian Science was depleting the orthodox churches at a most alarming rate of speed, and something had to be done to turn the tide. Evidently Rev. Dr. Fallows believes in the new version of an old axiom which reads, "Policy is the best honesty." And with the wily Paul he believes in being "all things to all men," that his Lord (creed) may be glorified. It was said of Mahomet that he remarked that "if the mountain would not come to him [at his command] he would go to the mountain." So with the Christian church of today—if the devil will not come to the church, the church will go to the devil!

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Are We Growing "Better"?

Under the caption "We are Growing Better," a newspaper syndicate correspondent recently sent out a synopsis of a bulletin from the Government Census Bureau at Washington, accompanied by some very fallacious deductions. The most important statements are excerpted for this review, as follows:

The census bureau has just issued a bulletin, based on the last religious census in 1906, which confirms the belief of ministers and public men that the whole country is getting better.

A mass of figures bearing on religion and churches has been collected by special census statisticians. Among others, they have found two significant facts: first, that the churches are growing more rapidly than the country itself; second, that the membership of the Roman Catholic church has grown twice as fast as the Protestant churches since the last census was compiled in 1890, six years earlier. The Jewish congregations, too, show a remarkable growth. There are now 101,475 Jewish congregations.

The wealth that is invested in the country's church buildings represents more than any big trust has accumulated. If all the churches of the United States were put on the realty auction block, they would bring the stupendous sum of $1,257,575,867. Of these huge buildings the Roman Catholic denomination owns $292,638,787, this not including the value of other institutions maintained by the church, such as hospitals, orphanages, etc. Protestant church property is valued at $935,942,578, which is an increase of $386,246,871 over nine years ago.

Viewed strictly as a business proposition there is no such an amount of capital tied up in any other undertaking which draws its interest — in this case human souls— so quietly and which is directed so ably.

The significant fact about the growth of churches is that they are growing faster than the country is. In 1900, when the previous census was taken, 32.7 per cent of the population was in church membership. Three years ago this had increased to 39.1.

Those who preach the gospel have been attacked in various ways recently. Critics have accused them of not preaching the real gospel. The saving of souls has undergone a remarkable change in the past twenty years, figures show.

Should some wonder of science enable one minister to address all churches at the same time, through the telephone, and the churches were filled, he would have the magnificent audience of 58,536,830 persons.

¶ Indeed! "Should science enable." Why not say if God or Christ enable? Does not Christianity teach that God and Christ are the providences of "wonders that enable" their (or "His") ministers, and believing laymen even, to accomplish great feats? The correspondent's reference to science and the telephone is unfortunate for his cause. Was it God or Christ who invented

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the telephone, or was it not "science," the *bete noir* of the churches? Let's look into these figures closely, and see whether they indicate that we are "growing better," as the correspondent alleges they prove, or whether they do not prove exactly the reverse. He says the statistics show that "the churches are growing more rapidly than the country itself, and that the membership of the Roman Catholic church has grown more than twice as fast as the Protestant churches since the last census six years earlier." And also that the Jews have made "a remarkable growth."

To a Catholic this might mean that we are "growing better," because he believes the Catholic is a better man than Protestant or the non-church member. But what can the Protestant find in these figures to assure him of the ultimate success of his mammoth propaganda? Can the Protestant believe this country would be much "better" were *all* of its citizenship to become Catholics or Jews, or both? If this country were to become even predominantly Catholic wherein would we be in advance, morally, of Italy, Spain, or Russia?

Such garbled statistics can be made to tell all sorts of "lies." The correspondent carefully avoids saying that this increase of Catholics and Jews is due *wholly* to immigration and not to conversion of our original citizenship. And as to the Catholics, he does not mention one plain truth of every-day observation—that of the assassins, murderers, and other high criminals who are brought into our courts, a very large percentage are Roman Catholics. Read an account of an execution of a murderer: who stands by his side and sees his soul safe through the "pearly gates" but a Catholic priest?—while his poor, perhaps innocent, victim is allowed to drop into "hell" without a word of intermediation on the part of the "holy" faker who pretends to be a special agent of the Deity! Not only is this immigration of Catholics deteriorating our citizenship because of the general low moral status of the Catholic, but it brings to our country the vilest, as a rule, of that church's membership. We may admit that there are some Catholic immigrants who are very good, moral people, who will become assimilated with American republican and liberal theological principles and institutions, yet we are compelled to believe that the vast majority of our European immigrants constitute a flood of moral pollution that is truly deplorable.

As for the Jews: Everyone should know that there could be no increase of them in proportion to the increase of our population except by immigration, as conversion to Judaism is almost

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unknown, and they do not marry outside of their membership, And, supposing this increase of Judaism should be so great as to make this country a nation of Jews, will the Protestant Christian, or even the Catholic, admit that the country would be "better"? As a rule the Jews are not criminals in the sense of committing "high crimes," nevertheless Americans look upon them with disfavor as being far from honest, as extremely penurious and avaricious, and for their narrowness in refusing to assimilate with any but their own "race." While the Jew may not hold one up at the point of a revolver, he will rob you at the point of his oily tongue. The effect is the same—the method to an American is less honorable. As with Catholics, of course some of our Jewish citizens are very good, moral men and women, and much preferable as a whole to the Catholic.

In regard to Roman Catholic church membership "growing twice as fast as the Protestant churches," as the correspondent avers, the figures actually prove that Catholicism is rapidly decreasing in proportion to Protestantism. Let's see. How do these churches secure their membership? The Protestant churches by "conversion" and voluntary application for membership only. No one is "born into" a Protestant church. The Catholic church secures its membership very largely, if not almost exclusively, by birth into the church. Every child born of Catholic parents is immediately added to the census figures as an addition to the Catholic church. Now suppose that the average increase in *citizenship* by birth is three children to each family in a generation. This would give three members to the Catholic church and none to the Protestant. Supposing the Protestant churches gain one member by conversion in the same time, we see plainly how the Catholic church "grows twice as fast as the Protestant churches." But is this a fair comparison? The children born of Catholic parents are no "better" morally than those born of the Protestant parents, and therefore in estimating the proportionate increase of the two Christian churches as to the morality thereof, we should exclude the Catholic-born children and class them with the Protestant children as non-church-members. If this is done we see that the Protestant churches will have gained, by conversion, one member to each family in one generation and the Catholic none; or at least a very small fraction of the number of Protestant gains, as common observation shows that the number converted to Catholicism and taken into the church thereupon is a very small fraction of the number so added to the Protestant churches. Or else we should count

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the children of Protestant parentage as well as those of Catholic parentage as "born into the church," and as an increase of church membership, in which case we should see that the increase of membership would be practically the same in each, because the members added to the Protestant churches by "conversion" are almost entirely from among the children of Protestant church members.

Now as to the "wealth invested in the country's churches." Does the centralization in sectarian institutions of the wealth of the country indicate that we are "growing better"? I cannot believe that any true American will admit it. Such are trusts in the bad sense of the word. In so far as the money thus centralized is expended in hospital and other humane service it is good; but all this work can and should be done by the government, which represents the *whole* people, and not by the sects, which represent only *fractions* of the people out of sympathy with one another. The centralization of wealth in church buildings and land is not only a menace to the permanence of our free institutions, but a grave wrong to a large portion of our citizenship, because such church property is exempt from taxation, and this imposes a corresponding increase in the taxes of the poor and the non-believer in the tenets of the sect holding such wealth. Every observer knows that the enormous, gaudy display of church architecture, and church phylacteries are but "vanity." Only glitter to catch the eye of the giddy and lure them into the "dim religious light" (I'm glad that this quotation includes the word "dim") of the church.

If we are "growing better," it is not because of the inflow of silt, but because of our ability to filter it out and appropriate chiefly the purity of the stream.

While no one who knows her could possibly give credence to the widely-circulated story that the gifted and womanly president of the International Woman Suffrage Association ever said in a public address, or privately, that men are "lobsters or shrimps," it is a satisfaction to quote Mrs. Catt's own words in refutation of the vulgar report. Asked about it on her return from London a few days ago, Mrs. Catt said:

"I not only did not say the thing you quote concerning men, lobsters and shrimps, but at no time in my life have I ever said anything which, by the wildest stretch of the imagination, could be distorted into any resemblance to the paragraph now making the rounds of the newspapers. I have never felt that men were more blamable than women for the disfranchisement of my sex, and until I have cause to change this opinion I shall certainly not take to calling men names.

Elizabeth J. Hauser.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by tbe Scientifc Method and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 3.] OCTOBER, 1909. [Whole No. 82

EDITORIAL DEPARTMENT.

UNCONSCIOUS FAKERISM.

¶ The words fake, faker, etc., are derived from the Hindu *fakr*, *faqr*, meaning poor,—a pauper. In Arabia the word takes the form of *fakir*, meaning a mendicant, or begging Mohammedan priest; and I believe the word has this application to some extent in India. In English, the word and its derivatives are usually spelled with an *e* for the second vowel, as fake, faker, etc.; and it is used with some variation of meaning from that of a street vender of trinkets, to a petty thief, a pretender, a certain theatrical attache, and to professional deception for gain. One who pretends to do certain special favors for others on the profession that he is commissioned by Deity or other superhuman beings, is a faker—a religious faker.

It does not alter the case that the faker himself as well as his dupe is deceived. He is still a faker. The essential fact is that what the faker professes to do he does not do and cannot do.

Now, everyone knows that there are tens of thousands of men and some women in this country, to say nothing of other

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worse-stricken countries, who not only profess to be expressly commissioned by God, the supreme power of the universe, (whether there be such a *person* or not is not material here), to act as his agents as between himself and the great body of humanity. They claim to have been specially favored by this Supreme Being, and are on far closer and more intimate terms with him than are ordinary men and women. They even profess, by act if not by word, to be on a sort of advisory board, or members of a divine cabinet, in which they not only help to keep the Deity posted as to what is going on "down here on earth," but they venture to advise him as to what he should do in specific cases. They even almost demand that he do this or refrain from that, and try to influence his decisions in matters by the most fulsome flattery and promises that they will "forever sing his praises and shout hallelujahs to his name "if he will do the thing they ask him to do! "O, Lord, do this, and this, and this; and thine shall be the power and the glory forever, Amen."

And then, again, they have, as they implicatively profess, a privilege of reminding Deity of certain promises he has made in the past, and that we expect him to make good; to remind him that he has had his only Son slain on the cross to propitiate him for our prenatal sins—to appease his wrath against us—and now that *that* matter has been once for all settled, he should extend to us his mercy, and allow us to escape the penalty of our real, every-day wrong-doing just because we feel sorry for it, and also, as another burden on the sacrificed Son, for Christ's sake!

These professed and professional intermediaries between God and man perform certain ceremonial acts which are supposed to carry with them miraculous effects. They "lay hands on" the tyro who applies to become one of the specially-favored order, and he is supposed to be thus directly connected with Deity the same as themselves. They "solemnize" marriage agreements expressed publicly in a ritualistic form of their own construction (for an exorbitant fee), and impress upon the contracting parties the false belief that by virtue of that special official deputation from God to do this thing for them, that the marriage vows have

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been "sealed in heaven," and they solemnly announce "What God hath joined together let not man put asunder"—implying that the ritualistic performance of the special divine agent has transformed the compact from a mere human agreement to a sacred, sealed bond filed in heaven!

After the marriage a child is born. This is another opportunity for fakerism. The priest (or preacher) is called upon to "christen" the infant. By a few words of incantation he pretends to start the child on the right path to heaven, endowed with a name that is sacredly affixed and specifically Christian, even though it be Diogenes, Daniel or Romulus.

Sickness comes to the family. The priest calls, and being a special favorite and agent of Divine Providence, he professes to be able to swerve the Divine intent over to the relief of the sufferer. He kneels humbly by the bedside and begs piteously that God would be as merciful as he himself is, and kindly "lift from this poor sufferer thy afflicting hand." Repetition upon repetition is supposed to make the pleading more surely effective upon the austere mind of Deity, and frequent reminders of his merciful Son who went about healing the sick on earth are supposed to be effective as worthy examples for the Father to follow! In short, the priest, by implication if not in words, professes to be able to induce God to mercifully relieve the sick of their pains. But should the sickness prove fatal in spite of the priest's incantations and pleadings, he still has something "up his sleeve." He has power to help the dying one to safely pass over the dark river, and land in the port of heaven instead of the port of hell. Even though the dying one be standing upon the gallows platform about to pay a human penalty for a capital crime, the priest is there to see that he does not by a mischance go wrong, but by his special divine "pull" be landed safe in glory. At the eleventh hour, the vilest sinner, through the priest's intermediation, may become as innocent as a new-born babe, and go straight to heaven.

In the business affairs of man, even, the special agent of Divinity is employed and well paid for exerting his influence upon Providence to have him conduct affairs in the way the parties interested want them to move. Hence our public meetings—our political conventions, our irrigation conventions, our 4th of July celebrations, etc., etc., are all "opened by prayer by Rev. So and So, and closed with a "benediction" pronounced by Rev. So and So. And our public institutions—our Congress, our legislatures, our army, our navy, and innumerable minor institutions,

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are provided with "chaplains," who are none other than these same fakers who pretend to be able to swerve Providence from his regular course of orderly conduct of universal nature to act specifically according to the whims of these professed agents of his, or of the parties they are employed to intercede for!

Now, is all this criminal? Are all these tens of thousands of fakers dishonest, conscious vampires, sucking the blood of their friends that they may grow fat and sleek with very little physical exertion? No, I cannot believe it. To believe that this vast army of people are all aware that their professions of special deputation to act as intermediaries between men and the Supreme power of the universe are false, and that they have no such special relations with Deity; to believe that they do not themselves believe the same as their dupes that they are able to influence the Providence that rules nature by immutable laws to annul or set aside his own laws and perform special acts because his special favorites ask him to do so, or because they make flattering mention of his name and good attributes, and repeat solemn promises of praises "forever and forever,"—to believe that these people are all conscious of the fakerism of their profession is to destroy one's faith in human nature.

Unconscious fakerism is what it is as a rule. Doubtless there are exceptional cases where persons do these things and make these professions knowing well that they have no such special powers, but they are comparatively few. The vast majority of the priesthood (Catholic, Greek, Protestant, Hindu, Mohammedan), are just as superstitious, and just as much deceived in these things, as are those who patronize them and reverence them, and pay them well for their imaginary "services."

But it is fakerism none the less, and a monstrous blot upon modern intelligence and civilization, and a grievous burden upon the ignorant, superstitious masses who zealously sacrifice the fruits of their labor upon the altar of this monstrous idol. Without rabid denunciation of the self-deceived—the unconscious perpetrators of religious fakerism, we may labor to remove this heavy pall of debasing superstition, and teach men to stand erect and depend upon themselves and their neighbors as their equals in all events of life and death, "with malice toward none and charity for all."

¶ Owing to sickness of the editor, the editorial department is short about four pages this month.

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A CRUDE THEORY.

¶ In Mr. Schwalm's "Remarks on Mr. Blodgett's Criticism of a 'New Cosmology,'" page 188, he makes what appears to me to be a most astonishing statement and acknowledgment. In his third paragraph he says

"Gravity may be said to be upward when matter is in the form of steam or gas, and downwards when matter is in the form of water or solids. Space pressure (or attraction) affects matter only in condensed forms. Why steam goes up and water down I have no idea"!

This is the oddest explanation of gravity I have ever seen. What is "upward"? In science, away from the center of any heavenly body, specifically the earth, but true of the other planets, their satellites and the suns or fixed stars. And, conversely, *downward* is toward the center of the earth or any other astronomical body.

Matter in the gaseous or steam form is forced towards the center of the earth just as positively as are liquids or solids. Atmospheric air is a mechanical mixture of several gases, chiefly oxygen and nitrogen, with carbon-oxygen as carbonic acid gas, and hydrogen-oxygen as vapor of water or "steam." But it has *weight*, or a tendency toward the center of the earth, the same as water or a rock. Air presses upon the earth at sea level in weight measure of 15 pounds to the square inch of surface—a column of air one inch square and reaching from the level of the ocean to the top of the atmosphere, weighs in round figures 15 pounds. Hydrogen alone is much lighter, but still has weight— its "specific gravity." All forms of matter are subject alike to the laws of gravitation. There are *no* exceptions. Solid bodies move freely through liquids and gases. Hold in your hand a stick of wood (a solid) at the bottom of a pond of water. Release it and it will rise to the top of the water, but no higher. Why? Because "gravity" is "upward" in that condition? Not at all. But because bulk for bulk there is less matter in the wood than in the water, and weight or gravity is *always* in exact proportion to the *quantity* of matter in a body. Thus, a steel warship floats upon the surface of the sea because the bulk of the entire ship compared to the same bulk of water below it contains much less matter. Gases and liquids are similar as to this. Hydrogen gas, the "lightest," (that is the least heavy) of the gases, is used to carry a balloon up into the air with even 400 or 500 pounds of the solid flesh and bone of men, and sand ballast. Does gravity draw or push the hydrogen upward? Not at all. Put the balloon, even without the men and ballast in it, in a vacuum--remove the atmosphere from around it—and the airy bag will drop to the earth like a stone. Hydrogen gas *has* weight; i. e., it is subject to the same laws of gravitation as is iron, or lead, or water. But compared to atmospheric air, hydrogen, say of a cubic foot quantity, does not anywhere nearly

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approach air of a cubic foot of quantity. In the one case the particles are much farther apart than in the other. Steam "rises" in the atmosphere for the same reason. If the earth had no atmosphere, steam would lie upon the earth's surface as water does now. Evaporation would be impossible.

These facts are not intricate or mysterious—they are of the very rudiments of physics—the very a, b, c's of natural philosophy, without first learning which it is worse than useless to speculate about the more intricate and apparently unsolvable problems which educated physicists themselves are still investigating, such, for instance, as the question why the tails of some comets are directed away from the sun, others towards it; why nearly all planets and satellites move uniformly in one direction around their principal and a few move in the opposite direction.

INTRODUCTORY TO "PSYCHIC RESEARCHES OF A RATIONALIST."

¶ A very good introduction to Mr. Bartlett's excellent series of articles now running in The Review, in the form of a letter to the editor, I had intended to insert in the proper place, at the beginning of the first article, but by an inadvertance or lapse of memory it was omitted. Thinking it still of value I here, in my Editorial Department, reproduce his

Letter to the Editor.

For the last 35 years I have been somewhat of a student of psychic phenomena. In 1870 I met C. H. Foster, a wonder in the gift of what is known as mediumship. I send you an account of my experiences while associated with him. All I record are genuine manifestations without a *possibility* of deception. Personally I am *not* convinced of any spirits or spirit world, believing that science will eventually explain the workings of the mind whether conscious or unconscious. I believe whatever happens in *this* world comes from *this* world. Foster did not surround himself with any mysterious or special *conditions*, his seances were given in the light and at any place desired. My manuscript speaks for itself. I only ask that you read it *carefully*. You are at liberty to cut out any part—handle it as you please. I do not believe there has ever been collected so much valuable and truthful matter on this subject. The most learned have heen inclined to run after the gods instead of studying the mind of man, which *is the God*. I could write you pages upon this topic, but I think the enclosed manuscript in its *simplicity* and *truthfulness* is all that is necessary.

I desire no pecuniary gain, but would like to give to your readers, *as a study*, the results of Foster's marvellous gifts as recorded day by day. I wish to interest *you* in this subject, as I am interested.

Since writing the above I read your book, *A Future Life*? which gave me much satisfaction.

Geo. C. Bartlett.

Tolland, Conn., May, 1909.

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NOTES AND BRIEF COMMENTS.

¶ Not a word of the doings at the late convention of the Buckeye Secular Union, at Columbus, Ohio, has yet reached this office.

¶ J. B. Elliott has my thanks for a copy of "The New Religion," by Prof. Eliot, of Harvard, clipped from the Philadelphia *Public Ledger*.

¶ "Foot-Prints on the Sands," is a very good article in this number by a new contributor, Geo. E. Sly (not Geo. S., as printed at the head of that article).

¶ *The American Magazine* for September contains an article on "The Faith of the Unchurched," by Ray Stannard Baker, that should be of much interest to all Liberals.

¶ Owing to a very serious illness of the editor during September, this number of The Review is several days later than usual. I am hopeful of being able to bring out the November number at the regular time —the first of the month.

¶ *The Blue Grass Blade* has a call out for a convention of Freethinkers to be held at St. Louis, Mo., Nov. 14, 1909, for the purpose of organizing a new National Freethought Association. I would be glad if I could attend, but too much work and too little money are prohibitory.

¶ See the new advertisement of *The Common-Sense Bible Teacher* on the back cover page of this magazine. It was intended to give that splendid quarterly a suitable "notice" in the Book Review department, but the editor's severe sickness caused the omission of all reviews this month.

¶ The publisher is thinking of making The Review larger, beginning with 1910, by giving two-column pages somewhat lengthened—adding about 20 percent more reading matter to each page, without increase of price. What say you, reader, can you help me to do this by helping to increase the magazine's circulation?

¶ I had so many good letters laid by for publication in the Correspondence Department this month that many of them have been crowded out. Among these are good ones from F. B. Hall, Samuel Blodgett, Geo. E. Sly, A. E. Wade, Mrs. H. M. Lucas, Henry Allen (from Raratonga Island, Cook Islands, of the Eastern Pacific), and others.

¶ The editor of The Review has been a member of the L. A. Liberal Club for some seven years, and for the past year a member of the Board of Directors and its 1st Vice President. But, for what he considers good and sufficient reasons, he has resigned his vice-presidency and his membership on the board, and withdrawn his membership from the club.

¶ The leading article in the November number of The Review will be the first installment of a series of papers on "Will Religion Survive the Final Conflict with Science?" by Dr. Anna H. Barnes, of San Francisco. These are ably written papers, and the Doctor shows a familiarity with the sciences not often to be found among the ladies. I know Review readers will thoroughly enjoy these papers from our new contributor. Dr. Barnes recently visited Los Angeles and made a pleasant call at The Review office.

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¶ We wish to congratulate Bro. Davis upon the fine appearance of The Humanitarian Review, and we express a profound pleasure that Bro. Frantz has made a re-entry into its service.—*Blue Grass Blade.*

Thanking you, Bro. Charlesworth, for the handsome compliment, I will add that Friend Frantz has never withdrawn from the "service" of The Review, but has of late very kindly increased it. Credit is due him for many new subscriptions and a standing order for 50 extra copies each month for use at the meetings of the S. F. Materialist Association meetings.

¶ *The Agnostic Index*, a folio monthly, published under the auspices of the L. A. Liberal Club, for the purpose of distributing its programs and setting forth the principles of the club and rules of conducting its meetings, carries with these things some editorial matter and short contributions of interest to Liberals. The October number is out, and the copy before me shows that this issue is chiefly devoted to a discussion of the Bible in the schools question—a question of late being much discussed here in the pulpits and city press. Free copies of *The Index* may be obtained at Knox & Richards' book store, 448 S. Main St., or by mail from the secretary, Mrs. Bertha S. Shie, 1105 Santee St.

¶ The San Francisco Materialist Association did something worth while when it secured Prof. Charles Zuebelin, of the University of Chicago, author of *Religion of a Democrat, A Decade of Civic Development*, etc., to deliver a lecture on "Democratic Religion," Sept. 26, in Colonial Hall, St. Francis Hotel. They issued neat invitation cards (and favored The Review with one), and fixed the price of tickets at $1.00 main floor and $2.00 box seats. One of the San Francisco newspapers gave a very good summary of the Professor's address, a copy of which Mr. Frantz, the secretary, has kindly sent me. That Association seems to be wide-awake, and it may be confidently expected to accomplish a good work. See its program for the month of October at bottom of 2nd page of cover of this magazine.

¶ In September Review I printed a brief editorial on "Humane Treatment of Criminals," in which I commented incidentally upon some remarks made by a "popular orator" at a meeting of the L. A. Liberal Club. To avoid as far as possible anything like personalities, I omitted entirely the speaker's name. However, he seems to have been anxious for notoriety, and "came back at me" with an 8-page printed "Retort," filled with very misleading statements and the grossest misrepresentations of what I had said. Besides he was not so considerate and made his remarks as personal as possible, began his tirade by pretending to give my name in full as his very first words, but giving a wrong name—a mark of his lack of the power of close observation—and repeated the name some seven or eight times. Then he distributed this attack upon me in the audience at a meeting of the Liberal Club at which I was not present, without asking permission of (and against the will of) the president of the club. Of course the author and surreptitious circulater of this tirade upon the editor is not now and never has been a reader of The Review.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Oakdale, Neb., Aug. 26.—I am sending you $1.00 (and 10 cents extra for postage) for The Review another year. I cannot do without it. It is worth its weight in gold every month, especially to a man who *thinks*, and I hope to be able to take it many years yet, though I am now 77 years of age.

A. L. Hopkins.

Eliot's New Religion.

Philadelphia, Pa., Sept. 19.—It is over a century since the *Age of Reason* was given to the world, and this year marks the centenary of the death of its author. The year 1809 ushered into existence some of the world's greatest statesmen, authors, poets and dramatists; and to my mind the genius of Thomas Paine and his writings furnished the atmosphere that gave birth to the progress in religious thought that inspired the greatest and best address of the present century—which I think The Humanitarian Review stands for—that of Dr. Charles W. Eliot, which has attracted the attention of the religious world, including the Pope of Rome, and he intends to answer it. To me it is the elaboration of the religion advocated by Thomas Paine and Robert G. Ingersoll, and neither of these men would take exception to it.

James B. Elliott.

Kindly Controversy.

Pentwater, Mich., Sept. 6.—It warms the heart of humanity and clears its brain of the cobwebs of superstitition—kindly controversy! Is this not one reason why Freethinkers have been ever on the side of mental liberty? It cannot be reasonably expected that they shall agree with one another on all subjects: but they can show to the orthodox world how brethren may differ in their views and express the difference in a kindly manner. Is this not the example which Brother Benson and myself have set?

I am glad that I wrote "Foundation Principles," for Helen M. Lucas, author of *View of Lambert's Notes on Ingersoll*, and, if I am correctly informed, vice-president of the Materialist Association, was persuaded thereby to join our Humanitarian Society. Read her letter, which says:

"'Foundation Principles', in the July Humanitarian Review, made me remember I had $1.00 which I want to pass over to you for your

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society. May you live long and prosper."

The *Blue Grass Blade* editor, Mr. John R. Charlesworth, commends the principles of our society in the *Blade* of August 1. "Let the good work go on."

W. F. Jamieson.

A Unique Appreciation of Ingersoll.

[The following letter was written for and first sent to a certain evening newspaper of St. Paul, which published a portion of it, cutting out, as Mr. Withee truthfully says, "the very thing in the matter that makes the appreciation 'unique'," that is, all of the third paragraph after the sentence ending "in their grasp." The communication is here reproduced exactly as written by Mr. Withee, and he shows up the unique feature well.—Ed.]

St. Paul, Minn., Sept. 19.—Many persons have for long regarded Robert G. Ingersoll as the truly great personage of modern times. Not alone by reason of his towering forensic abilities, nor by reason of his matchless personal charms, nor by reason of his uniform kindness to all in distress—not for one or all of these qualities. These persons have formed their estimate of him by reason of his independence of character, his unfaltering courage, which enabled him to raise his voice against what he believed to be error, when it cost dearly so to do; his ability when reviled, to "revile not again," his rule never to discuss theorist, but only the theory—these qualities have given him a large hold upon the thinking people of the English-speaking world.

An estimate of his methods made at this time would probably be that he devoted too much time and energy to purely destructive work, but it must be remembered that no constructive labor in philosophical inquiry is possible until the people are convinced that the opinions of existence held at a given time are erroneous. His attempts to convince the clergy, and through them the people at large, of their error, drew down upon him vituperation and calumny, even from those who now adopt his positions. He was called atheist—infidel.

The constant volleys that he leveled against the old positions at last performed their work, and it has been said by many, well able to judge, that Col. Ingersoll did more to eradicate the pernicious heresies of his day than all other forces combined. Be that as it may, a change has come about along these lines. Many of the old conceptions have become dissipated. Many of the old dogmas and superstitions are repudiated. The lines of old orthodoxy are broken. It may not be that, as yet, the change has brought any increase in virtue, but that is not by reason of the change, but rather because the old conceptions have for so long held the people in their grasp. I will not attempt to say that this change is the fruit of seed sown by Ingersoll. I need not do so. Some few of the clergy are doing that service. The pastor of one of the Presbyterian churches in my city is a case in point. In effect he charges that the universities, Sunday newspapers, magazines, and many

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pulpits have become indoctrinated with the theories maintained by Ingersoll. If he is correctly reported, he said in a sermon delivered in his church on August 29, "People don't read Ingersoll's infidel lectures any more. There is no need of it. They get the same *stuff* from so-called Christian pulpits, magazines, Sunday newspapers, and university professors." It may be said, possibly, that this comes from a more or less obscure pulpit and pastor, but be that as it may, it shows the trend of the view taken by this class of clergymen. If this is a true statement of the effect of the labors of the Colonel upon his own time and the years succeeding his death, it is a eulogy of which any man may well be proud, and is unique in the history of mankind, so far as I am at this moment aware.

All of the old, save only the good therein, has departed and is rapidly going, and the good of the past combined with that of the present is fast becoming a power in the world and, may we not hope, for its good?

C. W. G. Withee.

The Materialist Association.

Brooklyn, Conn., Sept. 12.—They say "a rolling stone gathers no moss." A stone covered with moss is pretty; but the rolling mill-wheel is more useful. If a seed were kept rolling it would never be able to root and grow; but the yield is scattered wide. The Materialist Association has been like a seed planted in an out-of-the-way spot, fertilized and cultivated into sturdy growth. It is large enough now to be divided into many slips, and planted in more favorable localities, for full development and yield.

In January, 1906, the editor of the little *People's Press* offered me three columns every week in which to try whether Materialists enough could be found and banded together to make a success of organization. Sept. 1st, 1908, we had enrolled 345 members. We held a convention Sept. 8th, at Canal Dover, Ohio, for organization; chose officers and adopted a brief constitution. Sept. 1, 1909, we had enrolled 870 members—having more than doubled in one year. We expect to double again within a year.

Anyone can become a member by signing our application blank and sending it to either of our secretaries. Any member who secures any new members becomes a secretary. We have 66 now. Some have secured only one member; some keep on securing members; one has secured 300.

We are the most radical of all Freethinkers. Multitudes do not believe everything in the Bible but claim to be Christians. Others do not believe in the Bible-God, but think there is some kind of a Spirit-God, Creator, Designer, or supernatural something. Many that do not believe

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in any god think that each person is dual, body and soul, and that the soul lives on after death, forever without any body. But the thorough Materialist uses his common sense to find out whether there is any proof of any god or of any kind of individual soul-life after the body is dead. We find that matter always existed; cannot be destroyed, and its chemical forces are capable of producing all the activities of everything in the universe; and man has to look out for himself or suffer. No god is found anywhere. What is a man's soul? Why, his intelligence, of course. We find that a man's intelligence grows and decays as his body and brain grow and decay. A dead man can do nothing, and knows no more than a dead dog, a dead wasp, or a rock.

When one has investigated enough to be thoroughly convinced of these scientific facts he is a thorough Materialist, and is ready to sign our radical Application Blank, which reads as follows: "I am a Materialist; there is no God nor future life. Count me a member of Materialist Association." You can write this and sign it, or sign our printed application blank. We have no membership dues, but depend on voluntary contributions for printing our blanks and literature and for postage.

Some denounce our application blank as too narrow, dogmatic—prevents many who are almost Materialists from joining us, so our growth seems slow. Anyone can introduce the words "I believe," and be accepted as a member. But the distribution of our decided radical blank is the most powerful of all that Freethinkers have ever written to arouse everybody and break up religious superstitions. It is so brief and blunt, each tries to think why he believes in a God and future life. He finds his proofs so weak that he avoids discussion, and is quite likely to become a doubter.

For over three years, besides correspondence with our numerous secretaries, press writers, and new members, I have been supplying those three columns in the *People's Press* with materialist's reasons, reports, plans, etc.; but that takes too much of my time, reaches too few, and prevents my writing for other papers. I have decided to give up our space in the *People's Press*, not confine myself to any one paper, but send my materialist articles to many different editors, and ask our press writers to get their articles into as many different papers as they can.

Instead of corresponding with all our secretaries and members myself, we will select one in each state (or section of states) to be state secretary, who is to write to all members in that state, and find out who will be helpers; then keep up correspondence with these, and keep the propaganda work humming there.

We have had about 30 materialist leaflets printed, 1000 of each, besides 10,000 copies of Otto Wettstein's booklet, "The Ax at the Root, or a God Impossible in Nature." Many of these leaflets have been used up by distribution, but those reasons with others are to be collected into a paper-covered book, for our members' further help in propaganda work. I mean to make it contain 100 reasons Why there is No God, 100 on No Future Life, and 100 Incentives to Morality, by 100 writers. Christians claim that people would be terribly wicked if not

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taught to fear a God and hope for heaven. But materialists are fully as moral as Christians, and we must teach why; and also what to teach children and grown folks so they will become wise, good citizens. Writers and friends are requested to send me such writings and selections.

Eliza Mowry Bliven,
First Secretary Materialist Association, R. F. D., Brooklyn, Conn.

Remarks on Mr. Blodgett's Criticism of "A New Cosmology".

Sterling, Colo., Aug. 16.—It will be quite impossible to prove to my critic the truth of my theory. In these things we can only dream and make suggestions. To positively affirm or utterly denounce an opinion does not stand as the highest accomplishment of a man. Rather it denotes a lack of sense and verges on the vocation of an impostor. A difference of opinion is in our time an accepted right, and a right which I respect very highly. I, therefore, have but the highest regard for Mr. Blodgett, and rejoice that he has the courage to announce and stand by his convictions. However, it appears to me that he has produced nothing in the least to disturb the probability of my theory either as to the formation of the planets or the causes of their revolution, axial or orbital. The reasons he advances against my theory may be used to prove his own confusion. For instance, he says that "the apple falls because it has what we call weight", and in the next paragraph he states that "it has never been proved that there is such a thing as absolute weight."

What he means by "absolute" is not apparent to me, but the statement seems to mean that there is no weight at all. He might with equal reason argue that there is no force, and no matter and nothing of anything else in the "absolute." Again he says that a stone weighs as much high in the air as at sea level, and argues that distance has nothing to do with weight. Now how far up is high in the air? If a stone high in the air has an "impulse to butt into the earth", how high must the stone be when that impulse ceases to exist? Manifestly beyond the sphere of influence between the two bodies.—See Fig. (3) and (4) and Laws 4, 5, 8 and 12, as given in "A New Cosmology."

As to a "difference in weight" when the sun and moon are on one or the other side of the earth cannot be shown by scales, for the influence would be exerted on the merchandise and the weights of the balance alike. The scales would indicate the correct weight no matter how much attraction or pressure might be exerted by the sun and moon. If there would be a 2 percent pull or push on the merchandise the same 2 percent would be on the weights of the balance. What my critic in this connection calls a "baseless dream" in others is clearly a lack of comprehension on his own part of the matter in hand.

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As to gravity being an "abstract reality," no one to my knowledge ever claimed such a thing. Gravity like heat depends upon conditions. Gravity may be said to be upward when matter is in the form of steam or gas, and downward when matter is in the form of water or solids. Space pressure (or attraction) effects matter only in condensed forms. Why steam goes up and water down I have no idea. But that gravity is a fact is as certain as that a stone falls, for that is gravitation itself. Whether this gravitation is caused by a pull or a push is in doubt. I lean to the push for reasons given in Fig. (3) and Laws 8, 9, 12 and 13 in "A New Cosmology."

Whether the universe is a "bottomless pit," or whether it has a common center is immaterial to the question. The revolutions of sun and planets would not be affected in the least in either case. I am fully agreed with my critic that the universe is subject to the law of its being but I differ from him that there is a "well-ordered arrangement." There is nothing ordered or arranged in the sense that a thing happens because it was planned, or proposed and thought out by nature. For instance, a well-ordered arrangement might be compared with a park where trees and flowers are planted in rows and beds, or in figures. Nature is not ordered or arranged in that sense. The forest is not ordered. A large cottonwood tree stands in my yard. Millions of cottonwood seeds cover the buildings and streets in every direction. These seeds are intended by nature to grow cottonwood trees. Chance will permit one to grow and ten million to waste. Things are what they *can* be and not what they might be. A well-ordered arrangement would not waste ten million seeds to grow one tree. The same game of chance is manifest in everything from the seed to the largest world. Nothing is ordered. Everything happens and is in consequence of what happened before. Under ordinary conditions, and if nothing "happens," a person may do many things which he sets out to do, but there is nothing absolutely unchangable, and therefore what appears as an eternal fact today will have been but a breath and a shadow tomorrow.

I hold to the theory of atomic intelligence; that is, all matter possesses a sense of comfort and a sense of pain, and all activity is the result of an effort on the part of those atoms which are in a painful position to obtain their desired position or condition of comfort. From this activity the whole universe obtained its present conditions, and this search for comfort or happiness is at the root of all phenomena. And while the atoms are intelligent they are impelled to associate or separate by changes in their environment. These changes depend upon chance, and are the result of a thousand elementary causes which are purely accidental. As, for instance, when heat and moisture come to the earth in proper proportion it becomes covered with vegetation and animal life, whereas if extreme heat or extreme cold existed neither vegetable nor animal life could or would have a chance. Heat would make the earth a burning desert and cold would make it a desolation of frost and ice. Chance placed the earth where it has a mixture of heat and moisture in proper proportion, and therefore it has life, but only such life as conditions permit and build up. When these conditions pass away the life will pass away. Chance formed the earth, chance gave it its motions. Chance made it what it is today, and yet there is a sort of intelligence through it all. But it is in the nature of aftersight and not of

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foresight. It is reactionary rather than premeditative; adaptive and not determinative.

As to having demolished my foundation by denying gravity, and by falling back on the theory that there are seeds "elected" and seeds "non-elected," my critic thinks his work is fully and well done, but "happening" to reflect he gets another thought. He thinks it is wholly impossible that worlds could clash together, which is equal to saying that stones cannot fall to the earth. Also he cannot "imagine" how a world (or a large stone) could strike the earth "with any kind of violence." He admits that apples on opposite sides of the earth will fall towards the center, but when he is "awake" he cannot see how things larger than apples could fall together. If apples can fall to the earth the moon can fall to the earth, and because the moon don't fall is simply because distance prevents it,—the force which makes the apple fall has lost its grip, or some other force holds it back.

He also denies that the falling together of worlds could produce axial revolution, or that if it did the revolutions could not all be in the same direction. Well they are not: Two planets do not rotate at all, four revolve one way and two the other way. There is nothing wonderful about this. Any game of chance might turn out that way. Four against two with two others doubtful is a very common hand. Let my critic go and watch a game of billiards, and see how the "clash of worlds" causes them to spin around.

As to the theory of rotary persistence he again lacks comprehension of a common law. He thinks that the sun like a little grindstone would throw the planets out like a grindstone throws out water. In a sense that is right. But let my critic take his grindstone and place it in position similar to the sun, say in a tank or pond of water, and turn it in the water (crank up) and notice the result. He will see the water revolving near the stone almost as fast as the stone and in exact proportion to the speed and distance the water will revolve until the limit is reached. Clearly the water is affected by the motion of the stone. This motion of the water caused by the revolving grindstone is what I call rotary persistence, and to this influence of the sun upon space substance I attribute the revolution of the planets in their orbits. That my critic cannot comprehend that this force could reach "one-thousandth part as far as the planets are distant" does not prove that it is not so. Everything is in harmony with this theory and nothing so far as I am aware against it. That my dream looks "foolish" to Mr. Blodgett is of little consequence. People who supposed they were very wise have been on the wrong side before.

Being a mechanic, and acquainted with the laws of wheels and motion in common things, I simply employed my experience to the larger wheels of the solar system, and, so far, there has been nothing brought to my attention which in the least disturbs my theory. The laws and figures as contained in "A New Cosmology" speak for themselves. Objections and disagreements without proof amount to nothing. Much has been said in favor of my theory. Some have assumed that it is false. I welcome all criticism, and while we may disagree we will not fall out or quarrel, but remain friends and companions in the quest of truth as it is in nature.

J. G. Schwalm.

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It Has the Merit.

Tolland, Conn., Aug. 7.—I would like two copies of July, two copies of August, and the balance of the enclosed dollar in September Humanitarian Reviews.

While you are decidedly radical and iconoclastic, you write with a refinement and a delicacy to the feelings of others which is in beautiful contrast to the coarse and almost vulgar writings that too often appear in some of our Freethought journals. I hope your magazine will increase in circulation. It ought to, for it certainly has the merit.

Geo. C. Bartlett.

Letter from India.

[The following letter was written to Mr. James B. Elliott, of Philadelphia, a good friend of The Review, and by his request I here reproduce it.—Ed.]

Rangoon, Burma, July 16. Secretary of the Paine Memorial Association: Your letter of May 20th at hand. I was sorry that I was unable to answer your letter before. I was away on a tour, but you will be glad to hear that we celebrated the centenary of the death of Thomas Paine. It is exceedingly kind of you to present my name as a member of your association, and as for the appointment of vice-president of the above association, I shall be only too glad to accept the same. If there is anything that I can do for your association I shall be only too glad to help it in any way that lies in my power. I enclose the sum of one dollar as entrance fee for the same.

I am sure that every right-thinking man in America will honor that great hero of Freethought. You will also be glad to hear that the booksellers are now placing big orders with the publishers of Thomas Paine's *Works*, whereas a few years ago they were very reluctant to keep any of Thomas Paine's works in their "establishments." Now there is a keen competition amongst them as to who will supply the public demand for the same. The Christian missionaries have taken a very gloomy view of the whole affair. They realize that they cannot make any more scurrilous attacks upon the great name of Thomas Paine without a trenchant reply from the Buddhist Tract Society. It surprises me how the American people give such large support to the missionaries when the money spent upon these men could be better utilized to help the poor in America. We have no such thing as poverty in Burma, as they have in other countries, especially in Europe. Every Buddhist monastery has its doors open day and night, when everyone is welcome to their hospitality—such as they can afford to give. I wish it could be said of Christian countries.

I believe it is a cant phrase with the missionaries to call us benighted heathen, who only bow down to idols made of wood and stone. I am reviewing the work of the missionaries in this week's *Truth Seeker*.

U. Dhammaloka, Tavoy Monastery, Godwin Road, Burma.

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VOL. VIII NO. 4. NOVEMBER, 1909. WHOLE NO. 83.

Principal Contents of This Number: Articles on Conflict of Science and Religion, Origin and Evolution of Ethics, Superstition, Psychic Research, The God Idea; Views and Reviews; Editorials on Bible in the Schools, Jesus, As Others See Us, &c.; Notes and Comments; Poems, Interesting Letters, &c., &c.

☞ For Full Table of Contents, see 2nd page of Cover.

ISSUED MONTHLY AT

No. 854 E. 54TH ST., LOS ANGELES, CAL.

SINGLETON W. DAVIS, Publisher.

Entered as Second Class Matter at the Postoffice at Los Angeles, Cal., May 27, 1904

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THE HERMIT OF MY HEART

BY "SINGLETON."

¶ BEES and Birds (in songs of Bards),
And all that Blooms and grows
On Trees and plants in meads and yards,
Have had their Beauties glorified,
And had their glories magnified,
But Queen of Hearts--the lovely Rose!

¶ Earth and star—Evening, morn and noon--
All that gem the Arching skies:
The milky way, the sun at noon,
The Brilliant Bow, the sunset clouds,
The nooday shades, the midnight shrouds —
Even these, the queenly Rose outvies!

¶ Rose of Red, yellow, pink, or white,
Single or double, large or small,
Graceful forms, velvet petals Bright—
My fav'rite Bloom, of all sweet things,
My Heart Thy praise forever sings—
Regal art Thou, and first of All!

¶ The Heart that Responds to the Rose
Is the Heart which Responds to me;
The love that engenders and grows—
The soul with Affection afire,
The spirit Aglow with desire—
Till Respondeth my Heart to Thee!

¶ Heart, soul, spirit—symbols and veils,
Or Husks and shells and nothing more;
Nick-names for Love, in poems and tales.
But meanings of joy and of gloom
Are borne by my roses Abloom
Here, near by my window and door!

¶ Alas! for the stories They gave!
Tales of Births, weddings and Biers--
Roses on cradle, Altar and grave:
Stories of gladness, joy and sorrow,
Regrets for past, Hope for Tomorrow!
Alas! for the smiles and the Tears!!

Los Angeles, Cal., Oct. 24, 1909.

Note.--The lines contain a "hidden name," of which the capital letters of the specially-capitalized words are constituents: hence the apparent irregular capitalization.--*Editor.*

Frontispiece to The Humanitarian Review for November, 1909.

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HE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

dy of Mind, Ethics and Religions by the Scientifc Method

. VIII, No. 4.] NOVEMBER, 1909. [Whole No. 83

ten for The Humanitarian Review

LL RELIGION SURVIVE THE FINAL CONFLICT WITH SCIENCE?

BY DR. ANNA H. BARNES.

INTRODUCTORY.

HE destruction of the Alexandrian library and the Serapion in the year 391, A. D., followed a few years later by the l and brutal murder of Hypatia, the talented and beautiful ronomer, mathematician and philosopher, at the hands of a b of infuriated monks, were the momentous events that rked the tragic close of the era of Greek learning, ushered the period of Christian dominance, and made of science an haned and homeless refugee.

And never was a fugitive from justice, or from slavery, pur- d with more unremitting vigilance, or treated with more re- d and remorseless cruelty when captured, than were the less victims of religious persecution during the succeeding lve hundred years. Through all of those long, dreary cen- es of mental darkness and moral degradation whoever was pected of having given heed to the voice of inspiration that ed with irrepressible insistence to the rational investigation of phenomena of nature, was either tortured beyond the point endurance, and thus forced to recant, and deny the truth of discoveries, or else suffer the most unspeakable agony until th mercifully came to his relief.

The story of this darkest period of profound ignorance, super- on and moral degradation that has ever disgraced any civili- on, has been masterfully portrayed by Dr. John William

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Draper, of England and America, in a book entitled, *A History of the Conflict Between Science and Religion.* The only important criticism that can be made of this book is that Dr. Draper does not always clearly discriminate between what is now called the essence which is common to all religions and theological dogmas, but at times attributes to *religion* the faults that belong strictly to the tenets of the *Christian* religion.

In the following pages the effort is made to eliminate this objection as far as possible, and to attribute nothing to religion that does not belong strictly to its very essence.

Since the appearance of Dr. Draper's book in the year 1874, which so roused the Christian world and brought forth such volleys of denial, denunciation and invective, marvellous changes have taken place in the relative positions of science and religion. All that science contended for in the past was the right to investigate without interference, and the privilege to give to the world the results and benefits of those investigations without molestation. These rights and privileges are now secured in full measure, and the facilities for investigation are so complete, and the means for the dissemination of knowledge are so unlimited and universal that it can never again be suppressed or retarded by religious opposition or persecution. So the old conflict is ended and the victory for science is complete. The conflict of the future will be the antithesis of that of the past.

Religion is already apologetic and self-defensive, and as time goes on it will become more and more so, as it is obliged to adjust itself to the decisions of science, until finally it will become a very difficult task to show cause for prolonging its existence.

Science will never stoop to persecute its fallen antagonist; but serenely conscious of the righteousness of its cause, it will continue to "pursue the even tenor of it ways," wresting from nature other and still other of her secrets and laws, and in applying these to the welfare and unfoldment of humanity.

A few of the chief factors that have been most potent in emancipating science from the thraldom of religious oppression, to which it was subjected for twelve hundred years, will herein be briefly recounted, the present status of both science and reli-

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gion stated, and conclusions drawn from these data as to the logical and inevitable outcome of the final conflict between these contending forces.

THE CONFLICT BETWEEN SCIENCE AND RELIGION

has so far been confined almost exclusively to the Christian religion, for this has been by far the most arrogant and aggressive in its opposition to science of any of the great religious systems. In addition to this, it has found its home among the most advanced races, consequently a large proportion of those of high intellectual endowment, who were thus naturally qualified for, and inclined to, scientific pursuits, were also born of these races and dominated by this religion. In the final conflict, however, all of the religions of the world will be involved, for they are all predicated upon the same cosmological conceptions that are embodied in the "creation hypothesis," as given in the book of Genesis in the Christian Bible.

GHOSTLY PHANTOMS.

Through the long night of the "dark ages" superstitions and myths seem to have been spontaneously generated, and even to have floated on the wings of the air, until man became the object and cowardly slave to these ghostly phantoms that peopled his brain, and the only bounds to the absurdity and grotesqueness of these fantasia seem to have been the limitation of man's imagination. Yet during the deepest gloom of this dark period of ignorance and superstition the light of reason was never wholly extinguished, for even then there were men who were great enough to think and investigate for themselves, and grand enough to attempt to give to the world the benefit of their labors. And to these men do we owe our deepest debt of gratitude, which never can be paid, nor ever half appreciated.

NICOLAS COPERNICUS.

The first of these great men who seriously disturbed the stagnant cesspool of superstition, under whose murky waters the entire Christian world had been submerged for hundreds of years, was Nicolas Copernicus. In the year 1530 he completed his great work, *De Revolutionibus*, but through fear of persecution

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by the church he refrained from publishing it for twelve years. When at last the first volume was placed in his hands he was already moribund and died a few hours later, thus escaping the tortures that would otherwise have been inflicted upon him.

GALILEO.

Not so fortunate, however, was Galileo, who seventy years later confirmed the theory of Copernicus. "For confirming what was then only a theory, but is now an established certainty that is universally recognized and accepted, Galileo was tortured beyond the point of his endurance, and so at last recanted. On this account his life was spared, but he was imprisoned, and ten years later died under the surveilance and horrors of the 'Holy Inquisition,' for daring to think in astronomy other than the Franciscan and Dominican licensers taught."

The year 1642 witnessed the death of Galileo. It also witnessed the birth of

SIR ISAAC NEWTON.

Happily for him, and for the world, Sir Isaac Newton was born in England, "where the inquisition did not exist, and where religious authority regarding matters of science was already being defied."

To Sir Isaac Newton belongs the honor of formulating and demonstrating the law of gravitation, as well as many other almost equally important discoveries. This, however, was his most important achievement, especially in its direct effect upon the tenets of Christian theology.

IGNORANCE AND AUTHORITY VS. KNOWLEDGE AND SCIENCE.

The promulgation of these two transcendent discoveries, i. e., the "Heliocentric System of Worlds" and the "Law of Gravitation," were exceedingly damaging to the cosmology of the theologians; consequently great tact and skill were required on the part of the priesthood in guiding their ecclesiastical bark and bringing it safely to port through the shoals and breakers that so seriously threatened to engulf it, "if these heretical teachings were allowed to go unrebuked." But the ignorance of the masses at that period was very dense, and the authority of the priesthood was practically unlimited; and through the adroit use of these formidable weapons the danger was partially averted, and the church survived though seriously disabled. This encounter was, however, merely the forewarning of the struggle

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at was immanent as the result of increasing knowledge that as made possible through the Reformation, which in a measure oke the power of the church of Rome. It was nothing more an the flash of the fire-fly as compared to the lightning stroke at rent asunder the very foundations, and is destined ultimately demolish the entire superstructure of religion.

The giant stroke which precipitated the conflict that will prove be the final one between science and religion, was dealt by

CHARLES DARWIN,

England, less than half a century ago. Both the scientific d religious worlds have been rocking like the proverbial "cra- on the tree-top" ever since the publication of *The Origin of ecies Through Natural Selection* and *The Descent of Man.* And ver will they cease to vibrate to the message of these books til the last fetter of superstition has been struck from the hu- n intellect, and the world has been filled with illumination m the inextinguishable torch of reason.

These two revolutionary and epoch-making books are doubt- s the greatest contribution to human knowledge that was ever de by one man, and in some respects they are the most im- rtant message from any or all other sources combined; for by nihilating the creation hypothesis and establishing the law of olution in its stead, they not only rendered childish and puerile of the religious and theological conceptions and dogmas but the same time they rent the veil that had hung like a dark pall r the mental horizon for countless ages, and flashed a flood light into the most hidden recesses of nature that had hitherto ied scientific encroachment.

nspired and encouraged by the astounding achievements of Darwin in the realm of biology, and guided by the light his thods reflected, others have been enabled to penetrate still her into the mysteries of nature's inexhaustable storehouse, l wrest from her the secrets she had hitherto kept securely ked within her bosom.

DISCOVERY OF PROTOPLASM.

f all species of animal life sprang from one common origin Mr. Darwin demonstrated, might not *all organic* life spring n one source? This was the problem that confronted science which it must find answer.

t was already known that there was a primal substance from ich all animal life sprang, and also one from which vegetable originated. That these might be identical was at first timidly

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suspected, but the demonstration was difficult. But difficulties were nothing new in the pathway of science, so all undaunted scientists set about overcoming this one with courage and vigor. In this instance they were peculiarly fortunate, for success soon crowned their labors, and in the year 1861 (only two years after *The Origin of Species* was published) the evidence was conclusive; the chain was completed, and the decision was that these substances were identical, and instead of having different names they are now called protoplasm, and from this substance all organic life originates.

THE PRIMAL SUBSTANCE.

Had the limit now been reached, or did this same process extend still further and invade the inorganic world as well? Is there a distinct dividing line between the organic and inorganic kingdoms, or are they as intimately connected and interwoven as are the animal and vegetable that were formerly supposed to be separate and distinct kingdoms, but are now known to be merely subdivisions, or different stages of the same organic process? Is there a primal inorganic substance analogous to the organic protoplasm, and an inorganic unit analogous to the organic cell? What answer does science give to these profound and basic questions, and what, in brief, is the story of its efforts and achievements in this vast field of research?

From the evidence already accumulated the conclusion of science is that there is a primal inorganic substance, out of which all forms of force and matter originate, and a primal inorganic unit analogous to the organic cell. The search for this primal substance has been a long, tedious and discouraging one, dating back to the ancient alchemists, as is well known, and how much further it is not known.

DEMOCRITUS AND THE ATOM, 460 B. C.

That at least a glimmering of the true nature and constitution of matter was discovered a very long time ago is evident, for Democritus described the atom 460 years B. C. as being "invisible by reason of its smallness, indivisible by reason of its solidity, impenetrable and unalterable."

This definition still holds good and has never been improved upon; that is so far as human efforts are concerned, but scientists now believe that all of the elements are again and again decomposed into primal substance in the wondrous laboratory of nature.

The ancient alchemists believed that there was a primal sub-

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tance, and that it was the solvent of all the elements. Scientists ow believe that decomposition of the elements takes place in he suns; that myriads of particles of matter are continually eing drawn into the suns, and that planets, even when they lose heir heat, and become "dead planets," fall into the sun to which hey belong, and there the heat is so intense that it reduces them gain to the primal substance out of which they were evolved.

Although the conceptions of the alchemists were crude and rroneous, this idea of the quintessence, or spirit of matter as they alled it, played an important role in their attempts to transmute e base into the precious metals, and it has never since been holly abandoned; and the search for this quintessence of mat- r has occupied some investigators during the intervening cen- ries, but it was reserved for the twentieth century to throw the rst real light upon this most obscure subject, or make any real rogress in the evolution of this intricate problem.

The chemist had succeeded in reducing all of the known ele- ents to their hypothetic atomic weight, with hydrogen, the ghtest known element, as the unit of weight, and upon the rel- ive weight of the atoms and their volence, or combining power, e entire science of modern chemistry is predicated.

THE CORPUSCLE OR ELECTRON.

Beyond the atom, however, it is impossible for the chemist to enetrate into the constitution of matter, but the physicist has at st succeeded in going still further. By a long series of the ost ingenius and delicate experiments imaginable with the rooks vacuum tubes, the cathode rays and the electroscope, rofessor J. J. Thompson, of England, has succeeded in demon- rating the existence of particles of substance only a thousandth rt of the size of the atom of hydrogen. Yet these particles, e weighable, measurable and countable particles of substance, d they each carry a definite electrical charge." Prof. Thomp- n named them corpuscles, but they are popularly called elec- ons.

In describing these corpuscles, or electrons, Carl Snyder says:

"Where the chemical atoms offer an engaging variety, with e corpuscles there is none at all. Whatever the source from hence they spring, whether from ordinary air or from hydro- n, or carbonic acid, or from metals—from gleaming gold or om dull lead, they seem one and all the same. Has the phys- st at last reached the primal substance, the ultimate basis of

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all existing things? This, it appears, is Prof. Thompson's view, for already he has begun to explain the composition of matter, and even the nature of electricity, while others see a variety of ways in which the corpuscle may serve to widen our horizon and explain many a mystery."

In the light of the marvellous discoveries that have been made during the few years that have elapsed since Prof. Huxley made the world gasp by saying, "The promise and potency of all life is inherent in matter," we are justified in going still further, and now saying, "The promise and potency of all" force, matter, life and mind, are "inherent in the" corpuscle.

The process of evolution to which Mr. Darwin furnished the key, has been traced from the point where he left it in his *Origin of Species*, back through the remainder of organic life upon this planet to the all-inclusive protoplasm. In like manner have been gathered up the multitudinous and intricate threads of the inorganic world, and through the almost infinite diversity of forms, unity of origin has been established. This common source, from whence spring this endless variety of form, is now known to be the substance that permeates all space, and of which the corpuscle is the unit. Out of this ether planets are evolved, swung in space and held in their orbits.

ORIGIN OF ORGANIC LIFE.

Upon these planets, in due course of time, conditions become favorable and organic life appears in its lowest form, and as yet scarcely distinguishable from the inorganic elements from which it has sprung. Then on and on it pursues its course, through all of the changes of vegetable life, until it reaches its highest point of development. After the lapse of other eons of time, and the modifying effect of this enormous vegetable growth, climatic conditions are produced that make animal life possible, and it makes its appearance in its lowest form.

Again the process of evolution is repeated through all the lower forms of animal life, until at last man makes his appearance, in his lowest form, as yet scarcely distinguishable from his immediate animal ancestor; the only difference being a larger and more highly organized brain, which held within its meshes the wondrous embryo of reason, which has developed to such magnificent proportions that we now find him occupying the highest plane of development, physical, mental and moral, of any being in this universe of which we are able to take cognizance. Yet there has been no new element added, and there is

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no link missing in the chain of evolution that binds him irrevocably to the all-potent corpuscle.

The law of this primal substance, or ether, that pervades all space is,

THE CONSERVATION OF FORCE AND THE INDESTRUCTIBILITY OF MATTER.

Consequently no atom was ever created, no atom was ever destroyed, and no atom was ever lost in all of nature's wondrous laboratory. The sum of force in the universe is unchangeable, but each form is transformable into every other form.

Force and matter are both inherent in the corpuscle. But no matter in what form they exist, whether in the potential corpuscle, the invisible vapor, or the tangible atom, molecule or mass of matter, they always obey the rigid and immutable law of cause and effect.

THE LAW OF EVOLUTION UNIVERSAL.

As already stated, the evidence is now complete that binds man in one unbroken chain of evolution to primal inorganic substance, so far at least as regards his physical organism, and there are but few people who claim to be at all educated who do not admit the indisputable nature of this evidence. There is, however, a large class of highly intelligent and even scientific people who still insist that evolution does not include or explain the psychic activities, personality, consciousness and will.

Even so high an authority as Dr. Thomson, of New York, in his book, *Brain and Personality*, destroys the force of his own argument and contradicts the evidence that he furnishes in establishing the relations of the brain and mind by arbitrarily assuming that personality is a separate and distinct entity that is not amenable to the laws that govern the mental faculties. He says that "consciousness bears the same relation to the brain that the rider does to the horse," and that "personality is a separate and distinct entity that withdraws itself from the brain during sleep and returns at waking;" but he, like all of his predecessors and confreres, forgets to tell us where this personality comes from or where it goes to during sleep, when it first enters, or how it ever enters or leaves the brain. It certainly must have an easy and well-worn pathway of ingress and egress if it goes and comes every time we sleep and waken, as Dr. Thomson says it does. Yet no man has ever found the door to this passage-way.

Dr. Thomson also forgets (or else conveniently ignores) the

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fact that when he departs from the order of nature, through which he has traced the development of certain portions of the brain and definitely located them as the seat of the faculties of the mind, up to a certain faculty, and then positively asserts that he has reached one that constitutes an exception, and therefore must arise from a different source, that it is incumbent upon him to demonstrate clearly the existence of this extraordinary source from whence comes this independent personality. He must furnish the most minute details concerning this source and the method of the development of this personality, the same as he does the other faculties, else he is merely begging the question and offering no solution to the problem, but is adding a far more impenetrable mystery to the one he is assuming to explain.

The only rational or scientific conclusion regarding this much discussed question is, that all of the phenomena of life, mind, personality, consciousness and will, are just as surely the result of, and as completely subject to, the law of evolution as is the physical organism, or even the inorganic universe, else it is not a correct interpretation of nature; and it is the firm conviction of many scientists that the evidence is near at hand that will forever remove all doubt upon this point and establish this to be the fact.

The verdict of science now is: Nature is supreme, all-inclusive, and all-potent, consequently there can be no supernatural.

To nature alone, then, must we look for the solution of every problem concerning life, mind, consciousness, personality and will, just the same as we do for those of force and matter.

The foreword of science is: This universe is finite and comprehensible, and all of the phenomena of nature, including man's highest faculties, will eventually be explained upon mechanical laws and expressed in mathematical and electrical formulæ. When this is accomplished, and the last link is thus added to the chain of evolution, then, but not until then, may we reasonably hope for a rational psychology.

ACHIEVEMENTS OF MODERN SCIENCE.

The achievements of science already referred to are the ones that have most profoundly and basically antagonized and demolished the cosmology and dogmas of theology.

With the exception of the heliocentric system and the law of gravitation, these discoveries and demonstrations were the contributions to human knowledge made by science during the last half and less than a decade of the twentieth century. These, together with numberless other discoveries along other lines,

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combined with the numerous machines, instruments and appli-
ances that have made these discoveries possible, coupled with
he equally marvellous advance made in industrial equipment,
constitute what is known as "modern science"; and it is with
pardonable pride that science points to the long list of its achieve-
nents during the last three or four hundred years, but especially
o those of the last half century, as evidence of what the unaided
human intellect can accomplish when unmolested by superstition and untrammeled by fear.

UBTLE SOPHISTRY SUCCEEDED BY IRRESISTIBLE SCIENCE.

When the heliocentric system and the law of gravitation be-
ame established certainties, there was great consternation among
he theologians, for they found themselves deprived of any de-
nite up or down in which to locate their heaven above and their
lace of torture beneath the earth, as was their custom under
he old cosmology. At the same time the egotism, which is a
atural outgrowth of the geocentric theory, received a very rude
hock; but the discrepancies between the old and the new were
inimized and glossed over, through the subtle sophistry of
which the theologians are masters, until the inconsistencies were
ost sight of, the facts were accepted and all seemed again serene.
o when the storm broke that is destined to continue and in-
rease in violence until it has swept away the last vestige of
oundation upon which any religious superstructure can be
uilded, it was like a thunder-bolt out of a clear noon-day sky—
hen in the memorable year 1859 Mr. Darwin woke the world
ith his *Origin of Species Through Natural Selection*, and four
ears later added *The Descent of Man.*

These books, like a mighty cataclysm, swept the very strong-
olds and foundations of religion out into the stream of scientific
nvestigation that is carrying them with an irresistible force and
nd an ever-increasing velocity out onto the broad bosom of the
cean of knowledge, where the process of disintegration, that is
lready well advanced, will be completed—in obedience to the law
f the "survival of only the fittest." That the process of disinte-
ration is already well advanced is apparent to those who look
eneath the surface.

DOWNFALL OF DOGMAS.

The dogma of the infallibility of the church of Rome, that has
o mightily augmented its authority over the ignorant masses,
vas discarded by the Protestants after the Reformation, and the
nfallibility of the Bible was substituted. But the facts of evolu-

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tion added to the law of gravitation and the heliocentric system of worlds, rendered the "Genesis" cosmology so utterly indefensible that the dogmas of inspiration and inerrancy were seriously threatened. To settle this question a careful and scholarly examination of the Bible became necessary. The result was so disastrous to those dogmas that they have now been abandoned by all scholars and unprejudiced thinkers. So in place of being unquestionably accepted as authority, the source of all knowledge, wisdom and truth—and occupying the post of honor as the only text-book, as it formerly did, the Christian Bible is now excluded from our public schools, its cosmology is abandoned, its historical value is discredited, its inspiration and inerrancy are mocked at, and its immorality and obscenity have become an offense.

Dogmatic theology has lost its prowess and it is hard to find a Protestant clergyman who has the temerity to confine himself to doctrinal sermons, and when such a one is found he is soon informed that his services are no longer required by his congregation.

And even the church of Rome, that storm-center of dogma and superstition, has at last been invaded by "modernism" to such an extent as to cause serious alarm at the Vatican and bring forth volleys of anathema from "His Holiness the Pope." But no threat of rack and screw, of stake and fagot, of dungeon and of chains, can longer intimidate even the priests of Rome, for the Inquisition is past, the age of ignorance and superstition is going, and the age of reason is coming to take its place.

THE SPIRIT OF "MODERNISM."

Yet, notwithstanding the fact that such remarkable changes have taken place that the very foundations of religion have been destroyed, and such unparalleled progress has been made along all lines of scientific research and invention, still there was never a period in the history of this country when churches were built so rapidly and so expensively as during the last decade. This is due in a measure to the unexampled prosperity of that period, but it is chiefly attributable to the fact that the "spirit of modernism" has touched with its magic wand even the "sacred edifice" and transformed it into an institution of many parts, including in some instances as many as thirty-six rooms under one roof.

Connected with an auditorium in which religious services are conducted are reading rooms, recreation rooms, and even smoking and billiard rooms, men's rooms and women's rooms, kitch-

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ens, dining rooms, kindergartens, nurseries and play rooms, and other innovations that mark a distinct departure from the churches of even a few years ago, and virtually convert them into *social* institutions, with religion as a rudimentary appendage. This process of transition that has been progressing so rapidly during the last few years will continue until churches, if they retain the name, even, will become purely social and ethical, and ultimately truly educational centers. As the public schools are already purely secular, so also in time must the churches become secular institutions.

Still further evidence of the disintegration of the churches is found in the number of new sects that are springing up, each one abandoning most of the tenets of orthodoxy, and of still others that go so far as to renounce all creeds, dogmas and religious ceremonies, and call themselves "Rational," "Universal," or "Free Religious" organizations.

The transition that is taking place all over Christendom cannot be more accurately described than by quoting the language Dr. Draper used in describing the changes that took place in Greece "when her philosophers became profoundly impressed with the contrast between the majesty of the operations of nature and the worthlessness of the Divinities of Olympus." * * *

"At first the public, and particularly its religious portion, denounced the rising doubts as atheistic. They despoiled some of the offenders of their goods; some they put to death. They asserted that what had been believed by pious men in the old time and had stood the test of ages must necessarily be true. Then, as the opposing evidence became irresistible, they were content to admit that the marvels and miracles with which the old annals were filled were mere allegories, under which the wisdom of the ancients and the divinities of Olympus had concealed many sacred and mysterious things. They tried to reconcile what now, in their misgivings, they feared might be myths, with their advanced intellectual state. But their efforts were in vain, for there are three predestined phases through which, on such occasions, public opinion must pass. What it had before received with veneration, it begins to doubt, then it offers new interpretations, then subsides into dissent, and ends with rejecting the whole as a mere fable. * * *

"Greek philosophical criticism had lent its aid to Greek discovery in the destruction of the national faith. It sustained by many arguments the wide-spreading unbelief. It compared the doctrines of the different schools with each other and showed by their contradictions that man had no criterion of truth; that, since his ideas of what is good and what is evil differ according to the country and period in which he lives, that they can have no foundation in nature, but must be altogether the result of experience and education. In Athens some had reached the point where they not only denied the unseen, the supernatural, but they even affirmed that nothing at all exists but mind."

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With what startling vividness this description of the experiences of ancient Greece, four centuries before the Christian era, portrays the situation and transition that is taking place in all of Christendom at the present time, even down to the introduction of the old Hindu philosophy and transcendentalism that is now masquerading in the western world under the pseudonyms of "Theosophy," "New Thought," "Mental Science," and "Christian Science"!

The outlook would be disheartening indeed if no progress had been made during the twenty-four intervening centuries and the situation today was as indentical with that of the past as this sketch seems to indicate; but in every respect other than that of the process of transition from old conceptions to new ones, the situations are as dissimilar as possible.

In the first instance, religious superstitions were being supplanted by philosophical speculations but both were predicated upon the hypothesis of supernatural creation and supervision, and the same cosmological conceptions. In the present instance, both religious superstition and philosophical speculation based upon these hypotheses are giving place to science or demonstrated knowledge that is predicated upon the hypothesis of the supremacy of nature and the verified law of evolution.

To be concluded in Dec. Number

LUCIFER IN STARLIGHT.

[*The Literary Guide*, of London, says the following sonnet "is one of the noblest and sanest utterances in our language."]

On a starred night Prince Lucifer uprose.
Tired of his dark dominion swung the fiend
Above the rolling ball in cloud part screened,
Where sinners hugged their specter of repose.
Poor prey to his hot fit of pride were those.
And now upon his western wing he leaned,
Now his huge bulk o'er Afric's sands careened,
Now the black planet shadowed Arctic snows,
Soaring through wider zones that pricked his scars
With memory of old revolt from Awe,
He reached a middle height, and at the stars,
Which are the brain of heaven, he looked and sank.
Around the ancient track marched rank on rank,
The army of unalterable law.

—*George Meredith.*

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THE HUMANITARIAN REVIEW.

THE ORIGIN AND EVOLUTION OF ETHICS.

re Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VI.

VIEWS OF MODERN MORAL PHILOSOPHERS

(Continued from the September Number.)

JAMES MILL.

JTILITY as the ultimate standard of morality and conscience as a derived faculty of the mind may justly be down as the basic principles of Mill's ethical philosophy; his place with the ethical writers of modern times is well rked and his name stands out prominently in the list as that a real thinker. His time was from 1783 to 1836.

Inalysis of the Human Mind is the title of his great work on ntal philosophy, and in chapters xvii to xxiii, inclusive, are set his views of ethical questions in remarkably precise definis of the leading terms used and in a logical treatment which ders the work one of great permanent value and a veritable dbook of discipline in logical discussion—not only as to these cifically-mentioned chapters but as to the entire work.

That the moral feelings are a complete outgrowth from our erience of pleasure and pain is a principle which Mill strongly eavors to establish. And in beginning by assuming that n pleasurable and painful sensations that constitute our expece do exist, he proceeds to enquire as to their immediate and nary or originating causes, by the means of which we may ure the one and avoid the other—attain to happiness and ape from unhappiness.

He argues that "the remote causes of our pleasures and pains more interesting than the immediate causes." He illustrates by referring to "wealth, power and dignity as causes of a

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great range of pleasures," and to "poverty, impotence [or impotency] and contemptibility" as causes of a wide range of painful sensations." And he lays stress upon the fact that the first of these series of causes "are the means of procuring the services of our fellow-creatures," as "a fact of the highest consequence in morals, as showing how deeply our happiness is entwined with the actions of other beings"; and he quite extensively illustrates this idea and shows that the influence of these remote causes is entirely the result of mental association, which he considers to be a power of mind of great magnitude and importance.

But Mill does not stop at this direct effect of the remote causes of pleasure or happiness, but says that our fellow-creatures being the subjects of affection "not merely as the instrumentality set in motion by wealth, power and dignity, but in their proper personality," their agency extends to the production of the pleasurable affections of friendship, kindness, kinship, love of country (patriotism), party fealty, humaneness, etc.; and he "resolves them all into associations with our primitive pleasures," and illustrates his ideas of this quite fully.

In chapter xxii of his work the author treats of ethical *motives*, and defines a motive, to begin, by saying that "the peculiar state of mind generated" "when the idea of a pleasure is associated with an action of our own as the cause," is called a motive, and that "the idea of a pleasure without the idea of gaining it does not amount to a motive." He points out that education has much to do with the strength attained by motives, and calls "the facility of being acted on by motives of a particular kind," *disposition*. In these chapters the questions are treated in the abstract, but in chapter xxiii he makes concrete application of those principles to practical ethics or morals. He declares that "the actions emanating from ourselves combined with those emanating from our fellow-creatures exceed all other causes of our pleasures and pains," and that "consequently such actions are objects of intense affections or regards."

The actions of utility are classed under the four heads of prudence, fortitude, justice and benevolence. And he carefully ex-

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ins that the first and second of these classes of acts are "use- to ourselves in the first instance, to others in the second ance," and that the third and fourth classes of acts are "use- to others in the first instance, to ourselves in the second in- ce."

After treating at length on the effects of praise and dispraise determining our conduct toward our fellow-creatures, the or says that of all the various motives "the most constant in ration and the most in use in moral training, are praise and ne," and that "it is the sensibility to praise and blame—the ul feelings associated with the one and the dread associated the other—that gives effect to *popular opinion*, or the popular tion, and with reference to men generally, the *moral sanction*."

Mill was the author of another work, entitled *A Fragment on kintosh*, in which he further illustrates his theory of the deri- on of the moral sentiment and strongly defends the principle tility as the moral standard, agreeing in this with Bentham. eating of the much-discussed question of disinterested feel- Mill, in both of his works, takes the stand that "though we feelings directly tending to the good of others, they are rtheless the growth of feelings that are rooted in self," and t feelings should be detached from their original root is a -known phenomenon of the mind." (Bain.)

treating of ethics Mill confines his remarks to the Standard the Faculty, and, as before mentioned, defends the theory of tarianism—that the standard of ethics is utility—and the rine of the faculty being "based on our pleasures and pains, which there are multiplied associations." He believed that existing moral rules were based on the human estimate, cor- or incorrect, of utility.

WILLIAM WHEWELL.

mong the best known of the modern ethical writers is Dr. ewell, who lived from 1794 to 1876. His ethical works are *nents of Morality, Including Polity*, and *Lectures on the History Moral Philosophy in England*. I can give here only a very brief ract of his views as set out in his *Elements*. He lays down undamental these two propositions: Morality has its root

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in the common nature of man, and a scheme [or system] of morality must conform to the *common sense* of mankind, in so far as that is consistent with itself. But he immediately notes that this common sense of mankind has in every age led to two seemingly opposite schemes of morality, the one making *virtue*, and the other making *pleasure*, the rule of action. On the one side, men urge the claims of rectitude, duty, conscience, the moral faculty; on the other, they declare utility, expediency, interest, enjoyment, to be the proper guides. (Bain.) Dr. Whewell then says "both systems are liable to objections, and that it is necessary that a scheme of morality should surmount both classes of objections"; and then he proceeds to attempt a harmonizing of these two opposing theories. This by way of introduction, as set out in the fourth edition of his *Elements*.

In brief, the following outlines his views on the main question of ethics:

1.—The Standard, as discussed incidentally in his Introduction, as above referred to. 2.—The Psychology of the Moral Faculty, which he considers to be "a part of a classification of our active powers," which he calls "springs of action," and which he classifies as, (a) the Appetites; (b) the Affections; (c) the Mental Desires; (d) the Moral Sentiments; (e) the Reflex Sentiments. In this connection the author refers to the office of *reason* in its relation to the Moral Sentiments in these words: "The *Practical* Reason, which guides us in applying rules to our actions and in discerning the consequences of actions." 3.—The Summum bonum or happiness, he says "must be found in our moral progress; we must be happy by being virtuous. 4.—The Moral Code, discussed in connection with the moral rules, and he enumerates as cardinal virtues (as the substance of morality) benevolence, justice, truth, purity and order. 5.—The Relation of Ethics to Politics. This he considers as one of independence, yet of considerable intimacy. 6.—The Morality of Religion, considered as supplemental to the Morality of Reason. Here he remarks that the separation of these two "enables us to trace the the results of the moral guidance of human Reason consistently and continuously, while we still retain a due sense of the superior authority of Religion," thus placing his "scheme" of morality in the classification as a theological system, though timidly so acknowledged by him.

(To be continued.)

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PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(Continued from October Number.)

SETTLING THE ENIGMA.

was astonishing, the number of people who, upon leaving Mr. Fos-ter's seances, would say, "It is all animal magnetism," or "It is mes-rism." "It is simply electricity." "It is clairvoyance." These words significant. They truly contain a volume in a word, and certainly y superficial minds would use them so flippantly. Others would le the enigma by saying, "It is mind-reading," as though mind-read- were an easy and simple thing.

This reminds me of my first experience in what seems so incorrectly ed mind-reading. While Mr. Foster and I were at the Southern Ho- in St. Louis, we received a call from an old gentleman, evidently n the country, who brought with him an awkward lad of about nteen years of age. The old gentleman said the young man seemed have some peculiar power, and that he had called upon Mr. Foster oing he might be enlightened in regard to the young man's strange s. I experimented with him for about an hour. Among other tests, ought of an article in my overcoat pocket in an adjoining room. By ng my hand he, without much difficulty, led me into the other room ny overcoat, and took the article from the pocket.

Mr. Foster was unable, however, to give them any satisfactory expla- ion. This was the young man who later became so well known as rown, the mind-reader," and gave exhibitions before committees at eral of the universities. The so-called mind-readers, including the Washington Irving Bishop, do not appear to have accomplished y much. Many experts occasionally arrive at correct conclusions arding another's thoughts, judging by circumstances, or expression of countenance. But I am quite sure that it is utterly impossible to read ther's mind. There is no such art or science as mind-reading.

On one occasion, upon our arrival in New York from a southern tour, found considerable excitement among Spiritualists over a committee ch had been formed for the purpose of exposing so-called mediums. ey had an office in the lower part of Broadway, and advertised at itual meetings and other places, that they would expose all profes- al mediums, and that they were convinced that they could perform, hout spiritual aid, any manifestations, performances, or tricks which e done by private or professional mediums. I met them at a confer-

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ence of Spiritualists which convened every Sunday afternoon to discuss Spiritualism. I found the members of the committee bright aud intelligent gentlemen, who seemed to be in earnest, and I am confident they believed they were doing, and were still to do, work which would be a benefit to the community. A day or two before meeting them I had advertised Mr. Foster in one of the daily papers as "the Great Unexposed Spiritual Medium." They attacked me quite sharply at the conference, and said they were about to "go for" Mr. Foster; that they intended to expose him, as they understood about what he could do, that they had been exposing like phenomena, and if I would call at their rooms on Broadway they would show me how it was all done. I told them I had had some experience in these matters, and that I thought they were going a little too fast; that while it was true that there was much humbug, sleight-of-hand and deception, still if they investigated this subject long enough, and were anxious to get at the truth, they would find enough genuine phenomena which they could not explain to keep them in active study during their earthly existence. They said that I looked like an honest man, and talked very fairly, but that I was deceived. They wished to know when they could have a seance with Mr. Foster. I told them I should be glad to make an appointment for them whenever it was agreeable, but that it would cost each of them five dollars. They then wished to know if two or three persons could sit about the room in different places which they would designate, free of charge. I told them no; they could bring as many detectives or friends as they chose to sit around the room, or under the table, but the charge would be five dollars for each person. I told the leader, however, that it was Mr. Foster's custom never to take a dollar unless the parties were perfectly satisfied, and that although they were prejudiced, and appeared almost determined not to be convinced, I would make the same terms with them, and if after the seance they still believed they could give the same performance, and that the whole thing was deception, their money would be returned. They were somewhat surprised at my generous proposition. A few days later five of them called according to agreement. Two or three sat at the table, the others in different parts of the room as they chose. I shall not forget that seance. The facial expressions were a profound study. At the close they paid their five dollars each eargerly, and said they had certainly received the worth of their money. In their insinuating way they complimented Mr. Foster, saying he was the cleverest medium they had ever met, but that they intended to get at the bottom facts and expose everything he had done, admitting, however, that they could not do so at present. They proved a profitable committee to Mr. Foster, as they had many seances with him, willingly paying the full price each time; and, although they severely denounced Spiritualism and mediums in general, they were

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r enough afterwards in their speeches at the Spiritual conference to Mr. Foster partial justice. They acknowledged that while they still ieved it all a deception they were unable to find out the *modus oper-i.*

NO "CONDITIONS" NEEDED.

Unlike other mediums, Mr. Foster needed no "conditions." All times, days and all places, were alike to him. Raps in answer to questions ne at his bidding, while standing at the corner of the street, in the cery store or in the cafe, or while riding in the Broadway stage.

Thomas R. Hazard writes:

One day as I was passing down Fifth Avenue I thought I heard my ne pronounced, and looking back saw Foster and a stranger standing tly by an iron railing. I turned, when Foster beckoned and asked to wait for him a moment, as he wished to see me. Shortly after, stranger left and Foster joined me. As we walked down the avenue old me that the gentleman who had just left him was an occasional tant of his circles, who had a short time before joined him on the nue and said to him, 'Mr. Foster, I wish you could make the raps ewhere else than in your own room,' to which Foster replied that he ld have them come anywhere. The gentleman said, 'I will give you ollar for each one you will make just here.' Thereupon Foster ed the skeptic to stand with him beside the iron railing and count id all the raps as they were made. Soon the raps came on the iron ng, and the gentleman counted them until the number of ten was hed, when a pause ensued, and Foster asked if the raps should yet on? 'No,' said the gentleman, 'I am satisfied,' suiting his action to word by handing Foster a ten-dollar bill, which he then showed to

Mr. Foster was fond of walking on the streets and riding in cabs and es. He did not like to be confined, and was apt to neglect attend- to his seances. When I would remonstrate with him he was always sed if I would consent to leave it to the spirits as to whether peo- were waiting for him at his apartments. It was quite evident to me the spirits were very apt to favor him, for if he wished to make a or go riding in the park, they invariably rapped out that there was one waiting for him at his rooms. He always had the advantage, I k, when any dispute or misunderstanding was left to his spirit nds.

FABULOUS STORIES

e been told about the amount of money that Mr. Foster made out is profession. The reports have been greatly exaggerated. He ived five dollars for each person at a seance, and usually averaged n ten to forty persons each day. He was frequently invited to private ses to give seances; on such occasions he was generally paid $50.00, sometimes $100.00. The largest receipts in a regular way that I ember, was when one day in San Francisco they amounted to nearly

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$300.00. One other day I especially remember, while at the White House Hotel, Melbourne, Australia, when he was visited by a delegation from the Melbourne Club, the receipts were nearly $400.00. But a fair average day was $100.00. His money, however, melted away like snowflakes in the sunshine. It has been said, "Money flowed into his coffers like water, and as freely flowed out, leaving nothing behind."

The largest number I remember at one seance was thirty-three persons. Frequently people would come with one question and when answered immediately depart. Others would tax the medium to his utmost capacity, often leaving him in a nervous and uncomfortable condition. Frequently after asking two or three questions, the parties would be so surprised at the answers, and so astonished to hear the names of their dead ones spoken, that they would make excuses and leave at once. They needed fresh air!

AN EDITOR'S EXPERIENCE.

The following, taken from the Evansville *Daily Journal*, Dec. 28, 1872, was written by the editor:

The answer came as before, "We are happy to inform you that dear little Willie W——, your aunt's little boy, is with me and very happy. He is much grown." The remarkable thing about this reply is that Willie's name was written in full, and had not been mentioned or written before that time; neither had any reference of any kind been made to "Aunt Mary," whose son littte Willie had been in this world. These things it was impossible for the medium to have gained by anything that transpired in the room or from what had been written, even granting that Mr. Foster saw the writing, which was impossible.

Again we asked of the grandfather: "Can you tell where grandma, mother and Aunt N—— are?"

Answer: "Your grandma——, N——, and S—— are here in Evansville." Here the names were given just as the grandmother had been accustomed to speaking them in life, the first name of each person. These names had not been written in the question, nor any reference made to them.

It now came the second spirit-interviewer's opportunity, and he wrote the name of his deceased father among others upon the slip, folded them and placed them on the table. The medium did as before, and said that this spirit's name would appear in letters of blood upon his hand. He held his open hand just below the drop-light, and gradually the color in the center of the back of the hand began to redden, one vein became swollen, and finally there were the letters

"W. T." IN BLOOD RED

upon it. He held it there until the color had entirely disappeared and the natural hue restored to it. He then placed a paper under the table, and "W—— T——" was again written upon it. The interviewer then asked, on paper concealed and folded up, "When did I last see you?" The answer came. "1854," which was pronounced correct.

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Aside from the phenomenon of

THE DISCOLORED HAND

s the strange revelation of this date, which the interviewer states was ot known to a single person in Evansville, his father having died in hat year near Cincinnati.

ANOTHER SEANCE.

From the Memphis *Avalanche and Appeal*, of Jan. 11, 1873, the follow-ng is taken: In the next seance a gentleman asked a female spirit what vas the favorite air she used to hum? The answer was:

Polly, put the kettle on,
Let's all take tea,

vhich the gentleman promptly declared to be correct. During this sit-ng all sorts of names and precise dates were furnished with singular romptness, and a considerable number of predictions were given. ome of the questions and answers were remarkably piquant and sig-ificant, and this was probably the most satisfactory seance given by lr. Foster since his arrival in Memphis. Perhaps the best test of all —the ncient family colored nurse, who spelled out her name by the alphabet nd gave her age at death by the figures 97 in red on the back of the iedium's hand. To Mr. D. came a written message from the gentleman ho died nearly three years ago in Calfornia, who wrote his own Chris-an name on a paper under the table, and afterwards gave through the iedium his own proper signature; also a message from a lady who ave her name in full as written, and afterwards, by request, gave an ssumed name, under which she was thought to have before communi-ated.

In this account of Foster's mediumship the purpose has been not to artle the reader with sensational statements or comical delineations, ut, in as clear and impartial a manner as possible, to

SET FORTH THE FACTS

ıst as they appeared to the representatives of the *Avalanche*. Mr. Fos-r does not seem to court newspaper favor. When the writer presented imself to Mr. Foster as the representative of the great and good *Ava-nche*, for the purpose of giving the public the simple truth respecting im, that worthy replied in substance: "I have but little regard for ewspaper men, but, if you have a five-dollar bill in your pocket, we an proceed to business." A significant motion towards your reporter's eft-hand waist-coat pocket settled the medium's scruples on the main oint, and after a hearty laugh, to business we went. The parlor was andsomely and neatly furnished, and Professor Foster was clad in a lain, comfortable business suit of tweed. Those who expected to see the oom hung round with old worm-eaten tapestry, with cabalistic ffgures berally embroidered all over it, and the magician himself clothed a a long garment of parti-colors, with many a diamond, cross and rook, like the magi of old, were disappointed, for everything was dis-losed to view, and a simple damask cover only was on the table round which the company seated themselves. It projected a few inches ver the edges, and Mr. Foster said, in order that there might not be even he slightest shade of deception, he would strip off the cover; but one f the company, who is in the habit of using a little slang now and then

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exclaimed, "Oh, not at all, Mr. Foster, we have come here to give you a good,

SQUARE DEAL,

and we wish you to give us the same."

Mr. Foster.—I have nothing mysterious about me. I don't receive my visitors in a long magician's gown to frighten and astonish them.

Mr. Brown.—Can you answer any question that I may ask you?

Mr. Foster.—No, sir. I don't pretend to do that. You surely would not go to a physician, if you were suffering from a dangerous disease, and ask him if he could cure you, with the expectation that he would say "Yes." He would tell you he would do the best he could for you; and I will communicate to you whatever is commuicated to me.

A long seance followed. I will quote only the last test given: Mr. Foster.—Here is the spirit of Maggie—she wants to communicate with you. Mr. Robinson.—I don't know anything about her. I never knew a girl of that name. Mr. Brown.—Oh, that's all right. I know her. She is an old sweetheart of mine. Send her to me. Maggie having been safely sent over the table to Brown, Mr. Robinson was particular to know what disease his brother Bob died of. Mr. Foster.—His death was accidental, was it not? Mr. Robinson.—No, sir, it was not. Mr. Foster.—The spirit says the death was accidental; but if you write the names of several diseases

THE SPIRIT

will pick out the right one as you touch the letter on this alphabetical card. Mr. Robinson did so, and at the letter "S" three knocks were given, the word "sun-stroke" pointed out from among the list of "diseases," and the French term, *coup de soliel*, found written on the back of the paper. There was an error in the spelling of the French, but as the supposed writer was a Scotchman the error was easily accounted for, and there was a smile all around the table at Robinson contending that sun-stroke was a disease instead of an accident.

OTHER MANIFESTATIONS

followed even more wonderful, striking and startling than those referred to above, and the seance, which lasted over an hour, was brought to a close. During the entire time Mr. Foster displays the greatest *bonbomie*. He was courteous, polite and affable, and seemed to enjoy the perplexity and wonder of his visitors when anything particlarly strange was revealed.

Business appeared to be particularly brisk yesterday afternoon, as over a couple of dozen cards were brought to the room during the seance from parties who wished to peep into the spiritual world.

Tests like the foregoing were given by Mr. Foster every day, and apparently without any effort. Sitting with Governor Wood, of Utah, the governor asked what was the cause of his mother's death. Foster replied immediately, "cancer," and wrote her full name, Margaret Wood. Another gentleman asked of his spirit friend, "Of what did you die?" Mr. Foster in a few moments replied, "The spirit says to me, 'smothered in a coal mine.'" Another "spirit" came and said, "I thank you for

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ng so kind to me when I was sick and dying. You smoothed my ow. It will not be necessary for me to give you my name for you w me." The gentleman said he did.

t another time a lady was sitting at the table when a rap came at door and a strange gentleman walked in. Mr. Foster then said to lady, "Why, you two are connected. I should judge that you were her and sister. I saw a light go out of each and unite." The gen- an replied, "You are quite correct, we are brother and sister."

remember one day Foster gave most of his communications in Ger- . It was upon that day that two ladies and a gentleman wrote living es and false names, trying in every way to confuse the medium. he came out victorious. He said to one of these ladies, "A spirit es to you here whose name you have not written. He says he was in the leg." Both ladies, with an incredulous smile, said they knew uch person, but in a few moments Foster gave the name. One of ladies then remembered—remembered so forcibly that she burst tears.

hile we were at Denver a gentleman called from Golden, Colo. He ght a sealed envelope with a name written inside. The gentleman he brought it as a test, the name he didn't know, as it was written nother person. Foster wrote it out at once, "Mary Robinson." The leman opened the envelope in our presence, and found it to be ct.

eneral Chain asked Mr. Foster for a communication from Rufus te. Mr. Foster immediately gave him six lines in Latin from one ufus Choate's speeches. Foster had no knowledge of Latin.

(To be continued.)

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for The Humanitarian Review

THE THRALLDOM OF SUPERSTITION.

BY C. W. G. WITHEE.

OUGHT not to be necessary, at this day, to call attention to the bsurd and untenable positions taken and held by all bodies of men women who blindly as well as tenaciously cling to the superstitions e dark ages. This would be less regrettable if the superstitions of earlier date; but when large numbers of human beings select, or selected for them, postulates from the beliefs of those dark days years, and magnify them to such an extent that they appear verities, by reason thereof they become the rulers of the lives of the believers, ing them of the power of discrimination and prompting them to k indiscriminately the high and the low, the great and small, who views contrary to these dark-day theories, it calls for a vigorous est.

e latest instance of these assaults, at least locally, is that reported

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as having been made by the pastor of a Presbyterian church in our city. If the time and place and the offender had not been named, one might well have supposed that it came from the darkest of those days.

Here is a minister, the pastor of a church in a city of thousands of intelligent human beings who are able to discover whether a theory is true or untrue, and who has few or many (the more the more deplorable) who look to him blindly to elucidate some of life's problems, advocating theories that have been discarded for at least a quarter of a century, and attacking the greatest educator of the day and century because he does not crowd himself into the narrow mould in which the pastor's mind has been compressed. I have heard this same pastor declare within the year that religion was more and more engrossing the attention of the people, and now he charges that the former president of Harvard is responsible for the *irreligion* so prevalent, and he says the Christian faith is being knocked into smithereens.

The trouble with the pastor is that with him Christianity and the old Presbyterian creed are synonymous terms. He rails at Doctor Eliot for preferring that the Bible should not be in his library, for the reason that he gave. Why should it not be left out? Is it necessary in order to get what little history of men and things it contains to have about us so much that is brutal, low and degrading? It should long ago have been relegated to its place as a history of wicked and ignorant though aspiring peoples, and the new portion as an attempt to copy the teachings and precepts of good and great men who lived hundreds of years before the Nazarene was born.

This pastor ought to know, if he is in his proper place, that the above estimate of the Bible is the true one; and if he is in his proper place he should know that a different estimate of the Bible than the above is obnoxious to correct thinking, and is repudiated by those best capable of judging.

This pastor should remember that he gets his cue from the creeds of his church, and that he has agreed to support them as best he may; and he should not attack this great and good man for disagreeing with him, no matter how firmly he believes in his superiority over the ex-president; and the sooner this pastor, and all other pastors and all the congregations, learn that the philosophical theories of the Bible—such as inspiration of the Bible, creation, forgiveness of sins, immaculate conception, and other theories therein upon which their creeds rest, are not only absurd and false but more—that a belief therein naturally makes every believer less manly and womanly than they would otherwise be, and that it is a belief in these dogmas that has caused and is causing the irreligious sentiment of the times, of which this pastor complains, the better will it be. He and all other pastors should realize and remember

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real irreligion has its chief domicile within the church, and the re and undefiled" variety of religion is found without the orthodox rch.

. Paul, Minn.

THE HUMANITARIAN REVIEW.

THE GOD IDEA.

BY J. T. PATCH.

ORALS are based upon human experience and observation—they are what finite beings have made them.

e use the phrase "moral law" because we realize moral obligation ne another, which custom and usage have formulated into a kind of defining what is right and what is wrong. This general conception noral obligation finds its way into political institutions and governts, because governments and political institutions are expressions of ic sentiment and the moral ideas of peoples. Moral law always a meaning according as the individual, or age, defines duty and t.

eligion claims to furnish a standard of morals. This may be true certain extent, but the mission of religion is to make people *careful* neir conduct rather than to define conduct itself, which depends on lic sentiment. The church is never in advance of public sentiment, never an advocate of the great reforms until public sentiment es it creditable to do so. Legislative enactments and decisions of courts are better expressions of public sentiment than sermons or rch literature.

hristian philosophy makes certain things obligatory because of the n that such are the commands of God, and this source of authority es the question of obedience. It is even regarded as immoral to stion the duty of absolute acquiescence, although the enforcement hose divine commands has wrought terror and even death, and ch at the beginning of the 20th century would not be tolerated in civilized country. Here is an illustration of changing standards of t and wrong, of the moral and the immoral. Standards in these ters are never absolute or fixed. This changing attitude upon the stion of morals, and as to what is right and wrong, is from the fact commands attributed to God are purely and absolutely human. same is true of their interpretation and execution. Attaching to gion the idea of its being a command or a revelation from God has ressed the world with a sense of obligation and obedience regardless ustice or the dictates of conscience. Duties and obligations to God e been and still are considered paramount to duties and obligations ch men owe to one another.

od has now ceased for about two thousand years to give commands revelations; or the more correct statement is, man has ceased to

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dictate human conduct and human destiny and send it forth as a mandate from God. And during this time man's ideas upon the great moral questions of the world have become enlarged and civilized, and find expression in ways and conditions unknown and impossible to the ancient world.

Ecclesiasticism still makes the commands from an anthropomorphic, hypothetical source a necessity, and emphasizes them as the standard of divine truth, although the God of the Bible, particularly of the Old Testament, is a pigmy in moral character compared with thousands of men and women now living. But when we understand God to be a human creation of remote antiquity, this discrepancy is simply a difference in men's moral and religious standards at that time as compared with the enlightened and civilized morality of our own time.

The laws and forces of the universe are absolutely the same in all parts of the earth, and from whence have come every true revelation of the human world. Their imperfections and discrepancies are human. The universe is forever the same—forever open for study. Its sources are infinite; it never repents, it never gets angry.

All things have a value according as they contribute to human welfare. Morals are simply man's definition of his discoveries in conduct, as to what and which rules of conduct most contribute to his wants and happiness, or *vice versa*, and being taught as religion, or as the word of God, does not change the results of obedience or disobedience.

Theology emphasizes as an important religious truth, that "God is sufficient in every time of need;" and whatever occurs it is assumed this proposition applies, whereas whatever takes place is by reason of natural laws and principles. Nothing has occurred or can occur excepting in accordance with immutable law. The proposition is of such a vague, delusive character that anything which occurs answers for an explanation and fulfillment.

The universe, and particularly this little planet we inhabit, is the source from which our needs and wants are supplied. With human industry and effort co-operating with the laws of nature our needs and wants are supplied.

Payette, Idaho.

Remember These Sayings.

"The great and direct end of government is liberty."—Patrick Henry.

"In no sense whatsoever is this government founded upon the Christian religion."—Washington.

"It is wicked and tyrannical to compel any man to support a religion in which he does not believe."—Jefferson.

"A religion that depends on the state for its support is, for that reason, a bad religion."—Franklin.

"Religion and manner of discharging it can be directed only by reason and conviction, and not by force or violence."—Madison.

"Keep church and state forever separate."—Grant.

"The divorce between church and state should be absolute."—Garfield.

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Views and Reviews

By The Editor

A Church Thrown Out of the Fold.

"How these Christians love one another"! A dispatch from Grand pids, Mich., under date of Sept. 21, gives an account at length from ich the following extracts are taken:

After a fight in which the Fountain-street Baptist church was stigma-ed as a "charnel house for souls," and Rev. A. W. Brown, assistant stor of that church, was refused a seat in the meeting, a new associa-n of Baptist churches known as the Grand River Valley Association Baptist Churches was formed today, and the right hand of fellowship nied to the Fountain-street people. The trouble is traceable to the eral teachings of Rev. W. A. Fishart, its present pastor. The thing t focused the attention of the other churches on Fountain street was owing Prof. Foster of the University of Chicago to speak there two nths ago.

Fountain-street church, which was founded by men and women of d in tears and prayers that often continued all night, has now, under management of men of the world, become a charnel house for souls," d Rev. Vanesnal of the wealthy Avenue Baptist Church. "It is to be ped the church will have courage and honesty to adopt a name that ll express its true character and drop a name that is a snare to many unsuspecting victim."

¶ It seems that churches, or congregations, as well as individ-ls, may become heretics, and that to a degree which may bring on them the denunciations and anathemas of the sure-thing thodox main body. An individual, as in the case of Professor ster, or a congregation, as in the case of Fountain-st. Baptist urch above told of, is an object of both sympathy and scorn the part of honest, out-spoken avowed heretics. Sympathy, cause of the undeserved persecution allotted them, and scorn cause of their puerile weakness in remaining, or trying to re-ain, within a fold where they do not belong, and attempting to rade the colors and bear the name of associations with whose inciples and aims they no longer have any congruity. From y point of view, at least, it would be far more honorable, brave d honest for one, or a body of people, who has by the exercise their reason rejected the tenets of any church and adopted

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principles which contradict those tenets, to withdraw voluntarily from such association and not wait to be ignominiously kicked out by a majority of ignorant, superstitious and self-righteous "blind leaders of the blind." Let your light shine, if you have found a torch of reason, not under the smothering "bushel" of a dogmatic church organization, but on the mountain tops, in the fields, and along the highways and by-ways of human life, that others may not only be enabled to see the better way but be encouraged by your example of valor to bravely walk in the path of truth and right as revealed by that torch of reason.

Prison Reform in California.

The Review has of late referred frequently to the need and actualization of prison reforms in, not *only* or *chiefly*, America, but the entire world. That the United States is advancing in this matter is evident to all who are unprejudiced close observers of what is being done in our courts and prisons; and now, to bring this matter close to the home of The Review, I will give a statement of facts in regard to the success of certain prison reform measures lately adopted in the State of California.

From a special dispatch from Sacramento to the L. A. *Times*, under date of Sept. 24, I extract the following condensed statements:

PAROLED CONVICTS MAKE GOOD RECORD.

Karl E. Hanson, State Parole Agent, has made a report of the work to Gov. Gillett, which shows that California is accomplishing the wonderful feat of turning her convicts into good citizens. With the help of an annual appropriation of $4000, granted by the last legislature, Hanson has been able to find employment for prisoners discharged from San Quentin or Folsom penitentiaries, and his monthly reports show that hundreds of men who had hitherto been unable, because of the dark prison stigma upon them, to find work, are now provided with clean employment and uplifting environment.

At the beginning of the month of August there were *273* prisoners on parole from Folsom and San Quentin. During the month only five of this number violated parole. One is still missing. The other four are back in the jute mill. Only one man out of the whole number was out of employment at the end of the month. During August ten prisoners were paroled. They are encouraged to lead clean lives, and if they do make good they are pardoned. A pardon carries with it the full restoration of citizenship, and it is a strong incentive to hard work. Since the passage of the law a total of 777 prisoners have been paroled. Eighty of these, or only 10 percent, have failed to make good citizens. Fifty-seven out of the eighty violators were returned to serve their unexpired terms.

A paroled prisoner, if he once determines to make good, has every encouragement, and the average savings of these men compare favorably with the record made by any of our best citizens. All of the pris-

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ers paroled since the passage of the law have earned $521,642. Out this amount they have saved $115,166. Many of the men are supting wives and children.

¶ The *Times* heads this report in its columns "Civilized stice." Of course all real justice is always "civilized," but ing the word as applied to the legal disposition of criminals, e term is appropriate in this connection and shows a healthy nd of public opinion.

Reckless Reasoning.

Under the heading, "The Spirit World," the Los Angeles *Times*, of t. 16, prints an editorial that deserves a place in a dime museum as uriosity—a rare sophistic curio.

The *Times* editor says:

The dispatch published in The Times of yesterday recounting the nge experiences of the Chinese Minister, Dr. Wu, with a spiritualistic dium, recalls the fact that spiritualism is attracting a greater amount serious attention now than ever before. Despite numberless exposs of fakers, and despite the fact that so much has been done to sub- mediums and their work to sneers and jeers and every manner of icule, spiritualism has a stronger hold on the imagination of the ople today than it has ever had.

t is not so long ago that scientists made light of the theory that there future state of existence in which the soul endures after the body been dissolved into the dust from which it came. But, beginning h Lord Kelvin, scientists are uow unanimous in their belief in the stence of "life after death." Scientists, with one voice, now proclaim existence of an all-wise Creator who presides over the destinies of world.

Some years ago a society composed of scientific men of the highest nding was organized in London for the purpose of investigating occult blems and alleged spiritualistic phenomena. This society has come e to face with many experiences which can be explained only as ernatural revelations. The society has even gone so far as to express unqualified belief in the existence of spirits. * * * It appears be true enough that "there are more things in heaven and earth than dreamed of in our philosophy."

¶ The dispatch referred to in the above extract was headed pirits Warn Minister Wu," and therein it was stated that Mr. u had attended a Spiritualistic seance in Washington where e spirit of President McKinley communicated with him through woman medium, and that the spirit of Wu's mother talked th him through the "control" of a 16-year-old Indian girl and e medium in the Chinese vernacular, though it was claimed by e Spiritualists present that neither the spirit Indian girl nor the

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medium understood the Chinese language. And yet the dispatch says "there was every evidence that the diplomat understood the communication."

This startling news seems to have caused the *Times* man to again overhaul his reckoning and post a few cheap remarks to the credit of the spiritualistic hypothesis and the discredit of scientists.

Notice particularly the reckless statement in the second paragraph quoted, that "it is not so long ago that scientists made light of the theory that there is a future state of existence in which the soul endures after the body has been dissolved into the dust from which it came. But, * * scientists are now unanimous in their belief in the existence of 'life after death.' Scientists, with one voice, now proclaim the existence of an all-wise Creator who presides over the destinies of the world" Everyone who knows anything at all about modern science or modern scientists knows that this sweeping statement about the "belief" of scientists in the existence of an "all-wise Creator" and a "state of future existence" independent of the body is absolutely false. Science itself knows or teaches absolutely nothing whatever about either; and scientists are far from "proclaiming with *one voice*" their "belief" in these things. Even the few who do say they "believe" in them do not thus state a knowledge of any scientific fact, but a mere inherited and self-interested "belief." I will mention here only one scientist in contradiction of that reckless statement; and he is a scientist at the very head of the class, and that, too, in the very department of science which is concerned with life here and everywhere—biology, including psychology. I mean the great Professor Ernst Haeckel, of the University of Jena.

The editor quoted speaks of an English "society composed of scientific men of the highest standing," organized for the purpose of investigating occult problems, evidently meaning the Society for Psychic Research, but carefully avoiding mentioning its name; it is well known by those who have read the "proceedings" of that society that while it embraces in its membership some reputable scientists, the great body of its membership are far from being "scientific men of the highest standing"; and they know that the society does not claim that any of the phenomena investigated by its members "can be explained only as supernatural revelations." They class all the phenomena, even if spiritualistic, as *natural*. Neither is the membership unanimous in its conclusion as to the spiritistic cause of the phenomena, and many of

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em do not express an "unqualified belief in the existence of rits." In fact most of those who do adopt the spiritistic hy- thesis do so tentatively, and as an *hypothesis* only.

This *Times* editor has a chronic habit of periodically rising up remark that scientists once made light of the belief in a Crea- and future life, but now they all with one voice proclaim that y *do* believe both propositions. Such reckless reasoning may ool a part of the people a part of the time, but cannot fool all people all the time." Assertions so recklessly made carry h them a strong presumption of their worthlessness.

A Christian-Science Schism.

An Associated Press dispatch, dated New York, Oct. 10, says:

At the morning service of the First Church of Christ, Scientist, the doubt that the authority of the Mother Church in Boston and of Mrs. ry Baker G. Eddy will be ignored was swept away. Heretofore an ct of the Mother Church directed against any Christian Scientist has n sufficient to crush the offender. No branch church, however rich l powerful, has ever ventured to harbor man or woman who was ectionable to the supreme council of the cult at Boston. But today, the First Church of Christ, Scientist, Mrs. Augusta Stetson, brilliantly wned and superbly jeweled, occupied her accustomed place and eived the homage of a congregation which packed the great temple ts doors. Her sixteen practitioners—sharers in the sentence imposed the Mother Church in the name of Mrs. Eddy—were also present, as intruders, but obviously as honored members. There was no mpt at concealment of sympathy by the congregation.

udging by the surface indications, supplemented by confidences from mbers of the church, it seems a foregone conclusion that Mrs. Stetson l her practitioners will be sustained. If this happens, the First Church Christ, Scientist, will become an outlaw organization or independent l recognizing no authority but its own.

¶ The extreme autocratic rule of Mrs. Eddy is certain to have, oner or later, a reactionary effect upon many of the more nat- lly independent members of the Christian Science organiza- n, just as Dowie's autocracy was the cause of its own downfall. nerican soil is not adapted to the continued growth of auto- ts or dictators, be they political, social or religious. They may ing up in a night (symbol of intellectual drowsiness) like ah's gourd, but when the intellect is awakened in the day of edom of thought by the sun of science such growths must her.

The "other side" of this matter has since been stated by Alfred Far- , publicity agent of the Christian Science church, as published by a

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Los Angeles *Times* representative at Boston, in an interview given in a telegram dated Oct. 17th. I will here quote only a few of the main points of Mr. Farlow's replies to the interviewer, as follows:

"Whatever action the trustees of the New York branch church may be taking to smooth over the feelings of Mrs. Augusta F. Stetson, who had been disciplined by the Christian Science board of directors, the mother church considers the case practically closed. She was censured according to the by-laws of the church.

"Mrs. Stetson was admonished that her teachings and methods were at variance with the teachings of the mother church, and after being admonished, the board of directors punished her, and Mrs. Eddy approved the action. Her teaching to her pupils was un-Christian, and consequently in error. The directors found that Mr. Stetson's teaching was too personal. Mrs. Eddy herself cautioned Mrs. Stetson not to allow her teachings to savor of deification to herself or of Mrs. Eddy. The teachings of Christian Science are impersonal rather than personal."

¶ These explanations do not in any way contradict the former statement that a schism in Christian Science has taken place. They only give more light on the causes of the schism. To a Freethinker, how absurd and how offensively autocratic appear the statements of Mr. Farlow that Mrs. Stetson had been "admonished that her teachings and methods were at variance with the teachings of the mother church," and afterwards "*the board of directors punished her*, and Mrs. Eddy approved the action"; and "her teachings were un-Christian and *consequently* in error"! Then, Mrs. Eddy cautioned Mrs. Stetson against "deification to herself or Mrs. Eddy." To an outsider who closely observes the doings of both Mrs. Eddy and her body of followers, it certainly appears that she assumes a place but little below deity and they place her on a pedestal nearly if not entirely on a level with the deified Jesus.

An Outrageous Privilege.

A recent dispatch from Baltimore, in telling of a court decision that a woman was not privileged from being compelled as a witness to relate her conversation with a priest in the confessional, contained the following remark of Cardinal Gibbons added to his acknowledgment that the court was right in the case of the woman:

"But the priest is privileged from being forced to go on the stand and tell what has been said to him in the confessional. This latter was established in New York something like a hundred years ago, in the Coleman case, where it was laid down that a priest does not have to tell the conversation of the confessional."

¶ No matter when this ruling was "laid down," or by whom, it is utterly un-American and an outrage upon the American

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rinciple of secularism in government. Under our National Constitution a priest is only a man—one citizen in no way different from every other citizen, and his professions of religion are n no sense taken as a guarantee of *any* privilege not enjoyed by very other citizen. The secret confessional and the convent losed against official investigators are outrages against the spirit f our constitution and laws that should be abolished at once. hey are both evils as black as was the slavery of antebellum ays.

Holy Ghost Insanity.

A Russian religious fanatic named Shubin was recently arrested in Los ngeles for disturbing the peace of his neighbors by his noisy pentestal acclamations—along with seventeen others of his kind. Their merican neighbors came into court at the trial and testified that "for veral nights they had been kept awake by the howls and shrieks and e general rumpus," as the newspapers reported it.

"I don't know what I did," he said, through an interpreter, "I was oved by the Holy Ghost and I had to do what I was told. If I jumped and down it was because the Spirit made me do so."

"Which do you consider paramount, the laws of this country or the ost you speak of?" asked the magistrate. "I don't know anything out the laws," he responded, "I have to do what the Holy Ghost bids e."

Shubin was found guilty of the charge. His friends will ask the magrate to place him on probation.

In a later report in a daily paper, under the heading "Control of loly Ghost,' Russians will Try It," occurred the following paragraph:

In applying for probation for Shubin, the other Russians agreed to ert more control over the "holy ghost," which they said had moved em, and promised to keep within the law in the future.

¶ In all seriousness, and in the interest of truth, let me ask a w pertinent questions here that seem to suggest their own nswers: 1.—Taking this Russian's explanation of his conduct a basis of comparison, what is the difference between the Holy Ghost" which influenced him and that which the good lethodist says influences her when she gets "happy" in a love-feast"? 2.—Wherein does the Russian's Holy Ghost ffer from the "Holy Spirit" under whose influence orthodox reachers profess to receive a "call to preach," and preach fter they have received the call? 3.—Wherein does this Russan's Holy Ghost and the "happy" layman's Holy Ghost and he orthodox preacher's Holy Spirit differ from the "unholy"

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spirit under whose influence the Spiritualist medium works her wonders and expresses her revelations? 4.—Wherein do all of these differ from the whispering sprites that urge many people recognized as being insane to say incoherent things and do disorderly acts, even the committing of murder and suicide? 5.—Wherein do all of these ghostly inspirers differ from the Holy Ghost which influenced the followers of Jesus on the "day of pentecost," as related in the New Testament, Acts, ch. ii?

What an absurd notion these people must have of the "Almighty," to "control" the operations of "His" spirit upon them! But, orthodox Christian, is your own conception of this "Holy Ghost" any less ridiculous when viewed from a scientific or even a common-sense standpoint?

That the man (or woman) who imagines that he hears "ghosts" speaking to him, or that he is "influenced" by an invisible being is, pathologically, in the same class with the victims of delirium tremens and other forms of temporary insanity, I believe to be true and well supported by the facts of psychological science.

Religious Funnygrams.

Busy Papa.—"Mamma," asked little three-year-old Freddy, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddy, "he could not leave his business."—*Tit-Bits*

The Psychologic Moment.—Little George had been naughty and was told that he would be severely whipped. He begged to be excused for a minute and ran out of the room. The curious mother followed to the door of the next room. She saw her boy on his knees, and heard him say, very earnestly:

"Dear God, if you're as good and as great as they say you are, now's your chance." —*Anon.*

A Call for Help.—A dignified negro divine, pastor of a popular church in Washington, D. C., visited his old home in Dooly county, Ga., recently, and was invited to preach on Sunday at the local church. After the sermon, such as only a negro can preach, he called on one of the old deacons who had known him since childhood, to lead in prayer, and the latter closed his petition as follows:

"O Lawdy, gib dis poor brudder de eye ob de eagle, dat he spy out de sin afar off. Glue his hand to de gospel plow. Tie his tongue to de plow line ob trufe and nail his yere to de wireless telefoam pole ob salvation. Bow his head way down in de narrer, dark valley, where much prayer is wanted; den, O Lawd, 'noint him wif de kerosine ile ob sanctification and sot him on fire!"—F. J. in *Times Magazine.*

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

tudy of Mind, Ethics and Religions hy the Scientifc Method

nd the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

ol. VIII, No. 4.] NOVEMBER, 1909. [Whole No. 83

EDITORIAL DEPARTMENT.

THE BIBLE IN THE PUBLIC SCHOOLS.

¶ The question of the desirability of using the Bible, or an edited" compilation from it, in the free public schools of the ate of California is every now and then brought up by the perstitious clergy; and of late especially here in Los Angeles s this matter been persistently kept, in the pulpits and the ess, before the eyes and in the ears of the public. A certain new preacher" of the Methodist "persuasion" brought himself to the limelight a few weeks ago by reviving the old discussion a sensational way, and he has been seconded by others of his nd in spasmodic attempts to interest the public to the point of emanding the use of the Bible, or "such parts of it as are not ctarian," in our public schools. The opposition have not been leep, but in several instances replies have been made through e newspapers and upon the lecture platforms to these fanatical -called arguments in favor of using an emasculated Bible in the hools.

"Eternal vigilance is the price of liberty," and, though it may

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seem like threshing over old straw to do so, I propose to here briefly recapitulate what I consider to be the best and most important objections to the proposed use of the old book, for it is true that much repetition is necessary to deeply impress ideas conveyed by language from one to another.

There are, I think, at least ten good, valid reasons, each alone of itself sufficient, for excluding the Bible from the schools of Los Angeles, California, and and every state in the union. These are, in brief, as follows:

1. The Bible as a model of literary style, has been urged in its favor as a book for school use. Its contents have been called "superb literature," even. But it is hard to believe that anybody, even if a believer in the supernatural origin of the Bible, would want his children to adopt in their writing for any purpose—diary, poem, essay or book—the literary style of the Old Testament or of the New; or that of the Epistles of the New Testament as models for their letter writing! What is the Bible? Literally, "the books," not *a* book or *the* book, but a collection of fragmentary writings by many different writers in different countries, in different original languages, at many different dates covering several hundred years, and edited, amended, interpolated and revised by an unknown but large number of copyists. It is a chaotic and conglomerate mass of repeatedly redacted extracts from the writings of perhaps thousands of authors and copyists—a veritable literary "crazy quilt." What would be said of a modern book in which the subject matter should be distributed pell-mell after the manner of that of the Bible, including the extremely crude and absurd divisions into "Books," chapters and "verses," utterly regardless of authorship, limitations of narratives, paragraphs, or even sentences? It would be justly regarded as a compilation by an illiterate ignoramus, a fool, or one of deranged intellect. And then, with its thous, thees, and many other obsolete words and phrases, and its solemn and cheerless character, added to the foregoing defects—who can say that the Bible is a valuable and desirable model of good literary style for use in our schools?

Admitting that here and there may be found a sentence or a clause or brief example of good literary style in the Bible, we should bear in mind that these are very few and buried in a vast conglomeration of desert sands of a dangerous literary wilderness; and that what I will call its peculiar *sanctimonious idiom*—

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dreary, cheerless, sphinx-like oracularism—would only drag
o our vocabulary, our crisp, vigorous, luxuriantly-growing
odern English language, the bats and owls of the languages of
cient, superstitious semi-barbarians.

2. As history, the Bible is entirely unworthy of the slightest
nfidence, being false to known facts, inconsistent with human
perience, uncorroborated by so-called profane history and
chæological discoveries, and, largely, revolting to enlightened
ste and common sense. For examples, the two creation stories
the Book of Genesis, the story of the Deluge, of the Exodus
om Egypt, of the firey furnace, of Samson's exploits, of the
th, death and resurrection of Jesus, and all the rest of it.
ote that I am not saying that these stories have no basis in the
cts and phenomena of nature outside of human history, but
at *as history*, in which respect they would be presented to the
sceptible minds of the school children, they are all false and
sleading. As poetic myths they are literature of a kind, but
actual history they are false and harmful. To admit that
ese stories are "figurative" is to admit that they are not his-
ical.

3. As science, the Bible is naught. It teaches a false cos-
gony, false astronomy, false geography and a false biology.
ildren reading the Bible would accept its statements literally
at all, when not commented upon by the teacher, or "ex-
ined" by her; if commented upon, the great diversity of be-
and opinion in regard to these things among teachers would
ult in much contradiction and controversy and great confusion.
he biblical genesis and pseudo-science is "explained" as being
y symbols and parables or allegories, then the "science" of
Bible is admittedly false or non-existent.

4. As an ethical authority, the Bible is self-contradictory and
of the most immoral and debasing precepts and examples.
ne not very critical Bible readers might think this charge too
eeping, or baseless; so I will refer definitely to portions of the
ok wherein they are well sustained. We may admit that there
some good moral precepts and a few worthy examples to be
nd in the Bible, and yet we should know that the bad ones
very bad and very numerous, and that there is no criterion
he book by which the child can distinguish the good from
evil ones. To particularize:

a. The Bible as to morals is self-contradictory. See Exodus
12, and then Luke xiv:26, and many other like instances.

b. The Bible approves of *lying*, and in the Decalogue, so much

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lauded, there is no specific "commandment" against that vice See also 1 Kings xxii:23; 2 Thess. ii:11; Rom. iii:7, and many places in which not only the patriarchs and apostles but Jesus and God are stated to have practiced deception. Cheating, another name for lying, is approved; see accounts of Jacob and Esau, of Jacob and Laban's cattle, the "borrowing" of the jewelry, silver and clothing of the Egyptians, in Ex. i and iii, and numerous other instances.

c. Stealing and *robbery* are sanctioned and examples given of the commission of these crimes by Moses, Joshua, David, and other "holy men," with God's approval and even by his commands. See Nums. xxxi; Josh. vi:19-24, and viii:27, and the account of Jacob's wives stealing from their father.

d. Murder is commended, despite the Sixth Commandment, and many instances are given as approved by God, and even commanded by him. Moses killed an Egyptian, David procured the death of Uriah that he might take his wife—and *he* was "a man after God's own heart"! See also accounts of the horrible massacres in 1 Samuel, in Ezekiel, in Jeremiah, and especially in Exodus xxxii:27, which reads:

"Thus saith the Lord God of Israel, put every man [of the sons of Levi, who had 'gathered themselves together' 'on the Lord's side'] his sword by his side, and go in and out from gate to gate throughout the camp [of 'God's chosen people'], and slay every man his brother, and every man his companion, and every man his neighbor."

And verse 28 says the command was obeyed, and "there fell of the people that day about three thousand men"! See also the assassination of Sisera by Jael, Jud. iv and v, and that of Eglon by Ehud, Jud. iii:15-23, etc., etc.

e. Human sacrifice is spoken of approvingly; see Lev. xxiii:28, 29; Gen. xxii:2; 2 Sam. xxi, and the story of Jephthah's daughter, Judges xi. The death of Jesus on the cross, taking literally the account as related in the Gospels, was a human or God-man sacrifice, ordained by God himself "from the beginning," as a part of his notorious "scheme of redemption"; and the taking of "the Lord's supper" is neither more nor less than a relic of that phase of ancient pagan cannibalism which consisted in eating the flesh and drinking the blood of the human victim of the sacrificial rite.

f. Cannibalism is plainly commanded. See Ezek. v:10—"the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers." And in Lev. xxvi:29, the school children may read, "And ye shall eat the flesh of your sons, and the flesh of

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ur daughters shall ye eat," and almost the same words in Jer. :9, with the addition, "and they shall eat everyone the flesh his friend." Also a more detailed statement in the 28th ch. Deuteronomy. It will not do to try to evade this charge of ble cannibalism by saying that these were cases of punishment licted for sins committed, because that does not do away with e fact that human beings were commanded by God, according the Bible, to eat one another—a barbarous and revolting act en as a penalty that can be justified only in the mind of a vage.

g. *Slavery.* The Bible, if good authority for anything, is good thority for slaveholding. See Leviticus xxv:44-46—"Both thy ndmen and thy bondmaids, which thou shalt have, shall be of heathen that are round about you; of them shall ye buy ndmen and bondmaids," etc. Also Ex. xxi:2-6; Gen. ix:25-27; d even the New Testament commands slavery, as in 1 Tim. —"Let as many servants as are under the yoke count their n masters worthy of all honor." Also 1 Peter ii:18; Eph. vi:5; us ii:9. But it is superfluous to offer argument in support of s charge, for many eminent Christian theologians have, espe-lly in antebellum days, not only admitted it but advocated the ral legitimacy of slavery on "scriptural grounds," and the at Methodist Church South was "built upon this rock" as its ef corner stone! But note particularly the horrible law, Ex. :20, 21.

. The Bible plainly teaches injustice to woman—that there is pecial "curse" upon her, that she is to be "in subjection" to n, that she is comparatively of very little importance in the rld as a moral teacher ("for it is a shame for a woman to speak the church"—1 Cor. xiv:34, 35). See Gen. iii:16; 1 Tim. ii:11-; Eph. v:24; 1 Peter iii:1-6; Col. iii:18, etc. A most disgrace-barbarous and debasing penalty, by edict of the Bible's God, the *sins of their husbands* is given. See Isaiah viii:16; 2 Sam. 11; Zech. xiv:2; Jer. xviii:21.

. Polygamy is recognized by the Bible as not immoral, and st of its heroes and "holy men of God" had from two to 500 ves. Even the New Testament does not forbid polygamy, and re is more said therein against marrying at all—"free love"-- n against marrying more than one woman. Neither the calogue nor the teahings of Jesus expressly forbid polygamy. These are not, by any means, all of the ethically-objectionable tures of the Bible, but want of space forbids further references. ill make this broad charge, to conclude, the Bible contains

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approbation for immorality of every known kind, if understood literally, as it would be by school children.

5. As a revelation of religion, the Bible has no basis for a just claim to being either a supernatural communication or of teaching a true ethical system, suited to this age of the world or the American people. But it is a product of *pagan* barbarians, and teaches a barbarous, bloody, superstitious and debasing religion which is merely an outgrowth of pagan mythologies.

6. The book contains many vile, obscene and revolting expressions and stories and so-called commands of God not fit to be read even by adults much less by children in school. One entire "Book," the Song of Solomon, taken literally as children or youths would take it, and as some learned theologians, even, say it should be taken, is but a lewd and lascivious oriental love ditty. I will not even cite the places in the Bible where obscenity may be found—I would not pollute the pages of The Review with it.

7. The Bible is a sectarian book, taken as a whole. Every sect, including the Jews, the Greek Church, the Roman Catholics, and all the Protestant denominations from the established Church of England to the Salvation Army and Mormonism, find "authority" for their peculiar tenets in the Bible. There are four well-known versions of the Bible; the Jewish scriptures, the Catholic or Douay, the King James or English Authorized and the New or Revised Version. Which version should be used in the schools? The Jews object to all of the Christian versions; the Catholics object to the Protestant versions and the Protestant to the Catholic version; and the Freethinkers object to them all. Even the Protestants are divided as to their two versions, the King James and the Revised. In fact, the Bible is the sole source of sectarianism. And yet these late advocates of the Bible in our schools are proposing to read "such portions only as are not sectarian in character." Cut that out and what have we left? The very worst portions of the book.

8. The Bible should not be used in the public schools because they *are* public schools supported by all, and the Bible, in any of the four versions, is *not* accepted by all. And selections from it, even, cannot be made that would be accepted by all. Taken as a whole, the Bible is a sectarian book, for it represents exclusively one sect of the world's religion which is represented in our cosmopolitan citizenship in all of its variations. World religion may be said to consist of the inclusive sects known as Buddhism, Confucianism, Brahmanism, Judaism, Mahommedanism, Chris-

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nity, Spiritualism, Atheism, Agnosticism and Rationalism. he Bible is the representative of only two of these sects, and is erefore a sectarian book.

9. There is an abundance of far better and much less equiv- l books suitable for teaching history, science, art, ethics, Eng- literature, etc., and it is folly to choose a very defective book any of these purposes when much better ones may be had.

10. The use of either version of the Bible in our schools uld arouse extensive and perhaps fatal opposition to our free ool system—our grandest American institution.

n brief, these ten objections to the use of the Bible—any ver- or any selected portions of it—in our public schools, show t the evidence against the value, propriety, justice, and con- utionality of such use is overwhelming as a whole and suffi- nt in each separate count alone.

JESUS—MAN OR MYTH.

A correspondent writing from San Diego sends me the owing quotations regarding the existence of the Jesus of the istian religion. Of course as they stand, the expressions e quoted are mere opinions, and are of weight only according he confidence, or want of confidence, one places in the intel- ual ability, and the educational accomplishments, and fealty ruth, of those who are accredited with having published these nions.

Dr. J. M. Peebles (Spiritualist) is quoted as having said this:

"The accepted saviour of the Christian nations is the Theologic Christ strange, Hebraic hybrid, half God, half man; shapen by the old esiastical fathers and Roman bishops from the most worthless por- of the cast-off drippings of pagan traditions."

Thomas Paine (Deist) expressed his opinion in these words:

"And that so far from his being the son of God, he did not exist *even man.*" Also, "There is no history written at the time Jesus Christ aid to have lived that speaks of the existence of such a person, *even man.*" Also, "*He that believes in the story of Christ is an infidel to God.*"

A quotation from *Bible Myths* is as follows:

"If we travel to the very sepulchre of Christ Jesus it is only to dis- er that *he was never there.*"

To be wholly satisfactory to a thinker, these opinions would e to be accompanied with the *reasons* why the writers have ned these opinions—a statement of the *facts* from which these clusions were drawn.

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AS OTHERS SEE US.

¶ In the editorial "Notes at Large" of the New York *Truth Seeker* of October 16th, I find the following note of special interest, perhaps, to Review readers. The *Truth Seeker* gives the name in full where I here insert only dashes. In order to avoid making my remarks, in The Review for September, any more personal than was necessary, I carefully refrained from mentioning the name of the "popular orator" whose speech I commented upon, and with that idea in mind now, I omit the name from this quotation, though Mr. ——— was not so considerate of me in writing his 8-page "Retort," but used my name and that of The Review many times, and that in a very offensive way. Here is what the editor of *The Truth Seeker* says:

Mrs. Maybrick, a woman who has served a sentence in England, was lecturing in our town in New Jersey last year on the horrors of English prisons. Mr. —— — ——, an Englishman, uses the platform of the Los Angeles Liberal Club to tell Americans they are the most ignorant people on the subject of criminology in the civilized world, and that there exists in this country a degree of general brutality and corruption "without parallel in the history of civilized nations." Editor Davis of *The Humanitarian Review* having taken Mr. —— to task for unsupported statements, the latter issues a four-page [eight-page] circular in answer. He asserts he is attacked because he is not popular with the "Jehovah kicking element" of the Liberal Club, which means, doubtless, that Mr. —— has no use for the Liberal Club except in so far as it extends to himself the use of its platform. All Liberal Clubs know the ——s and wish they would act on the precept of Jacob, "Unto their assembly, mine honor, be not thou united."

NOTES AND BRIEF COMMENTS.

¶ Mrs. Reed, who lectured before the L. A. Liberal Club recently, asserted that she had discovered just what Eve was made for. "She was made for Adam's Express Company"!

¶ The Los Angeles Liberal Club will suspend its public meetings during the time Mr. Cantrell's lecture course continues, beginning with the first Sunday evening in November and continuing about three months.

¶ The leading article in this number of The Review is the first installment of Dr. Anna Harris Barnes's very interesting essay on "Will Religion Survive the Final Conflict with Science." It will be concluded in the December number. No reader of The Review should fail to read the entire article.

¶ Prof. A. J. Clauson, of St. Ansgar, Iowa, secretary of the St. Ansgar Local Secular Union, and manager of the Ex-Clergymen's Correspondence Bureau, advertised in The Review from month to month, has kindly sent me an interesting report of doings of this last institution during the first two years of its existence. It seems to be accomplishing

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objects and doing much good in the way of bringing together capa- lecturers who wish to make engagements and Liberal societies that e in need of lecturers.

¶ It appears that Friend Wade, in his letter page 251, confounds the ord *ideal* with the word *idol*, whereas they are quite distinct in meaning. n ideal is purely a mental picture and has no concrete existence out- le of the imagination. An idol is a concrete, material image repre- ntative of some force or the forces of nature, or some phenomenon the phenomena of nature, set up as an object of worship.

¶ Quoting from a Review editorial, Mrs. Coon, in her letter on page 4, says she does not understand what I mean by saying the Materialist sociation's creed is that of Atheism rather than Materialism. A Ma- ialist is one who *affirms* that all is matter—the universe is composed matter and all of its phenomena are the action of this matter. But Atheist *denies* that there is any God or future life. The difference is t between an affirmative and a negative proposition. The one is pable of direct proof, the other is not.

¶ Mrs. Lois Waisbroker, a widely and long-time well-known advocate Spiritualism and Liberal principles, died on October 3rd, at the home her son, A. F. Fuller, at Antioch, Cal. She was 83 years of age Feb. 1909, and had been for more than forty years a writer upon Woman's ghts, Spiritualism, etc. The son writes to The Review that she was id away to rest without any ceremony, either at the house or at the ve, just as she had requested," and that "so ends the earthly life of e of the world's grand women who tried to make it better for having ed in it."

¶ *The Common-Sense Bible Teacher*, published quarterly by C. L. Abbott, 5 Charles st., St. Paul, Minn., is a unique magazine, and one worthy the study of all thinkers. I understand Mr. Abbott proposes to pub- it monthly in the future. It is published as "a medium of conducting ible class on evolutionary principles," and its most striking character- c is the translations which the editor offers. No. 3, besides other ngs, discusses Paul's first letter to the Corinthians, including "Paul's k of Greek education, question of marriage, end of the world, idol- y, the Lord's supper, women's head dress, tongue-speaking, the resur- tion, etc." Single copy 25 cents. $1.00 a year. Address as above. advertisement on back cover page of this Review.

¶ Mr. Cantrell, who delivered such a very acceptable course of lec- es in Los Angeles last winter, is to be here again this winrer. Arrange- nts have been completed by which Mr. Cantrell will deliver a course lectures under the general title of "God-sent and Devil-sent Men," ginning Sunday evening, Nov. 7th, and continuing weekly for prob- y about three months. The first lecture on "Pope Pius X and Fran- co Ferrer," will be delivered in Hall No. 2, at 517 S. Broadway; the ceeding lectures will be given in the large Mammoth Hall (No. 4) at 7 S. Broadway. The second lecture, Sunday, Nov. 14th, will be on ohn Calvin and Michael Servetus." Third lecture ———. Fourth ture, "Alexander Campbell and Robert Dale Owen." Call to order 8 o'clock sharp. The course will be under the auspices of the Can-

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trell Lectureship—a reliable committee. Mr. Cantrell's reputation as a public speaker upon Liberal and Freethought topics is of the very best, and there is no doubt but that he will have very large audiences for the entire course. The Humanitarian Review will be on sale at each meeting, the proceeds to go entirely for the benefit of the lecture course.

¶ Dr. T. B. W. Leland, who was chairman of the meeting of the San Francisco Materialist Association which was addressed by Prof. Zueblin, by request read the following as "some of the basic ideas of Materialism" as formulated by Mr. Frantz, the organizer:

"1. This is the only life we are to live; consequently we should make it worth while. 2. Knowledge is of great importancc to the enjoyment of life. 3. Health is of still greater importance, as it sweetens and prolongs life. 4. Useful work is necessary to successful building of muscle and brain. 5. Living naturally is a rational goal. 6. Nature is unconscious and largely subject to our control. 7. Gods and devils are but figments of the imagination. 8. By our own acts we make our own heaven and hell."

¶ If we are to believe in a just providence superintending the affairs of men and meting out rewards and penalties according to their deserts, here is a good example, found in a dispatch to the newspapers from Collins, Miss.

"Because his son, Joshua, could never be induced to believe in the Bible as a divinely-inspired writing, but looked upon it simply as the work of a good ancient novelist, the father, David Baker, cut him off in his will with $5.00, while to the other children he left thousands of dollars. Two years ago Baker began making cement blocks, and as each one dried he laid it with elaborate ceremony, in the walls of a house. A few weeks ago the last one was put in place and the roof added, and a six-room bungalow was ready for himself and wife. Then, in a few days, his wife died, and Baker, broken hearted over her death and the uselessness of the two years spent in building a home, followed her to the grave last Monday."

¶ If we are to believe in a supreme supernatural being, man-like in character, who by the exercise of his "free will" controls the affairs of men as well as the events of nature, and if we are to ascribe to this providential being the attributes of mercy and justice, how are we to account for the following case, as reported in a telegram to the *Times* from Portland, Or., Oct. 22:

"Henry Clem, a street evangelist, was stricken dumb while exhorting a small audience in a little mission which he and his co-workers have been maintaining. The misfortune overtook Clem last Wednesday but the facts did not become known publicly until today, when the man became raving crazy through brooding over his previous misfortune and was taken to prison. Clem was in the midst of a ringing appeal, and his voice was raised high, when it suddenly died away and ceased. Despite his best efforts and the efforts of doctors he has not spoken since."

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"National Organization of American Freethinkers."

Official Call for Convention.

In the name of and by the authority of the persons whose names are ereunto affixed, Freethinkers of the United States of America, who, aving in writing duly expressed themselves as being in favor of a new ational organization that shall undertake and maintain a systematic and dvised propaganda of Freethought principles, all persons who hold nd believe that the doctrines, theories and teachings of the orthodox hristian church regarding the universe and the origin and destiny of ankind are erroneous, and who believe that happiness and morality an be better subserved by a study and observance of Natural Law an through the medium of prayer, faith or god-worship; who reject l phases and forms of superstition and idolatry; who are free and who esire to be free ftom orthodox religious restraints in matters affecting uman action and conscience; who believe in a full and complete sep- ration of church and state, with all that such separation implies, are ereby called to meet in National Convention, in the city of St. Louis, ate of Missouri, on Sunday, November 14th, 1909, at the hour of nine clock a. m., for the pupose of devising and adopting a declaration of rinciples as a basis for such organization; a constitution and by-laws r its proper and effective management and its better government; to ect officers; to outline and adopt a system of propaganda, and to do l other thngs that may be pertinent to and shall best subserve and aid the accomplishment of the objects and purposes herein expressed.

Arrangements have been made and completed with the management the Laclede Hotel, at Sixth and Chestnut streets, in the city of St. Louis, r the accommodation and entertainment of all Freethinkers attending e convention, at fairly reasonable rates.

There will be an informal social and business gathering of the Free- inkers attending the convention, and those residing in St. Louis and cinity, in the parlors of the Laclede Hotel, on the Saturday night, after pper, preceding the Sunday of the convention. This will afford an pportunity for renewing old friendships and forming new ones. And ere will also be an informal caucus to prepare an outline of the work the convention, select and appoint the several committees. name a mporary chairman and secretary, in order to facilitate the business.

The Convention proper will be called to order promptly at 9 o'clock the morning of Sunday, November 14th, 1909, by the temporary airman who shall be designated by the Saturday night caucus. Such ssions as may be deemed necessary shall be held throughout the day. he Convention Hall is situated at Eleventh and Locust streets.

Extending a fraternal call, a fraternal invitation, and a fraternal wel- me to all who love mankind better than fancied gods, who believe in e worship of work, and who desire to unite and co-operate with us in e work of disseminating the high and eternal principles of truth as pressed by Freethought, we are,

John R. Charlesworth, Dr. T. J. Bowles, Helen M. Lucas, T. C. Jefferies, lia C. Coon, E. D. Northrup, George O. Roberts, J. Atwood Culbertson, M. Frost, E. A. Fitch, M. H. Oberholtzer, J. M. Berry, Chas. G. Brown, . M. Fisk, Geo. C. Bartlett, Manly A. Brigham, and 25 others.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

From a Man of Unique Character and History.

Los Angeles, Cal., Oct. 25.—Dear Comrade: I enclose P. O. M. O for one dollar for my yearly subscription to The Humanitarian Review —the best magazine of the kind published in this country; with my warm wishes for your prosperity and success. Your sincere comrade and friend,

Charles C. DeRudio,
(Major U. S. A., Retired.)

Says it is a "Poem," "Sweet and Tender."

Tolland, Conn., Oct. 16.—I grieve that you have been ill. We Freethinkers need you every day. I will proceed at once to give you absent treatment (kindly thoughts).

So you are a poet. We knew you were a philosopher, and now you spring a poem* on us, so sweet, and tender and kind that you bring tears into our eyes.

I think the "Psychic Researches" are *timely* and that they will interest your readers, and later I think you will write a *sound* editorial on the subject. Please send me three more October Reviews, and oblige

Geo. C. Bartlett.

Remark.—To be called a "poet" or a "philosopher," or both, is very complimentary; but to *be* either or both is a very rare thing, and I think my friend Bartlett makes his halo entirely too large and too bright for the head of the humble editor of The Review. But I'm glad he appreciates my little verses.—*Editor.*

A Letter of Kindness and Business.

Sterling, Colo., Oct. 12.—I cannot tell you how much I was pained to read of your illness in your letter which I received today. How I wish you the good health we all so much desire; but age will come, and with it its pains and disabilities.

Two weeks ago I conducted the funeral of a Rationalist friend. Last Friday my wife's mother was buried from my own house. We will all be taken sooner or later, but we are not afraid. What is the fate of all cannot be a calamity, but must be a needful and lawful act.

I received The Review today and am very much pleased with the

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* "The Silent Songster," first page of October number.

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y my articles appear. Also I see the point you make in your remarks
o the law of gravity. The position you take is as it is in the books,
l I adore books, but some things the books don't explain. It is like
lus 2 equals 4, but why? Water goes down, steam goes up. Why?
are told that water is pulled down. Why isn't steam pulled up?
it don't matter.

enclose $5.00 for which send me copies of the October Review;
$5.00 for the following five new subscriptions ———

loping that you will fully recover, and for many years be able to
tinue your good work, and with the kindest regards, I remain your
ow Humanitarian,

J. G. Schwalm.

Remark.—The error lies in the assumption that "water goes down and
m goes up." Steam "goes down" the same as water, hut in the at-
sphere steam floats, for the same reason that in the water a solid steel
m goes down and a bulky steel boat floats. The law of gravitation is
olutely exceptionless.—*Editor.*

An Inquiry.

ugusta, Mich., Sept. 12.—In the September Review, in his article
ded "Knowledge and Belief," Bro. W. F. Jamieson says:

A practical scientist says, 'all matter lives and everything that lives
esses intelligence;' the atom is conscious if man is conscious, is intel-
nt if man is intelligent, exercises will-power if man does, is, in its
little way, all man is." Now, as man appears both *conscious* and
ligent, I being composed of atoms, wish to know the name of this
tical scientist who makes the above statement; who says an atom of
per, sulphur, lead, or any of a host of others, is conscious and intel-
nt. As there appears to be quite a number of the primary elements
d system—which do not enter the *living* compounds, we would like
ave Bro. Jamieson enlighten us Materialists by giving this scientist's
e, so we can see if his *caliber* is sufficient to guarantee his statement.
Oliver Lodge said that *matter* was *electricity* and nothing else. If this
rue the converse is equally true, and we have only *one* simple ele-
t, the ion or electron—electricity. This appears to be the drift of
best scientists today—only one primary element in place of our sixty
under the old system. This *one* element would be a "God" for
e who cannot get along here on earth without one, and to those
saw no use for any god it would be simply the *element*, out of which
hings were evolved.

F. B. Hall.

From Over the Great Divide.

e Whare, Numa, Avarna, Raratonga, Cook Islands, Eastern Pacific,
ust 9, 1909.—I am again on a visit to this delightful group of islands,
ch has been annexed to New Zealand. The Manapouri will leave

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here tomorrow with the New Zealand, American and English mails, for transhipment to the Mariposa at Tahiti. So in order to keep in touch with you I take this opportunity.

I left home (Christchurch) July 6th, arriving here on the 13th, after a most enjoyable trip.

You will be glad, I am sure, to know that our Canterbury Freethought Association is making good progress. Before leaving home I received the May number of your Humanitarian Review. Your high-class, scientific journal is always a welcome visitor to our house. I am glad to inform you that our Mr. W. W. Collins's *Examiner* is forging ahead, and it is satifactory to know it has found its way to other countries of the world. Mr. Collins, being the editor and proprietor, has received letters of appreciation from many parts. Doubtless you receive exchange copies monthly. The mail, per S. S. Talune, arrived from New Zealand today. My wife has forwarded me your Humanitarian Reviews for June and July. I am delighted to receive them. Their contents will give me a few days solid food for thought. Wishing you even greater success for your journal and the noble work you have in hand, I am yours, sincerely,

Henry Allen,
Hon. Secretary Canterbury Freethought Association.

Writes Poetry and Edits a Stock Journal.

Ithaca, N. Y., Oct. 15.—I am in receipt of a sample copy of The Humanitarian Review, and I am not unappreciative of its merits as a promulgator of rational thought. The fact is, however, that I have more literature of this class than I can possibly read at the present time. No doubt that if I had it on my table I should look it over and read some or all of its good things.

Recently I published a little book of poems which I entitled, "The Good, the Beautiful, the True." It contains some selections which are too radical for the unco-good people of the East—in fact they have pronounced it sacrilegious; and some booksellers have refused to handle it. Among those poems most offensive I might mention "Anthropomorphic Gods," "Fetish-Theism," "Gods on Toast," "Why I am an Atheist," "The White Man's Burden," etc. I am taking the liberty to mail you a copy of this book, and while I shall not hold you under any obligation, if you feel disposed you may put me on your list for a year's subscription to The Review, in exchange.

While my paper, *The Holstein-Friesian World*, is published in the interests of a single breed of dairy cattle, as its name would imply, it loses no opportunity to administer doses of scientific truths as a neutralizing

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* "Te whare" means the house; "Numa," the name of the man who owns it; "Avaruna," the native village; "Raratonga," name of the island.

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ent to the current superstitions of theology. Of course these truths e often administered in capsules, but sometimes I try to hammer them , with what success it is hard to say. Suffice it to say, I am doing the st that I can in my present field of labor to spread the light of truth d dispel the darkness of error. Chas. G. Brown.

"Too Sober."

San Diego, Cal., Oct. 10.—The Humanitarian Review for October was ceived on the 9th of the month instead of prior to it as on former casions. We were not surprised to learn that the editor had been k. The reader would cheerfully wait several weeks rather than compel publisher to overwork. Why not give the editor a vacation; he eds and deserves the same. Skip November, let the next number be cember. I received a Georgia monthly in October which was dated ie. I have known more than one ambitious editor who was a martyr his industry or his cherished pet, death taking him before his work s done. Not a profitable example to follow.

While there are many good things in the October number, as a whole s too sober. Not a paragraph to provoke a laugh. There are corre-ondents who could occasionally give a funnygraph. Why not do it? veral years ago we were receiving a weekly religious paper which ve a pleasing account of a grasshopper's ball which pleased the chil-en immensely, even those old enough to know that grasshoppers never uld and never did do such a thing. Some prosy, pious editors com-ined of the paper for publishing the same because it was not true. at if they did? No harm was done, nobody was led astray. Nothing nore exhilirating or healthful than a good laugh. Even a laughable take could be forgiven. Mrs. C. K. Smith.

"An Open Forum."

Chaffee, Mo., Sept. 25.—I received my copy of The Humanitarian view and am well pleased with the contents, I note my last article he Transforming Power of a Lofty Ideal," and I send you another tten some time ago in reply to Bro. Keeler's article in the July number The Humanitarian Review under the title, "The Need of An Ideal." gree with him that we need an ideal to shape and conform our lives in order that we may live the highest and purest lives possible; and must conceive that ideal to be a man "with like passions" as we rselves, as a model of all virtue and goodness. I cannot conceive w we can avoid "hero worship" or "idolatry" and have an ideal. ish you success in your endeavor to make The Humanitarian Review "open forum" for the free and sincere discussion of all questions taining to religion and science.

"THE NEED OF AN IDEAL."

agree with E. E. Keeler, M. D., in his article in The Humanitarian view, "The Need of An Ideal," July number, page 731, in that all

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men need a high ideal as an incentive to great and noble deeds. He says:

"When we have had our eyes opened to the crude superstitions of modern Christianity, with its myths of the creation, etc., * * * we stand greatly in need of a true, vitalized, personal ideal. * * Humanitarians should be found among the leaders of men, and be so recognized because of their high ideals of right, truth," etc. "We are coming more and more to realize that all that we know of the real fundamentals of character are human illustrations of the same. When a grand thing has been thought of, planned or accomplished, it is a man who has done it, not a god. We need not become 'hero worshippers' in order to understand, appreciate and admire the best examples of manly and womanly perfection."

But what is a "hero worshipper"? Is it not one who conceives of some living person, or one that has lived, who is the embodiment of all that is noble, pure and good? What were the ancient gods but living, idolized human beings? Jesus Christ is the "Christian's God," not a mythical being, but a man who once lived on the earth, and who is represented by the Prophet as "The fairest among ten thousand, and the one altogether lovely." "In Him," wrote the apostle, "dwelleth all the fullness of the God-head bodily." Now the vital question is, Why should we tear down and destroy the "Christian's God" unless we can give them a higher or better ideal in its place? When we realize that we are transformed into the likeness of the idol we worship, we shall see the vital importance of the highest ideals to the advancement of mankind in virtue, knowledge and goodness, All the "crude superstitions of modern Christianity" will vanish before the advance of civilization but the truth that Christ taught and exemplified in his life, will, like the precious metal in the refiner's fire, remain intact.

A. E. Wade.

Paine Memorials.

Philadelphia, Sept. 16.—I desire to thank Mr. Brigham for his appreciative letter in the September number of The Review; also the editor for his space devoted to the historical articles to Thomas Paine defenders that have appeared in no other magazine.

The increased interest that is being manifested in Thomas Paine, as illustrated by the commemorative services on the centenary of his death, in his birthplace at Thetford, England, which was presided over by the mayor of the city and three M. P.s, and the speeches made on the occasion were printed in full in the leading dailies of London and Manchester. The pamphlet issued by the society that meets in the White Hart Hotel shows the high estimate that is placed upon his character in the greatest city in the world, that a century ago persecuted him and hung him in effigy.

The meeting at his home and monument, at New Rochelle, was largely attended, and the address made upon the occasion being collated with a view to publication. The combined Paine Associations are now get-

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g ready to issue the pamphlet of the proceedings of the re-dedica-
n of the Paine monument and its acceptance by the city of New
chelle in 1905. It will be illustrated by the portraits of all the speakers
d views of the monument, homestead, etc. We hope to have it ready
on, and all those who desire copies should send their names with 25
nts for postage to the Secretary.

James B. Elliott, *Sec'y P. M. A.*,
3515 Wallace st., Philadelphia, Pa

Takes Great Interest in Humanitarianism.

London, England, Oct. 5.—I shall thank you to please send me a com-
te list of all the publications for sale with you written from a Hu-
nitarian point of view.

f there be any Humanitarian League or society there in Los Angeles,
hall be pleased to have its latest reports, and some literature and a
m of membership.

may say here that I take great interest in Humanitarianism, and all
orts in all parts of the globe to free man from the thralldom of super-
on, fanaticism, supernaturalism and mysticism.

May you be able to continue the noble work you have undertaken
the uplifting of human kind, and may The Review command a large
e and do some solid substantial good to humanity, is my heartfelt
ire.

G. Anna.

The Materialist "Creed."

Bartow, Fla., Sept. 13.—I have just been reading with much interest
F. Jemieson's able arraignment of the Materialist Association. As
ch of the article is addressed to Mr. Wettstein, I have no doubt that
latter is able to answer for himself, and I will only notice paragraphs
ected to Materialists generally.

wish to first quote the last words of Mr. Jamieson's article: "It has
n my life-long practice to speak and write my convictions regardless
e of praise or censure, of Jew or Gentile, Christian or heathen, Spir-
list or Materialist. Knowing beforehand that loyalty to my own view
truth would make me many enemies and but few friends, I am satis-
."

can subscribe to this heartily. Would that there were more of this
d in the Freethought ranks, for then we should soon get all the little
ubtful kinks straightened out, and get to work accomplishing some
terial good in the world.

Like Mr. Jamieson, I do not like the word "creed." The Christians
e brought it into disrepute. But I fail to see how there can be any as-
iation founded, except a universal one intended to take in every man,
man and child on the face of the globe, unless a line is drawn some-

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where; and this line becomes a "creed." All outside of this line have the privilege of calling all inside "narrow"—that they did not draw the line just a little further out and take them in also. A Freethought association must draw its line and establish its creed, or be prepared to take in Presbyterians, Catholics and Mohammedans, and perhaps have these religionists dominate the associations. And so with the Humanitarian Society. If it opens its doors to all alike, and is entirely without creed, it may finally come to be dominated by fanatics, slave-drivers and murderers.

I do not understand Mr. Jamieson's quotation from The Review — "The Materialist Associations' creed (for creed it is) is not that of Materialism but of Atheism." From the dictionary I gather that Materialism denies the existence of mind without matter, while Atheism denies simply the existence of any supreme being. Why would those who disbelieve in any supreme supernatural being and in any conscious life after death be more consistent to call themselves Atheists?

I was sorry to learn from Mr. Jamieson's article that The Review has in a measure been boycotted by some of the leaders of the Materialist Association. Still, I fail to see how this indicates necessarily that our Association has the "poison of persecution" in its veins. Is there a person living that does not use the boycott against someone else? No person can subscribe to all the papers published. It seems natural for us to choose those that are most in accord with our own views, and which therefore we best enjoy reading. If I were a millionaire I would not subscribe for a Christian or a Spiritualist paper, or buy a Christian or Spiritualist book. Believing these institutions to hold such tremendous power in chaining mankind down in ignorance, superstition and poverty, I would not foster them by a penny's worth. I had supposed this was a matter of conscience, but according to Mr. Jamieson it is the "poison of persecution" in my veins.

The Materialist Association was organized by Mrs. Eliza M. Bliven. Being satisfied that there was neither any non-earthly being who directed our affairs, nor any hope of conscious life after death, she thought to find how many were of like belief. If this constituted a "narrow, dogmatic, self-contradictory" action then Mrs. Bliven stands condemned and 900 assertive Materialists with her. I am really sorry it should have turned out so, for I have said that it was more important to be a Freethinker than to be a Materialist, even if one could not be both. I did not know then that Freethinkers cannot know anything. There are several things I know, and therefore I am not eligible to be called a Freethinker if Mr. Jamieson is correct in his conclusions. It appears very reasonable to me that we may *know* things we are utterly unable to *prove*. Can Mr. Jamieson prove that the Greek myths were not realities? And if not does he still entertain the possibility that the host of Greek gods had an actual existence?

The declaration, "I am a Materialist, there is no God or future life," has not been wholly satisfactory to me. Not that I think it dogmatic, for to be this it would need the Christian "believe or be damned." In writing personal invitations to join our Association, I have used something like this: If you are convinced that no non-earthly being has been

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ealed to mankind, and that we have no assurance from nature that nscious life can exist after death, you are cordially invited to join us the fight against superstition. Can Mr. Jamieson subscribe to this?

f we are right, then all religionists and all Spiritualists are wrong. the prayers offered up to appease the wrath or court the favor of a posed God are unasked and unheard. All the sermons so eloquently ivered, all the millions spent for religious books and papers, are rse than wasted, though so badly needed for useful purposes. If one ks away from the goal, they get farther away, however well-meaning y be their aim. Truth is an essential to real education, real refinent and real morality.

Julia C. Coon.

Life.

Minneapolis, Minn., Sept. 14.—When a new idea is presented to the rld one of three things takes place. Those who call themselves ntific accept it in a rush for the band wagon, as was done with the cination find, the gravitation and species evolution fads, they let it without notice, or they give it a fighting attention. Very few have epted the Living Universe idea, and so far as I know no one has d seriously to refute it. It is left to pine away in loneliness. The vitation thought cannot be made to harmonize with it, and I object t as untenable. I am more than pleased to have my idea disproved is possible, and I hope the readers of The Review will show me no ors.

my criticism of T. B. Wakeman I remark: "It is a truer statement ay life is the only power that ever put matter in motion, or that now ps it moving, including the circulation of our blood and the hosts of ven through what we call space." This statement is called in ques-. Please note that I did not say that "life is the only power that r put matter in motion," but that this saying is nearer true than the "that there is no posible force, or energy, or power, or life, or feelor mind or soul, except it be some fact or process of matter and ion."

here is motion connected with organizing any body, but the motion not the organizer, but is the result of the living, organic force. I k I understand the idea of so-called scientists, that "things fall ards objects of greater mass than themselves." When I wrote that he idea of gravitation were true everything would always have been ng towards the bottom of the bottomless pit I was using a Christian ression that I knew was inaccurate, but was expressive. In assuming endless falling, I assumed that weight and gravity mean the same g in science. I get my idea from the dictionary, but if any one sees fference, it is in order for him to explain.

assume there is no such thing as absolute weight; and I also say if a g is really heavy there is no need of an attraction to make it inclined all. If anyone believes there is such a need let him present reasons

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If a thing will fall because of absolute weight attraction is not needed, and we will rule it out as at least superfluous.

The assumption of materialists who attempt to account for the tides is that they are caused by the attraction of the sun and moon. To form a theory agreeing with this assumption they reason in a way that is neither self-consistent nor sensible. They realize that the theory deduced has nothing solid to tie to, and acknowledge the dilemma.

There have been several theories advanced to improve upon Newton. Here is the conclusion reached by a writer, as published in the Library of Universal Knowledge: "Curiously enough, however, the results of all these theories are very much alike, and while some of the results agree with observation, others seem irreconcilable with it." A theory that will not reconcile with a fact observed must be false; yet the writer has the temerity to say, "The principles involved in this solution are undoubtedly correct."

This is the way the subject is treated: "The attraction of the moon (per unit of mass) on the water immediately below her is greater than her attraction on the solid earth (per unit of mass) and tends, therefore, to raise the water at that part of the surface." They do not seem to realize that this statement is a flat denial of the law of gravitation as it is universally stated, that the attraction at a given point must always be in proportion to mass, whether the mass is solid or liquid.

But to make confusion doubly confounded, this authority follows: "At the point of the surface directly opposite the moon the water-layer is further from the moon than the bulk of the earth, and, consequently, the moon attracts the water (per unit of mass) *less* than it attracts the earth. The tendency is, as it were, to pull the earth away from the water, so that here, also, the water is raised, though not *quite* so much as on the other side, as the moon's attraction diminishes with distance." Here the necessities of the argument impels the writer to falsify the facts. The water on the earth at the opposite side from the moon is not further from the moon than the land is, in fact is not quite so far, for the water is in the earth's basins. According to the rule laid down the moon ought to draw the water away from the land on the side of the earth away from it, instead of raising a tide. The Review cannot afford to have the theme considered exhaustively and I pass on.

I will refer again to the thought that if the gravitation theory is correct, the position of the sun and moon ought to affect the weight of things on the earth's surface, according to the side of the earth that the sun and moon chance to occupy. I assumed that if the sun and moon attracted things on the earth, according to Newton, that when a bushel of wheat is on one side of the earth and the sun and moon on the other, that in addition to the attraction of the earth there would be the additional attraction of the sun and moon. It seems to me if this attraction is sufficient to raise a great tide it ought to make considerable difference in the weight of the wheat. If you can flaw this reasoning I will stand corrected. I see no analogy in the supposd two teams pulling in opposite directions and gravitation at the center of the earth. Things at the center of the earth are not pulled in different directions; they have reached the rest of complete inertia. I admit it is possible there was always motion, always life to produce it.

Samuel Blodgett.

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BY HELEN M. LUCAS

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The "Notes on Ingersoll" herein commented upon and criticised is a dissertation on the discussion of Col. R. G. Ingersoll and Judge Jeremiah S. Black in the *North American Review,* in the year 1881, by a Roman Catholic priest named L. A. Lambert. Mrs. Lucas explains the objects and character of her work by saying that it "was begun with the idea of proving to Catholics that the real Ingersoll was very different from the false one of the 'Notes'; but Mr. Lambert's method made it impossible to discuss the matter in such a way as to leave any chance of Catholics reading it without anger. So the plan of giving as true an exposition as possible of the 'Notes' for anyone to read who would, was carried out as the best that could be done in the case."

As showing the ground covered by the work and something of the nature of the book, I give the list of subjects discussed as indicated by the division headings: "Ingersoll-Black Discussion and some of the ensuing treatises; Eternity of the Universe; Words, 'Law and Force;' Created Universe—Self Existent Universe; Equal Rights of All to Express Thoughts on the Infinite; Design Argument; Lambert Explains that Suffering is Not Designed—it Results from Crime—Crime the Result of Liberty; Assertions and Miracles; The Commandments; Liberty; Polygamy, Slavery and War, with Personalities for Dessert; The Bible—Slavery; Rapid Rise of Christianity, proof of its Divine Origin ;Founders of Christianity; Authenticity of the Gospel —Miracles; Josephus—Inspired Witnesses; Genealogy of Jesus; Doctrines of the Gospels—Last Words of Jesus on the Cross; Gospels—Salvation—Infidels; Infidels, Atheists, Reason; The Atonement; Non-resistance; Standard of Right and Wrong."

Mrs. Lucas, the author of this work, is well known to readers of the Liberal press, and her work will surely receive a hearty welcome by them. Every reader of The Review is urged to order a copy of this useful book for his own use and to do missionary work among his neighbors; or better still, get a copy of it by securing only two *new* subscribers.

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CHAPTER I. Introductory (ten Sections); Ch. ii, The Resurrection Theory; Ch. iii, Re-incarnation, Metempsychosis, Transmigration of Souls; Ch. iv, Spiritistic Hypotheses; Ch. v, Spiritism as a Working Hypothesis; Ch. vi, "Scientific Arguments" Criticised; Ch. vii, New Thought Theories of the Soul and a Future Life (Dr. Thomson Jay Hudson's Hypotheses Critically Examined); Ch. viii, Does Spiritualism Demonstrate a Future Life? (including the author's personal experience and investigation); Ch. ix, On the So-called Philosophy of a Future Life; Ch. x, The Question of a Future Life From the Scientific Standpoint—1, From the mechanical point of view, 2, From the chemical point of view, 3, From the physiological point of view, 4, From the psychological point of view; Ch. xi, Some Miscellaneous Matters; Ch. xii, Recapitulation and Conclusion. The chapters are conveniently subdivided into Sections, an even hundred in all.

¶ What "They Say" About It.

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Principal Contents of This Number: Articles on Conflict of Science and Religion, Origin and Evolution of Ethics, Psychic Research, The Need of an Ideal, Humanitarianism; Views and Reviews; Editorials on Christmas—Jesus, Mythology, &c.; Notes and Comments, Book Reviews; Poems, Interesting Letters, &c.,

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ISSUED MONTHLY AT

No. 854 E. 54TH ST., LOS ANGELES, CAL.

SINGLETON W. DAVIS, Publisher.

Entered as Second Class Matter at the Postoffice at Los Angeles, Cal., May 27, 1904.

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BY ERNST HAECKEL [of the University of Jena, Germany]

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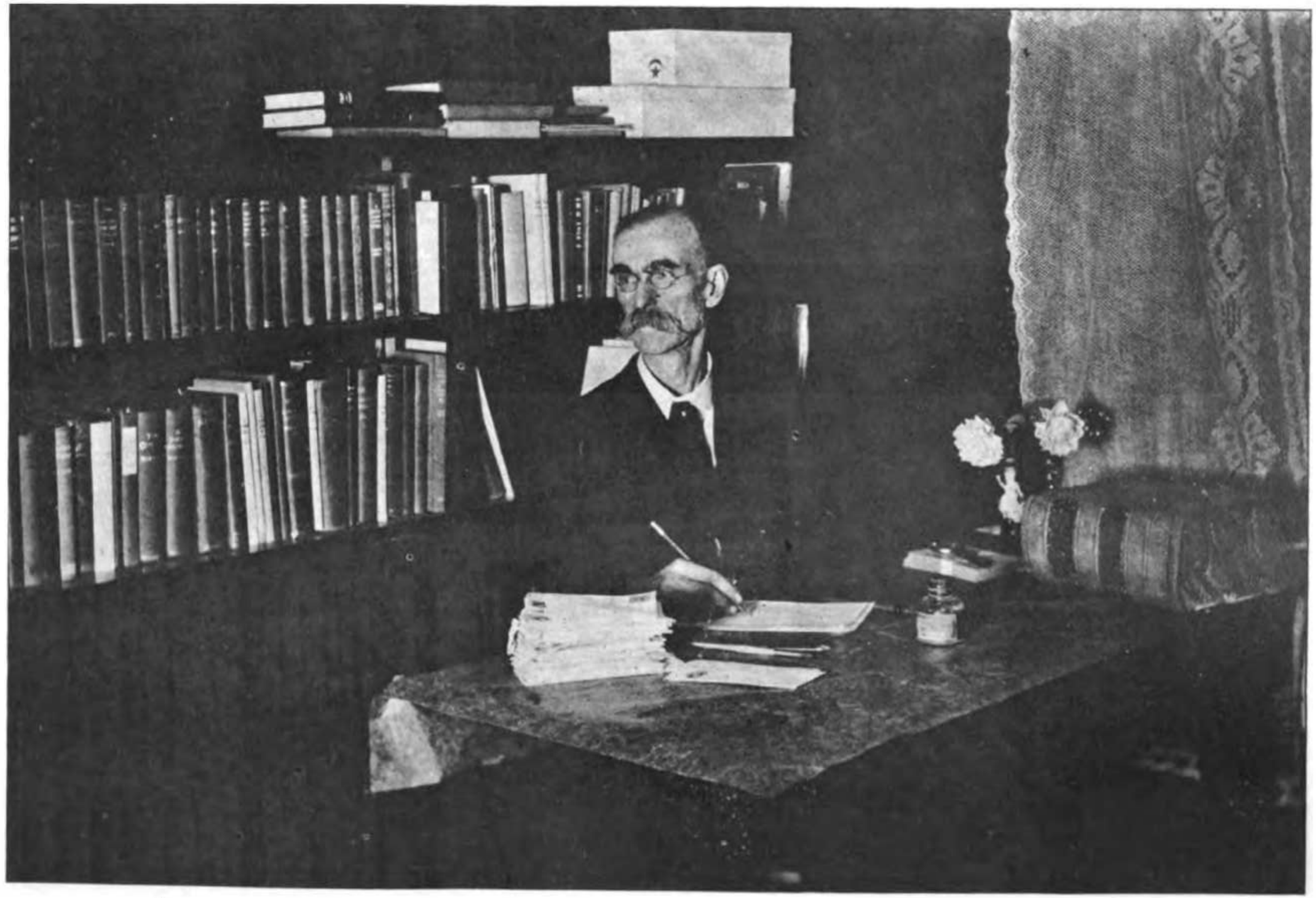
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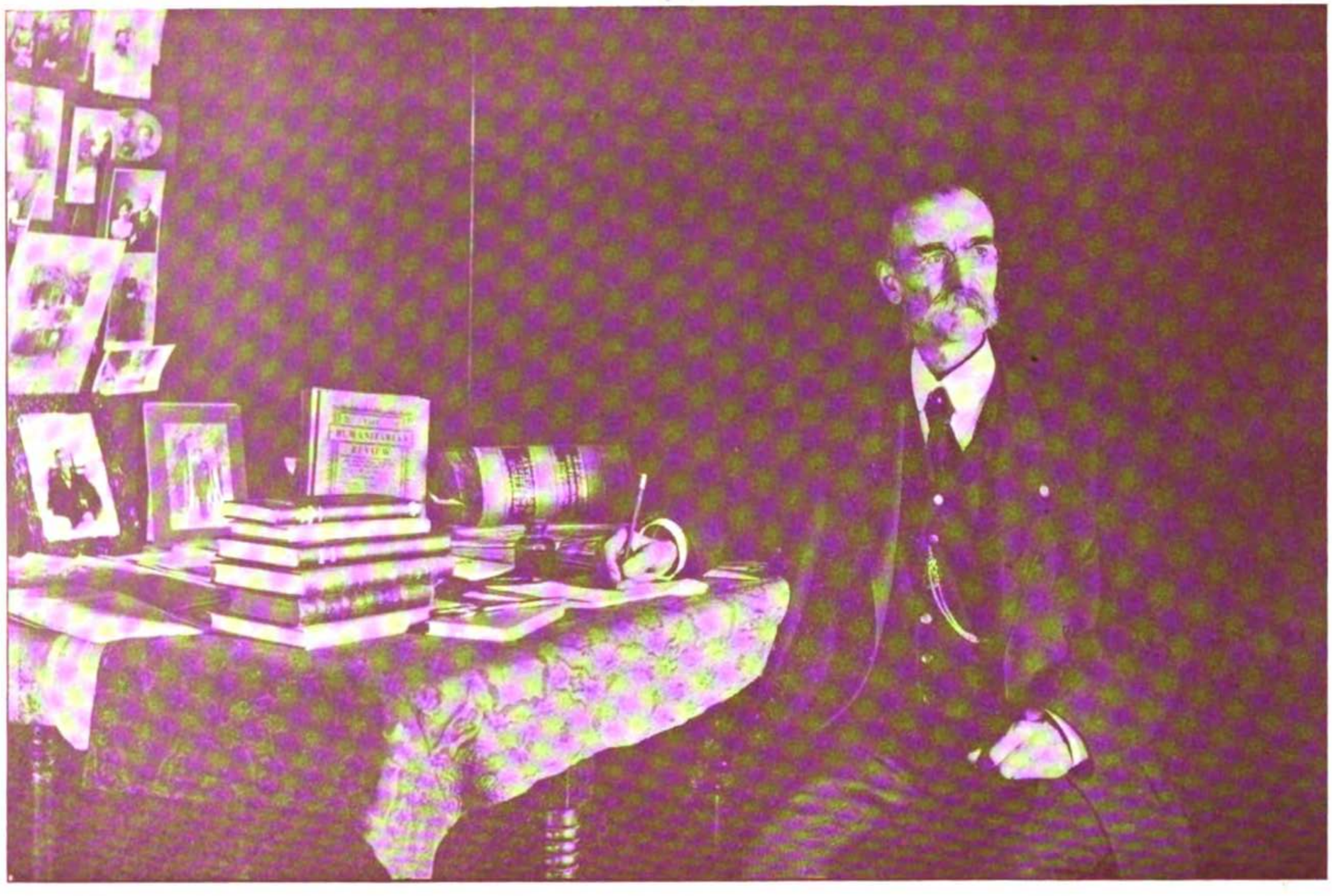
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THE REVIEW EDITORIAL ROOM. No. 1.—*The Editor with His "Friends," the Books.*

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Frontispiece to The Humanitarian Review for December, 1909. From Flashlight Photo by Sylvia A. Davis

THE REVIEW EDITORIAL ROOM. No. 2.—*The Editor at His Writing Table.*

(For No. 1, see other side of this leaf.)

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

Vol. VIII, No. 5.] DECEMBER, 1909. [Whole No. 84

BITTER-SWEET

BY SINGLETON W. DAVIS.

¶ A POET dreamed of roses sweet—
Roses red and pink and white;
Of joy to make his hope complete,
And make his burdens light.

The Poet dreamed of a love like fire,
A passion sweet, yet bold—
Of ecstacy and hot desire,
Yet pure as drossless gold.

The Poet dreamed of a joyful land—
A love-lit, radiant place—
Consoling voice and soothing hand,
And smiling, cheering face.

But dreams they were—dreams of night—
But castles in air, were they.
The roses bloomed in the dawning light,
But fell in the waxing day.

The love which waked, in Dreamland views,
His soul to overflowing—
The ghostly form of his hopeful muse—
Fled from his hot heart's glowing.

L'ENVOY

The Poet waked to saner mood
And sang a tamer psalm;
His ardent words became less rude,
His glowing heart more calm:

His roses real bloomed and stayed,
The dreams had flown away;
He found the real—lost the shade—
His Love came home to stay!

Los Angeles, Cal., Nov. 3, 1909. [Written for The Humanitarian Review

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For THE HUMANITARIAN REVIEW.]

WILL RELIGION SURVIVE THE FINAL CONFLICT WITH SCIENCE?

BY ANNA HARRIS BARNES, M. D.

(Continued from November number.)

PLATO AND ARISTOTLE.

THE two great philosophers, Plato and Aristotle, represent accurately the hypotheses of creation and evolution in their respective philosophies. Plato represents the creation hypothesis while Aristotle stands for the evolution hypothesis.

In describing the methods by which these men arrived at their conclusions, Dr. Draper also described the precise methods by which these hypotheses were formulated. All that is necessary in adopting Dr. Drapers exact language in his analysis of these two men is to add the words *creative hypothesis* to the name Plato and *evolution* to Aristotle, in order to define these hypotheses as perfectly as possible.

Dr. Draper says: "The starting point of Plato's philosophy [and the creation hypothesis] was universals, the very existence of which was a matter of faith, and from these to descend to particulars. Aristotle [and the evolution hypothesis] rise from particulars to universals, advancing to them by induction. Plato, therefore, [and the creation hypothesis] depend upon the imagination. Aristotle [and the evolution hypothesis] depend upon reason and demonstration. The former descended from the composition of a primitive idea into particulars; the latter united particulars into a general conception. Hence the method of Plato [and the creation hypothesis] are capable of quickly producing what seemed splendid, though in reality unsubstantial, results. That of Aristotle [and the evolution hypothesis] were more tardy in their operations but much more solid; for they imply prolonged labor in the collection of facts and a tedious resort to experiment and observation, and the application of demonstration. The philosophy of Plato [and the creation hypothesis] are gorgeous castles in the air; that of Aristotle [and the evolution hypothesis] are solid structures, laboriously and with many difficulties, founded upon the solid rock."

The fruits of Plato's philosophy have mostly turned to ashes. The creation hypothesis has been annihilated. The fruit of Aristotle's philosophy is the law of evolution thoroughly demon-

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strated, and universally accepted by all scientists and unpreju-diced thinkers.

PERSISTENCE OF SUPERSTITION.

Superstitions and traditions that have been handed down through one generation after another from time immemorial, cling very tenaciously and continue long after they are known to be utterly without foundation and irreconcilable with proven facts; and it is idle indeed to suppose that their impress can be quickly eradicated from the minds of even the most highly-intellectual and educated people. This is the reason why so few, if indeed any, of the great scientists, even, have completely emerged from under the shadow of superstition and unequivocally accepted the logical conclusions of the premises that they themselves establish.

The substitution of new conceptions for old ones is always difficult and is only accomplished by slow and tedious stages; but in the present instance it is progressing with remarkable rapidity. Each year witnesses an extraordinary increase in the amount of scientific instruction that is being incorporated into the school curriculums, and the number of scientific decisions that are being accepted and even taught by the clergy. Each year less and less emphasis is being placed upon the old conceptions and superstitions, consequently their influence will diminish more and more rapidly with each succeeding generation.

As the power of superstition decreases the necessity of providing other means for perpetuating the church organization increases; and as the social instinct is one of the strongest agencies that can be appealed to, the church is not slow in utilizing it. And for the purpose of fostering and reinforcing this motive power the Christian Endeavor, the Epworth League, the Y. M. C. A., the Y. W. C. A., and many minor social organizations have been established.

THE CHURCH'S MOST POWERFUL LEVER.

The moral influence that religion is supposed to exert is, however, the most powerful lever the church has at present. It has so long and so vehemently been assumed that without religion there is no basis for morals, that it has come to be a very gener-

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ally-conceded proposition that is accepted even by many people who are otherwise opposed to religion. So it may not be inappropriate to here examine somewhat closely into the validity of this assumption.

THE FUNDAMENTAL POSTULATES

of religious morality are the existence of a supernatural power or being, the immortality of the soul and the forgiveness of sins; and Christianity assumes that the forgiveness of sin can come only through the efficacy of a supernatural, vicarious atonement, but that this, even, extends only to those who accept this theory, and all of those who do not accept this dogma are to suffer eternal torture.

The guide of action in "Christian morality," as well as the morality of religions that antedate it hundreds of years, is the so-called "Golden Rule"—"Do unto others as ye would that they should do unto you."

Science repudiates all of these postulates as irrational, untenable and irreconcilable with known and demonstrated facts. It also denies that morality is in any way dependent upon religion for its foundation. Science says that morality, like conscience, is an evolution, and that the standards of morality differ according to the degree of civilization attained; that morality relates solely to the adjustment of the relationships that exist between man and man, while they live right here upon this planet, and that their relationships and obligations to their fellow-beings remain the same whether or not there be a supernatural power or a future state of conscious existence.

Science goes still further and says that belief in any of these hypotheses is not essential to the development of the highest type of moral character. But the contrary—belief in a future life of happiness as the highest incentive to moral conduct and that made attainable through the forgiveness of sins, even at the eleventh hour, thus enabling men who have lived lives of debauchery and committed crimes of the most heinous and revolting character to "leap to heaven from scaffolds gory," puts a

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premium upon vice and crime and encourages men to depart from the stricter standards and indulge in a loose morality.

But even this, we are told, has been made possible, and has been accomplished ever since a momentous event transpired in the "Garden of Gethsemane," and a thief on a cross was told, "today shalt thou be with me in Paradise." But when to all of this is added the sale of "indulgences," or in plain language the sale of licenses to commit crime, then it becomes openly and positively unmoral in its influence and a menace to society. And the state of moral depravity and degradation that prevailed during the Dark Ages, when Christianity held full dominion, and the extraordinary percentage of criminals in all of our penitentiaries who have been reared under this system, furnish abundant proof of the truth of this claim. Christian morality has been tried for two thousand years and found wanting.

What has science to offer in its stead?

SCIENTIFIC MORALITY.

First of all, scientific morality does not project itself into another world or life by offering rewards or threatening punishments in a state of existence that it "knows not of," but confines itself strictly to its legitimate sphere, that of adjusting the relationships between men in this world. Rational, or scientific morality, tells us to do right without fear of punishment or hope of reward, either here or hereafter, other than that of the natural sequence of cause and effect; that is, "Whatsoever a man soweth that shall he also reap."

It is not within the scope of this paper to enter into a philosophical discussion of the moral faculties, of consciousness, of free will, or of what constitutes duty, nor yet to draw hair-splitting distinctions between intuitionalism and utilitarianism, but starting with the broad axiom, "Happiness is the chief aim of life," give a resume of the rational precepts that logically follow, and are capable of universal application.

As a criterion of action, rational morality tells us that any act that increases happiness and does not injure any creature, either living or yet unborn, is inherently moral. So conversely any act

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that causes injury or suffering is wrong and consequently immoral, unless such act be performed for the purpose of acquiring important knowledge that cannot be gained in any other way and will in the end increase happiness and decrease suffering, as in vivisection or surgery, when suffering is temporarily increased for the purpose of prolonging life and ultimately increasing the happiness of the individual or of society, as the case may be.

To avoid injuring or even infringing upon the rights, welfare and happiness of any creature, either living or yet unborn, requires that a very close watch and guard be set upon our words as well as our deeds; and great intelligence, vigilance and unselfishness are needed to enable us to fulfill even this part of our obligations to our fellow-beings. Still in reality this constitutes merely the negative side of morality. To this must be added the positive element in order to include the entire domain of morality; and the carollary of this is: It is the duty of everyone to seek happiness and enjoy life to the fullest extent possible, without injury either to themselves or any other creature. It is also the duty of everyone to increase the happiness of others by every means available, within these same limitations. Let this not be misunderstood or misconstrued into meaning or even implying that it is the duty, or even the privilege, of anyone to seek personal gratification by indulging in narrow, selfish, sordid, or sensuous pleasures, for when correctly interpreted it means the antipodes of this. For the application of these principles to everyday life often necessitates the absolute sinking of self, for the time being at least, in order to enhance the happiness of others. Fortunately, however, this self-abnegation that we are so often called upon to exercise, when for the good of others, is the very keynote and secret of true happiness to the individual. Even though at first this may seem difficult, and require great effort to perform, it soon becomes a habit and a pleasure and yields a rich harvest of immediate as well as ultimate happiness to all concerned.

Every kind deed done, every kind word spoken, is a bursting bud or opening flower, whose rich perfume sheds its fragrance like sweet incense upon all around, carrying balm and healing to some aching heart and adding its tiny mite to the sum total of human happiness. Every tear dropped in sympathy is a new jewel added to the eternal diadem whose luster shall increase until the ages cease to roll.

In the hurry and turmoil of life, these expressions of emotion are often overlooked, but they are constant, and through their

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enchanting and subduing influence it is a softer light that dawns upon us today than has ever dawned before.

Happiness is both contagious and infectious while it blesses both the giver and the receiver. Hence the *duty of everyone to be happy*. We can all afford to scatter happiness with a lavish hand, for "the more freely we give the more freely we receive."

Morality, then, in the last analysis, simply means correct living and the right adjustment of the relationships of life so that they will inure to the happiness and well-being of all mankind. It, therefore, necessitates the practice of all the virtues, such as justice, charity, benevolence, compassion, mercy, brotherly love and good-fellowship. These precepts are broad and fundamental, and they are capable of universal application. Even when imperfectly applied they can produce nothing but good results. But in order to gain the full benefit, great wisdom and a thorough knowledge of (and obedience to) the laws of nature are required in their application. And it is the end of science to furnish this foundation for the correct adjustment of the relationships of life. Religion in no way can fulfill this requirement.

THE GOLDEN RULE

not explicit, for it gives no standard by which to judge of the right or wrong of any act, but leaves the decision entirely to the inclinations of the individual. Unselfishness is evidently the virtue that is meant to be emphasized; but in its practical application the Golden Rule is the very quintessence of selfishness, for it exalts self to the position of first importance and makes individual likes and dislikes the criterion of action. The Golden Rule is faulty because it is incapable of universal application—because it cannot be made to conduce to the happiness of all if indiscriminately applied. For the purpose of illustration, take two men, one representing the highest type of American manhood and the other the lowest. Now let these men be forced to live together without association, and attempt to apply the Golden Rule. Would it be conducive to the happiness of either? Certainly not, for what would be enjoyable to one would be unbearable, if not positively destructive, to the other; and it is hardly imaginable that the law of evolution and the law of attraction acting together could bring these men near enough to the same plane to make the application of the Golden Rule either agreeable or beneficial to either. The Chinese or negative version of the Golden Rule—"Refrain from doing to others what ye would not have them do unto you," is far less objectionable.

If all human beings were constituted precisely the same, and

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had reached the same degree of development, the Golden Rule would apply beautifully, for whatever suited one would suit every other one; whatever increased the happiness of one would be equally agreeable to all, and there would be no trouble in deciding the right course to pursue in any case, by merely consulting one's own preferences. But so long as there exists such an endless diversity of constitution and temperament, such great extremes of development and needs, it will require something more explicit than the Golden Rule to meet the demands of our present-day complex conditions and requirements.

RELIGION NOT ADEQUATE.

The ultimate survival of religion, then, does not depend upon its being an indispensable moral factor, for that it certainly is not; but its survival depends upon its being a force inherent in nature that is indispensable to the happiness, welfare and highest development of mankind, physically, mentally and morally; and both history and science demonstrate that this is not the case.

Religion is not inherent in nature, but it is inherent in and dependent upon the assumption of a supernatural power of which science is unable to take cognizance. It is not inherent in the nature of primitive man. According to Mr. Darwin, "The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence and gratitude, hope for the future life and perhaps other elements; and no being could experience so complex an emotion until advanced in his intellectual and moral faculties to at least a moderate degree. * * There is no evidence that man was aboriginally endowed with a belief in the existence of an omnipotent God. On the contrary there is ample evidence, derived not from hasty travellers, but from men who have long resided with savages, that numerous races have existed, and still exist, who have no idea of one or more gods, and have no words in their language to express such an idea." Kropatkin and others confirm this statement of Mr. Darwin's.

From this it seems evident that religion is not a natural faculty in man, and no one has ever been so bold as to claim that religion is a part of nature, but on the contrary, these two forces have ever been considered antagonistic, with each one struggling for the possession of man's soul. So it is hard to imagine how there can be such a thing as "natural religion."

In order to determine whether or not religion is indispensable

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to man's highest interests, happiness and development, and thus destined to survive as long as the human race endures, it is necessary to adopt a rational yet comprehensive definition of the word religion. In his *History of Religion*, Dr. Allan Menzies, Professor of Biblical Criticism in the University of St. Andrews, attempts to establish what he calls the "Science of Religion," and for this purpose he applies "the scientific method of classification and arrangement into an organic whole, all of the material that the comparative study of the religions of antiquity affords," and by this method to "demonstrate that there is an essence of religion that is common to all religions," and he defines what he calls this essence of religion as "the worship of higher [supernatural] powers from a sense of need." Elaborating upon this definition, Dr. Menzies says, "that belief in gods and acts of worship paid to them does not constitute religion unless the sentiment—the sense of need—be there also; but these taken together constitute religion both in the highest and lowest levels of civilization."

"To take a step further," he says, "a belief must exist that the being worshipped is capable of supplying what the worshipper requires. Men do not pray or bring offerings to beings they suppose to be incapable of attending to them, or powerless to do them any good or evil. It is implied in every act of worship that the being or power addressed is able to do for the worshipper what he cannot do for himself, * * and a belief having arisen within him * * * that higher powers do exist who can, if they will, defend and prosper him, in this way he has religion. This, then, is what we conceive to be the essence of religion: the worship of higher powers from a sense of need."

This definition of religion is as concise yet comprehensive as it is possible to formulate. There is no superfluous element added and no essential principle eliminated, and it is as non-theological as a definition of religion can be. Accepting this, then, as a perfectly fair and rational definition, it next becomes necessary to determine whether or not this "essence of religion" is indispensable to man's happiness and highest mental, moral and physical development, and if it also accords with known facts, and can withstand the test of science.

The first inevitable effect of this mental attitude is inimical to the proper appreciation of the dignity, responsibility and glory of human life and the development of strong, self-reliant, self-respecting, well-poised moral character, and substitutes in place of these qualities weakness of character, dependence upon the whims and will of another, and subserviency to that will which is not his own; and the greater the degree of this subserviency,

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the greater the virtue, until at last the intense religious devotee becomes wholly lost in adoration of this "higher power" and debases himself to the last degree, even to the "worm of the dust." His body then becomes to him wholly vile and unclean, and the one great obstacle that separates him from this "higher power." Then follows the practice of the most austere asceticism as the acts most acceptable and pleasing to this divinity.

ASCETICISM

is the perfectly legitimate and indeed inevitable outgrowth of the "essence of religion"; it has been a leading feature of every great religious system, and it doubtless has done more to distort and retard the mental, moral and physical development of the race, and has caused more unneccessary misery than any other single factor that humanity has had to contend with. In Christianity it reaches its climax in the monasteries and convents of the Romish church.

Mr. John Bascom, in his book, *Sociology*, says:

"* * In the true meaning of the word, the spirit of asceticism is highly immoral, for it fails to recognize the true direction or the true conditions of individual and social growth. It turns from the world about us and puts itself at war with it. * * When this spirit becomes, not one of self-denial but one of self-torture, inflicting gratuitous suffering of every degree of severity, it misconceives * * the constitution of the world in which we live, and our own constitution, the nature of virtue, and our relations to our fellow-beings. A fever is not more unlike the warmth of health than is the disturbed, excitable temper of asceticism unlike the cheerfulness and repose of righteousness. The partial and figurative antagonism of the pure mind to the evils in the world in some of their sensuous phases is made to stand for a deep, literal fact, altering the entire character of human life and putting it on an artificial basis. * * Its effects on practical morals are shown in the marked sensuousness which has accompanied its development.

"In Italy, especially, superstition and vice have flourished side by side with asceticism. The two have stood in mutual relation. The same relation is somewhat less observable in Spain. Such a character as Philip II was the product of this severe and cruel temper, whose personal piety was one of rigorous rites and whose charity was heartless exaction.

"Asceticism led to the celibacy of the clergy. This became a ready instrument in sacerdotal authority and a constant occasion of gross immorality. Herein the natural order of society was contemptuously set aside and a most artificial and peccable relation put in its place. We have in this canon a broad, practical and permanent mistake in an open field of morals, both individual and social.

"By enforcing celibacy, fasting and solitude, the religious teachers have done their best towards making men mad, and they have always

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argely succeeded in inducing morbid mental conditions among their ellow-beings.

[And by ignoring and violating the laws of nature that relate o the propagation of the race, they have just as seriously deteri-orated it physically, as well as intellectually and morally.]

"The confusion which moral sense suffered from its affiliation with eligious ideas is seen in the trial by ordeal, which prevailed for many enturies under the direct sanction and supervision of the church. Mercy and justice and common sense were alike sacrificed by it. A lind appeal to divine intervention was made to take the place of en-uiry. * * *

"The religious idea instead of reflecting light stands in the way of ght that might otherwise reach the mind. All ordinary evidence, all ational methods of thought, the testimony of the senses, are all set side, and the truths of nature are subverted, by subverting the rational oundations on which they rest, and are escaped by closing the ordi-ary avenues of approach against them. Everything fantastic, absurd, uperstitious, can now find entrance. The doors are wide open to agrant dust-laden winds. Reason and unreason are confounded, and ll distinction of method between them is lost. Society as the home of hought, of pure and exalted affection, cannot be built until the founda-ons of truth are relaid in sufficient and practically proven principles."

When all of this, and very much more, can truthfully be said f the natural effect of religion, even the unadulterated "essence f religion," and volumes upon volumes can be filled with ccounts of the evils, cruelties, injustice and barbarism perpe-ated upon humanity by the religious institutions, it seems to be hopeless task to demonstrate that religion is indispensable to he morality, happiness and highest development of humanity.

How does this definition accord with and fulfill the require-ents of science? is the next question.

WHAT IS SCIENCE?

Science is verified and classified knowledge. Consequently it eals only with those forces and things that it is possible to verify nd classify. Up to the present time science has found no proof a power that is superior to or independent of nature, conse-uently it is impossible for it to classify a "higher" or super-atural power.

In his book, *New Conceptions in Science*, Carl Snyder says:

"More scientific progress has been made during the last hundred ears than was made during all of the preceding centuries, and every anch has added immeasurably to its stock and store. Improved ethods of microscopic research in the fields of biology and psychology ave brought to light important knowledge that even fifty years ago emed impossible of attainment. Astro-physics has revealed millions

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of spheres larger than our earth, and like it in endless transformation through the process of integration and disintegration. Physics has demonstrated the conservation of energy, the inter-changeability of force and the indestructiblilty of matter. Chemistry shows thousands of new substances that result from the combination of about eighty primary elements. The egg is artificially fertilized and organic products are made in the laboratory. Spectrum analysis shows that the same elements which effect the most hidden and delicate processes of organic life, and even mind, are identical with those that compose the suns, the planets and the most distant stars.

"But more important by far than even these, is the transcendant discovery and demonstration that the law of evolution dominates all of these mighty processes, and that this universe is nothing else than one gigantic and eternal evolution and devolution of the one primal substance that permeates all space; and that this primal substance and electricity seem to be identical.

"These, and the hundreds of other marvelous achievements of modern science, have been made possible only through the perfecting of mechanical appliances. Wherever we turn we find instruments that surpass each of our senses in a most humiliating manner. * * * Lacking these, Sir Isaac Newton knew very little of the world about him, but with them we have come to know a very great deal.

"For one thing, we have learned that our senses give no reports of a comparatively small number of comparatively gross stimuli. For instance, a photographic plate coupled with a telescope reveals millions of stars whose light does not affect the retina of the human eye in the slightest degree. The microscope, too, with its revelations of the worlds of the infinitely small, tells us how crude is the most delicate of the physical senses. Indeed we may liken it to a piano where only a single octave near the middle, sounds.

"From the ultra-violet to the lowest reaches of the spectroscope is a range of nine octaves of light vibrations, of which save for our new mechanical senses we would never have been conscious of but one. In like manner the ear hears but little of what is going on around us, and we are as unconscious of the physical world beyond our senses as is Helen Keller of the sights and sounds in which we live. By means of the microphone the tread of a fly is made to sound like the tramp of cavalry.

"Our heat sense is also very vague. We need at least one-fifth of a degree to realize any difference in temperature, while Prof. Langley's little volometer will note the difference of a millionth of a degree, and will measure the heat of a candle a mile or more away; while the galvanometer is at least ten thousand times as sensitive as the eye or ear.

"The chemists' balance is about twenty million times as sensitive as our sense of weight, and there are barometers so sensitive to variations of air pressure that they will betray a variation of the hundredth part of a millionth of an atmosphere.

"On the one hand it is now known that there are a great number of stimuli that do not affect any of our senses, but do affect instruments; but on the other hand, there are no stimuli known that affect the sense organs that cannot be made to affect some instrument in a far greater degree."

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Yet even with the aid of these marvelous instruments that Professor Snyder has been telling us about, which so mightily augment our senses, no evidence has been found to indicate that the fixed order of nature has ever been interfered with in the slightest degree, or that there is a power back of and superior to nature that is capable of such interference. So long, therefore, as science can find no reason to believe that there is a "higher power" that is capable (and can be persuaded) to overrule or set aside laws of nature in order to interfere with the affairs of men in answer to their supplications, it can only conclude that this is merely a religious hallucination, that has no foundation in fact. For if there be a "higher power" it is so far removed, and so firmly intrenched behind immutable law as to be inaccessible to man; consequently it is immaterial to him whether or not such power exists.

Through all of the bewildering changes and complexities of matter, back to the blind, deaf, dumb, purposeless and compassionless corpuscle, and then beyond to a power that science knows not of. Yet this is the only channel through which prayer can be answered; for back to this all-patient corpuscle, all is governed by the rigid and immutable law of cause and effect that never has been and never can be interfered with. This is indeed a "far cry" that conceivably might reach the limit of credulity, cool the ardor and "give pause" to even the most unreasoning and enthusiastic religious devotee.

Without miraculous intervention, of which there is no evidence or even possibility, there is no efficacy in prayer; and with no efficacy in prayer, there is no specific function for religion to perform. For according to Dr. Menzies, the sole function of religion is to keep up friendly relationships between man and this "higher power"; and this can be accomplished only through prayer.

If the chasm is ever bridged, and these opposing factions ever become harmonious, either science will have to demonstrate to its own satisfaction the existence of the supernatural and the efficiency of prayer, or else religion will be obliged to abandon these hypotheses, and the instant it abandons them there will be no religion, for they constitute the keystone to the arch, and when this is lost the entire superstructure must of necessity collapse.

WE JUDGE OF THE FUTURE BY THE PAST.

Which of these events is most likely to occur? We can only judge of the probabilities of the future by referring to the record

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of the past. For sixteen hundred years the conflict between science and the Christian church has been waging fiercely; but in all of that time the church has never gained one decisive victory, or been able to overthrow or reverse one important scientific decision.

For twelve hundred years the church was supreme, and during all of that long and dreary period no means were overlooked in its efforts to obliterate every trace of scientific knowledge, and to crush the spirit of scientific investigation. But notwithstanding the magnitude of the opposition, the long period of oppression and the almost complete suppression of science, it survived the ordeal and at the first opportunity sprang into renewed life and vigor, and for nearly four hundred years, now, it has marched triumphantly from one victory to another; not only over its old antagonist the church, but over natural obstacles as well.

For four hundred years the church has been driven backward step by step, through the irresistible force of advancing knowledge. One after another of its dogmas and strongholds have been abandoned, until now belief in the supernatural, the efficacy of prayer, and the immortality of the soul are the only tenets that are held by the advanced religionists to be fundamental.

The position of science regarding the supernatural and the efficacy of prayer have already been stated; so the immortality of the soul is the only remaining dogma that requires notice.

Man's physical organism, his place in nature, and his relationship to all other forms of life have been carefully and thoroughly investigated and definitely established. Thus far there is no evidence to indicate that he does in any particular constitute an exception to the law of integration and disintegration that governs all other forms of life, both organic and inorganic. Consequently, it is impossible for science to suppose that somewhere within the human organism there resides an entity, an ego, a soul, so minute and transparent as to escape detection, yet so omnipotent as to constitute the only exception to this otherwise universal law of integration and disintegration. The belief in the immortality of the soul, then, is to science merely a transcendental credulity—an iridescent dream.

WHAT SCIENCE HAS DEMONSTRATED.

In the final analysis, science demonstrates that the fundamental hypotheses of religion are irrational, untenable, and irreconcilable with demonstrated facts. That it is not a force inherent in nature that is indispensable to man's highest happiness and

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evolution; but, on the contrary, in its very essence it is inimical to his best interests and highest development. That primarily religion is purely individualistic and selfish; that its function is to secure favor with a "higher power" in order to escape individual punishment in a future state of existence; that being primarily individualistic and selfish, the life of the ascetic and the recluse is the one best suited to its zealots, and consequently it has no moral or social function to perform. It is prompted by the most debasing of the emotions, that of fear, and its mental attitude is that of sycophancy and mendicancy, both of which are stultifying, debasing and demoralizing.

Religion is mental slavery, because it requires adherence to hypotheses that are contrary to reason as well as to known and demonstrated facts. It retards intellectual development by placing theory above facts, and faith and emotion above reason. It dwarfs and deforms the physical organism through the perversion of natural law and the practice of austere asceticism. Religion is immoral, because it minimizes the importance and dignity of this life and makes the adjustments of relationships between man and a hypothetical "higher power" of far greater moment than it does the adjustment of the relationships that exist between man and man right here and now. In a word, religion is false and injurious because it is dependent upon a false hypothesis and its inherent influence is inimical to the welfare of humanity. Every advance in learning tends to confirm these decisions; consequently it is hardly reasonable to suppose that science will ever accede to the demands of religion by accepting its hypotheses. So if the chasm between science and religion is ever bridged it will be through the abandoning of these hypotheses by religion.

WHAT HAS RELIGION DONE?

While science has been making such giant strides in increasing the stock and store of human knowledge, and its dissemination thereby in large measure rescuing the race from the thralldom of ignorance, superstition, immorality, disease and degradation, into which it had been plunged by Christianity for over a thousand years, what has religion been doing for humanity?

It has been standing like a monumental stumbling block in the pathway of science, doing its utmost to keep the masses in ignorance while fattening on their credulity; always retarding, and at times absolutely reversing the wheels of the chariot of progress as it slowly and laboriously wended its way, freighted with the

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accumulated facts of science; bitterly contesting every advance step, opposing every discovery and invention that was calculated to elevate and alleviate mankind, down even to so beneficent an agent as chloroform, and that so recently as 1848. And with its face ever turned towards the setting sun of a dead past, clinging with the tenacity of death to the old myths and superstitions that were wrapped about it in the cradle of its infancy. Will it never shake off these clinging cerements, turn around, open its eyes, and welcome the rising dawn of a brighter and a better day? Hope answers, Yes; Reason replies, Perhaps, but experience tells no, not until it is compelled to do so. But when finally it is shorn of its last vestments, there will be no religion to be found.

SCIENCE OF THE FUTURE.

Professor Tyndall's famous prophecy has already come true, for science has now wrested from theology the entire domain of cosmology. Will science be content to rest upon the laurels it has already won, and make no further progress? Not at all, for its most important work is as yet scarcely begun, and it will not be satisfied until the same methods that have swept away the old religious order, that have been applied to the old social, economic and industrial order, and society has been completely reorganized and reconstructed upon the broad plan of justice, fraternity and equality of opportunity, with co-operation and good-fellowship of all mankind.

With the full coming of the scientific era, the leisure and parasitic classes shall have disappeared; our marriage institution will be greatly modified and improved, for the dependent position of women and children shall have ceased to exist. "Ostentatious wealth and degrading poverty, greed and want, crime and prostitution will be banished, and with them the physical, mental and moral grinding, maiming and stunting of men, women and children."

Scientific knowledge regarding marriage and the propagation of the race will be taught and applied, and more real improvement will be made in a hundred years than is possible in a thousand years under the old regime.

With the passing of the "creation hypothesis," all of its religious, philosophical, theological, psychological, social, economic and industrial appendages and accretions must ultimately go with it. In the order of nature, when an organ is destroyed its function is imperfectly carried on by other organs for a time, but finally it ceases altogether and death intervenes. Does the

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analogy hold good regarding the "creation hypothesis" and religion? Undoubtedly it does. How long a time will it require to complete the process that is already well advanced? No intelligence in the universe can foretell. It depends upon the rapidity with which scientific learning is absorbed by the masses and an economic system evolved that will remove the financial allurements that have always surrounded the ecclesiastical life.

Judging by the progress that has been made during the last twenty-five years, the time will not extend into the centuries before the religious era shall have entirely passed away and the scientific era shall have come to take its place.

"Welcome the coming,
Speed the parting guest."

San Francisco, October, 1909.

Religious Funnygrams.

Is it "All Gone?"

Whar's my Adam 'nd Ebe?
Make ole nigger b'liebe
War'nt none? Preacher man say,
"Story all done away."
O my lamb!

Whar's my apple so red,
Turned po' Missy Ebe's head?
'Nd de ole serpent? "All lies,"
So say de preacher man, wise.
O my lamb!

Whar's my Jonah, dat groan
In de whale's belly all 'lone?
"Couldn't done dat way,"
So de new preacher man say.
O my lamb!

Dey take my apple, take my Ebe,
Take my Adam 'nd snake dat deceibe,
Take my Jonah, take my whale,
'Nd bust my 'ligion. Po' nigger wail
O my lamb!

Ione L. Jones.

Eve: What are you thinking about, Adam?
Adam: I was thinking that, no matter what kind of a record we make, we can't charge much to heredity.—*Bohemian Magazine.*

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For The Humanitarian Review.

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VI.

VIEWS OF MODERN MORAL PHILOSOPHERS

(Continued from the November Number.)

JOHN STUART MILL.

UTILITARIANISM is the title of a work on the basis of ethics written by John Stuart Mill, and the theory of Utilitarianism has ever since been associated with the name of that author in the minds of all students of ethical philosophy. And his logical treatment of the subjects and questions relating to ethics has won for Mill a place at the very forefront of the modern ethical philosophers.

His work begins with an introductory chapter of "General Remarks," and he starts out upon the discussion in Chapter ii by the inquiry, "What Utilitarianism Is?" He defines the principle as that "actions are right in proportion as they tend to promote happiness—wrong as they tend to produce the reverse of happiness." And he means by *happiness*, pleasure and the absence of pain; and by *unhappiness*, pain and the deprivation of of pleasure. He very soon refers to the well-known objection that "pleasure is a low and grovelling object of pursuit," and answers by saying that men are capable of enjoying pleasures which are not base, and that the theory of Utility embraces the fact that "some kinds of pleasure are more valuable than others." He thinks the sense of dignity is inseparable from the estimate of pleasure and "determines a preference among enjoyments."

As to the Standard of Utility, Mill considers that this distinction is not essential to its justification, which standard he says is

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not the greatest happiness of the agent only, but "the greatest amount of happiness altogether." And though the higher virtues may contribute little to the agent's own pleasure or happiness, mankind in general is benefitted by them. To the objection that real happiness is unattainable, and that no one has a natural right to it, he answers that "supposing happiness impossible, the prevention of unhappiness might still be an object, which is a mode of utility"; yet he does not admit that happiness is impossible, but charges that the statement of the objection is an exaggeration or a mere verbal quibble. We do not mean whole "life of sustained rapture," but "occasional moments of such in an existence of few and transitory pains; many and various pleasures, with a predominance of the active over the passive, and moderate expectations on the whole, constitute a life worthy to be called happiness."

The factors of pleasure he says are "tranquility and excitement," and that with the one, little pleasure is satisfactory, and with the other much pain can be endured.

Of self-sacrifice, Mr. Mill says that "it is the highest virtue that can be found in man when it is made to serve the happiness of others," but such a state of the world as requires the sacrifice of one's own happiness to serve the happiness of others is a very imperfect one; but "the conscious ability to do without happiness in such a condition of the world, is the best prospect of realizing such happiness as is attainable." A sacrifice not resulting in the increase of the sum of human happiness is wasted, and yet self-devotion is as much a part of Utilitarianism as it is of Stoicism.

The Golden Rule, Mr. Mill thinks, is "the ideal perfection of Utilitarian morality." And he teaches that "the means of approaching this ideal are, that laws and society should endeavor to place the interest of the individual in harmony with the interest of the whole, and that education and opinion should establish in the mind of each individual an indissoluble association between his own good and the good of the whole."

Another objection to the utilitarian system is that it is "too high for humanity"; "men cannot be perpetually acting with a

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view to the general interests of society." To this he answers that it is an error of mistaking the meaning of a standard, and "confounds the rule of action with the motive." Ethics, in general, informs men of their duties or by what test they may know what they are, but "no system of ethics requires that the motive of every action should be a feeling of duty; our actions are rightly done provided only duty does not condemn them." He thinks nearly all the acts of men end with the good of the individual, and that "it happens to few persons, and that rarely, to be public benefactors."

Another objection which he answers is that utility "renders men cold and unsympathizing, chills the feelings towards individuals and regards only the dry consequences of actions, without reference to the moral qualities of the agent." He admits that "a right action does not necessarily indicate a virtuous character," but that in general, "the best proof of a good character is good actions."

To the theological objection to utility that it is "a godless doctrine," he answers that "whoever believes in the perfect goodness and wisdom of God necessarily believes that whatever he has thought fit to reveal on the subject of morals must fulfill the requirements of utility in a supreme degree." The religious objection that utility is "an immoral doctrine, by carrying out *expediency* in opposition to *principle*," he answers by saying that "the expedient in this sense means what is expedient for the agent himself, and, instead of being the same thing with the useful, is a branch of the hurtful. It would often be expedient to tell a lie, but so momentous and so widely-extended are the utilities of truth, that veracity is a rule of transcendant expediency. Yet all moralists admit exceptions to it, solely on account of the manifest inexpediency of observing it on certain occasions."

The most common objection to Utilitarianism, that "it is impossible to make a calculation of consequences previous to every action," he answers by remarking that it "is as much as to say that no one can be under the guidance of Christianity because there is not time on the occasion of doing anything to read through the Old and New Testaments." But his serious answer

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s that "there has been ample time during the past duration of he species." During all that time men have by experience been earning the consequence of actions and on the results of that ounded rules of prudence and morality.

Finally, Mr. Mill replies to the standing objection that "people will pervert utility for their private ends, by saying there is no thical creed in which this may not happen, and that "the fault s due, not to the origin of the rule, but to the complicated nature f human affairs and the necessity of allowing a certain latitude, nder the moral responsibility of the agent, for accommodation o circumstances."

The Ultimate Sanction of the Principle of Utility is the title of Chapter III of Mill's work, and he considers it a proper question vith any proposed moral standard to ask, "What is its Sanction"? —"wherein lies its binding force?" He considers the sanctions f utility under two heads, External and Internal. The External mbraces the hope of favor and fear of disapprobation, from, first ne's fellows, second from God, with sympathy or affection for is fellows, or love and reverence of God, inducing one away rom selfish motives. These are the sanctions of other systems f morality, but "there is no reason why they should not apply s well to utilitarian morality. The internal sanction is nothing lse than what is known as the *conscience*, which Mill defines as complex phenomenon, involving associations from sympathy, ove and fear, from recollections of childhood and of all one's ast life; from self-esteem, desire of the appobation of others, nd occasionally even self-abasement. And he says the *binding orce* of this is "the mass of feeling to be broken through in order o violate one's standard of right," which, "if violated will later ave to be encountered as remorse."

Thus the ultimate sanction, aside from the external, under tility, as in other systems, is the conscientious feelings. If the onscience is innate, "the intuitive ethics would be the same as he utilitarian." But, as the author believes, if the moral feelings re *not* innate, "they are not for that reason less natural." "The noral faculty, if not a part of our nature, is a natural outgrowth f it, capable in a certain small degree of springing up sponta-

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neously, and of being brought to a high pitch by cultivation," and may also "be perverted to absurdity and mischief." He illustrates this by referring to the fact that it is natural for man to speak, reason, cultivate the soil, etc., etc., though these are acquired faculties.

The social feelings are found to be the sentiment capable of supporting the natural basis of the utilitarian morality. He says that the social condition is so natural to man—so necessary and habitual to him—that he can hardly conceive of himself as not a member of society, and this association becomes more fixed and forcible as civilization advances. He wisely holds that "in an improving state of society, the influences are on the increase that generate in each individual a feeling of unity with all the rest; which, if perfect, would make him never think of anything for self, if they also were not included. Suppose, now, that this feeling of unity were taught as a religion, and that the whole force of education, of institutions, and of opinion, were directed to make every person grow up surrounded with the profession and the practice of it, can there be any doubt as to the sufficiency of the ultimate sanction for the happiness of morality?" (Bain's *Moral Science*, p. 293.)

In the fourth chapter of Mill's *Utilitarianism* is discussed "Of what sort of proof the principle of utility is susceptible." The theory of Utility is that happiness is desirable as an end, and all other things are desirable as means to that end. The proof he refers to in this way: "The proof that the sun is visible, is that people actually see it, so the proof that happiness is desirable is that people do actually desire it." The reason that the general happiness is desirable is the fact that each one desires his own happiness, and realizes that by his association with others it depends upon their happiness also.

Utilitarians maintain that virtue is a thing to be desired for *itself*. They hold that the mind is not in a condition—in a right state—not conformable to utility—not in a state conducive to the general happiness, "unless it has adopted this essential instrumentality so warmly as to love it for its own sake." Certain things originally of the nature of means, come by associa-

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ion to be a part of the social end. "So virtue is not originally n end, but it is capable of becoming so; it is to be desired and herished not solely as a means to happiness, but as a part of appiness."

Bain says that "the author considers it proved that there is reality nothing desired except happiness. * * * Human ature is so constituted, he thinks, that we desire nothing but hat is either a part of happiness or a means of happiness; and o other proof is required that these are the only things desirable. Whether this psychological assertion be correct, must be deter-ined by the self-consciousness and observation of the most ractical observers of human nature." (*Moral Science*, p. 295.)

The persistence in a course of conduct long after the original esire has passed away is due to force of habit, "and is nowise onfined to virtuous actions. Will is amenable to habit; we may ill from habit what we no longer desire for itself. But will is e child of desire, and passes out of the dominion of its parent nly to come under the sway of habit." The other influences re not sufficient to be depended upon to maintain unerring con-tancy in a course of virtuous conduct until they have acquired e further support of habit; and this is the justification of its xistence and our submission to it.

"On the Connection Between Justice and Utility," is the title f Chapter V of Mill's little book on Utilitarianism; and in that e discusses what he considers to be the "strongest obstacle to e doctrine of Utility," viz: that drawn from the idea of justice. has been claimed that "the rapid perception and the powerful entiment connected with the Just, seem to show it as generic-lly distinct from every variety of the Expedient." Mill discusses e question of the essential nature of justice at some length, nd I cannot here more than refer the reader to this portion of is answer. But he comes to the conclusion that the idea of ustice is grounded in law; and then proceeds to answer the uestion whether the feeling or sentiment of justice grows out of onsiderations of utility, by saying that "though the notion of xpediency or utility does not give birth to the sentiment, it gives irth to what is *moral* in it."

He considers Justice as constituted of two essentials; first,

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"the desire to punish some one," and second, "the notion or belief that harm has been none to some definite individual." And he believes "the desire to punish is a spontaneous outgrowth of two sentiments, both natural, and, it may be, instinctive: the impulse of *self-defense* and the feeling of *sympathy*." He remarks here that "there is nothing moral in mere resentment; the moral part is the subordination of it to our social regards," and that "we are moral beings in proportion as we restrain our private resentment whenever it conflicts with the interests of society."

The author believes that "there is in Justice a rule of conduct, and a right on the part of some one, which ought to be enforced by society"; and to the question why society *ought* to enforce the right, he replies that "there is no answer but the general utility."

After presenting his own theory of justice as a moral sentiment, he proceeds to examine the theory of intuition—that the sense of justice is *innate* and not an *acquired* setiment.

Mill proceeds to illustrate his ideas here as follows—briefly outlined:

"On the question of Punishment, some hold it unjust to punish anyone by way of example, or for any end but the good of the sufferer; others maintain that the good of society is the only admissible end of punishment. Robert Owen affirms that punishment altogether is unjust, and that we should deal with crime only through education. Now, without an appeal to expediency, it is impossible to arbitrate between these two views—each one has a maxim of justice on its side."

As to the proportion of penalty to offense, he says, "the rule that recommends itself to the primitive sentiment of justice [as in children and uncivilized peoples is universal] is 'an eye for an eye and a tooth for a tooth'; a rule formally abandoned in European countries, although [yet] not without its hold upon the popular mind. With many, the test of justice in penal infliction is that it should be proportioned to the offense, while others maintain that it is just to inflict only such an amount of punishment as will deter from the commission of the offense."

Briefly, Mill's idea of the great distinction between the Just and the Expedient is the distinction between the essentials of well-being: the moral rules forbidding mankind to hurt one

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another and the rules that only point out the best mode of managing some department of human affairs."

As to the doctrine of the freedom of the will, Mr. Mill was a Determinist—maintaining "the strict causation of human actions, and refuting the supposed fatalistic doctrine of a determined will. He believed that our disinterested impulses arise from a purely relf-regarding origin.

In his work on *Liberty*, Mill, in treating of "Individuality," illustrates "the great importance of special tastes, and urges the full right of each person to the indulgence of these in every case where they do not directly injure others."

As to marriage, he declaims against the legal and moral rule of the code that makes it irrevocable, and "he would also *abolish all restraint on freedom of thought*, and on individuality of conduct, qualified as above," in regard to injury of others. Consequently, Mill was a Freethinker.

Although I believe in Utilitarianism as the true basic principle of ethics, I do not mean by that word exactly what is generally understood to be John Stuart Mill's meaning of it. He seems to mean that the measure of utility of an act, or series of acts constituting a line of conduct, is the pleasure or happiness effected thereby, while I think the pleasure or happiness is not the ultimate end of morality, but that the ultimate end, the unconscious object, of all human activity, and of pleasure and pain as *means* to that end, is the welfare and continuity of either the individual or the race; though the *conscious* effort may be directed to pleasure or happiness as the ultimate end—"the chief good" or "*summum bonum*" of the old-time philosophers. Nature provides that certain acts give us pleasure or happiness as an inducement for us to do those acts to the end that our health and our lives may be preserved, or the species be propagated and perpetuated. But this pleasure is not an infallible guide to right acts, for we find that some acts destructive to health and life give us immediate pleasure; hence our intemperate indulgence in useful things and attempted use of things exclusively injurious. Hence, pleasure or happiness cannot be a true measure of utility.

The end of right acts and lines of conduct—with them pleasure and pain—being the life of the individual or the race, or their welfare, the *utility* of an act or course of conduct is one of these results, and the contrary, if the acts or lines of action are wrong. Therefore the true measure of utility is the perpetuation of life.

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For THE HUMANITARIAN REVIEW.

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(Continued from November Number.)

SOME "PHYSICAL MANIFESTATIONS."

THE day before Mr. Foster left for his summer home in Salem, Mass., he purchased two empty champagne baskets for the purpose of packing therein his extra luggage. We were both awakened that night by certain scratching noises. Mr. Foster said he was sure the noises proceeded from the spirits. I told him I thought not, that it was undoubtedly rats. I rapped on the bed, and shoo-shooed at the rats. We then endeavored to sleep, but in a few moments there were noises as of scratching on the carpet. He asked me, as usual on such occasions, to light the gas, as it is a peculiar fact that these manifestations do not occur in the light. As I felt tired and sleepy I did not immediately do so. In a few moments there was a terrible commotion. The champagne baskets began running around the room. They flew up in the air, crashing against each other, and what seemed to be electric sparks appeared in many parts of the room; and in a shorter time than it takes to relate it, all the chairs in the room were piled upon our bed. No harm was done, however, and I was then quite willing to light the gas; which we kept burning for the remainder of the night. I said to Mr. Foster that I did not think it was very kind of the spirits to come and annoy us in that way. He said they were frolicsome spirits, and wished to come back and have a little sport. I suppose Andrew Jackson Davis would call them "Diakas." or evil spirits.

The next day we left for his home in Salem, Mass. Mr. Foster's father was a kind and pleasant man, without guile, and in his younger days followed the sea. We were sitting together one morning under a large shady tree in his back yard. After passing the compliments of the day, he remarked that he had passed a bad night, and had not slept well. I enquired what was the matter? He replied that Aunt Bessie had annoyed him and mother (his wife) all night. I replied that I had heard Charles speak frequently of Aunt Bessie, but I had supposed she had died some years ago. "Oh, yes," he said, "but she keeps coming back at night, goes in and out of our room, pulls open the bureau drawers, and fusses over her old things." He continued, "We have asked her repeatedly to keep away, and not disturb us while we were sleeping, but every little while she comes back and makes a night of

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it." Very innocently he said to me, "Do you not see spirits?" "Why no," I said, "certainly not." He replied that he did, and that he supposed every one did, that his family had ever since he could remember, and that he did not suppose his family differed in that respect from other families. I certainly think he was perfectly sincere, and that he saw visions. His wife, Mrs. Foster, mother of Charles, told me she had talked with spirits all her life, and that her mother and father also conversed with them. She said that when Charles was a baby she was too poor to hire a girl, and having to do her own work, her spirit friends often came to her assistance, and rocked Charlie's cradle by the hour. To hear them speak of the other life and of their communications with those who passed to the other shore, made the intercourse between the two worlds seem as real as between Europe and America.

SOME SO-CALLED SPIRIT PHOTOGRAPHY.

While I was associated with Mr. Foster, we lost no opportunity to investigate all new phases of these phenomena. The majority we considered fraudulent. Spirit photography seemed to us a thin fraud. Mr. Mumler, a photographer of Boston, had fine apartments, and appeared a pleasant gentleman. We had our photographs taken there, and back of each of us appeared a well-known actress, which, of course, was no test; and, as plenty of photographers could produce equally as good or better "spirit" pictures, we came to the conclusion that this phase was not worthy of any further attention.

Mr. Foster, Mr. George Chase and myself went to Moravia, N. Y., as soon as we heard of the phenomena which were taking place at Mr. Keeler's house. Each of us received convincing tests. We felt sure we were not known to Mr. Keeler's household. A plain board cabinet was built up in a corner of the room. Miss Andrews, who, I believe, was a former servant girl, was the medium who sat within the cabinet. There was a small aperture where the spirits were supposed to show their faces. A dim light was kept burning during the seances. This particular seance was given at two o'clock in the afternoon. There were about ten of us, from different parts of the country. We sat in a semi-circle, similar to a minstrel band. As the spirits were announced, and were supposed to appear at this aperture, we asked around, commencing with Bones at the end, "Is it for me?" "Is it for me?" and so on, until we came to the Tambourine end. A particularly good test which came to me was in this wise. A woman's hand was thrust through the aperture, and when it came my turn to say "Is it for me?" there were three raps, which indicated yes. I said I thought not, as it had no significance. Then we all asked around again, and when it came my turn, I said, "Is it for me?" Again there were raps, and the medium said, "It is your mother's hand. Do you not recognize it?" Then an almost forgotten incident came to my mind, and I said, "Yes," and asked if the spirit would show plainer with her hand what she meant to signify. She did so by attempting to straighten out the hand, while the third finger remained bent towards the palm. A gold ring appeared on one finger.

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My mother when a baby crawled into a fireplace and burned her hand so that one finger always remained bent over. While her hand was closed it did not show, and while she could straighten all the other fingers this finger remained bent. On the same hand she wore a gold ring. As this circumstance was not known to any person living outside of our family, I considered it remarkable. What strengthens this test is the fact that I did not know which was the burned finger. When I returned to New York, my sisters informed me that it was the third finger, as above stated.

What purported to be the spirit of Louis Gottschalk came to Mr. Foster. They had a long conversation, which was also satisfactory. Many different faces appeared at the aperture. The spirits were supposed to materialize inside of the cabinet. That part we very much doubted, and I doubt it today more than ever, as all attempts at materialization which I have investigated since that time lead me to believe that it is all a transparent humbug, and I think the houses which carry on this deception and obtain money under false pretences, deceiving honest men and women, ought to be closed by the police.

These evil-faced Jezebels, who sell their tricks so shamefully for a dollar or two, remind me of Saltus's poem,

GRETCHEN.

Near the cathedral door, as black and base
As some foul wretch loved by a demon crew,
Squatting in filth, a weird hag met my view,
The mark of bagnios stamped upon her face.

But in the beldame's wrinkles I could trace
A vestige of dead beauty glimmering through;
Therefore I asked, "What somber Fates pursue
Thy life, and make thee peddle in this place?"

She answered: "I was Marguerite! For gold
I have unnumbered men since Faust enticed,
And given to each my gladdened kiss of sin.
And now, to warm my withered flesh so old,
I sell these images of saints and Christ,
To buy myself a penny's worth of gin."

CHARLIE FOSTER'S EXCENTRICITIES.

As there is no one who has ever seen the century plant bloom the second time, so no one has ever known but one Charlie Foster. It is not surprising that, after a few weeks' acquaintance with him, Lytton found himself supplied with new material for a book, *A Strange Story*. Foster stood apart from all men, distinct and alone. It is true, to a great extent, that humanity is alike, but I wish to convey the idea that while he was like others he was also peculiarly unlike all others. He was extravagantly dual. He was not only Dr. Jekyll and Mr. Hyde, but he represented half-a-dozen different Jekylls and Hydes. He was strangely gifted, and on the other hand he was wofully deficient. He was an

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nbalanced genius, and at times, I should say, almost insane. He had a eart at times so large indeed that it took in the world; tears for the fflicted, money for the poor; the chords of his heart were troubled by very sigh. At other times his heart shrunk up until it almost disappeared. He would pout, and with the petulance of a child would abuse is best friends. He wore out many of his friends, as an unbreakable orse does its owner. No harness fitted Foster. He was not vicious, ut absolutely uncontrollable. He would go his own way, which was ften the wrong way. Like a child, he seemed to have no forethought. le seemed to live for today, caring nothing for tomorrow. If it were ossible, he did exactly as he wished to do, regardless of consequences. le would take no one's advice, simply because he could not. He eemed impervious to the opinions of others, and apparently yielded every desire; but after all he did not abuse himself, as he continued perfect health until the final breaking up. When asked, "How is our health?" his favorite expression was, "Excellent. I am simply ursting with physical health." The same dual nature showed itself in is work. Some days he would sit at the table all day, and far into the ight, under tremendous mental strain. He would do this day after day nd night after night. Then days and weeks would come when he ould do absolutely nothing—turn hundreds of dollars away and disppoint the people, without any apparent reason, save that he was in the ood for loafing.

Mr. Foster was passionately fond of poetry, music and flowers. He as intimately acquainted with Alice and Phœbe Carey, and was always articularly happy after being in their society. He seemed to take deght in, and derive a great deal of comfort from, quoting from their oems. "The Window Just Over the Street" was an especial favorite. e was also acquainted with Longfellow, Walt Whitman, William Winr, George Arnold and many other poets. His rooms were often visited musical people. He was much attached to, and very intimate with, le Bull, Louis Gottschalk, and other musical celebrities. I remember most delightful visit of one week we made at the home of Ole Bull, Maine. Ole Bull was certainly one of the most charming men who er smiled on humanity; and pleasantly do I hear the music of his olin whenever my thoughts go back to that cosily-furnished house of s. The angels seemed to hover near, when in the small hours of the orning we could still hear him playing "The Carnival of Venice."

Flowers fascinated Foster. He seemed to know intuitively the family every bud and blossom, every leaf and shrub. He was a born botnist. During his lifetime he spent a small fortune in flowers. It seemed be impossible for him to pass a florist's window, or a stand on the reet where flowers were for sale, without purchasing. He almost daily

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sent them to friends, and his apartments were ever full of blossoms and their perfume. One night in June we started to call on a lady friend. June roses were at their best. Foster purchased two rare specimens, one white, the other red. Finding the lady out, he twisted them around the door-knob. We called again the next day, found the lady at home, and the roses tenderly cared for. She said she had been trying to walk off the blues the evening before when we called, and upon her return those two roses greeted her, and made her feel quite happy and cheerful; and that she immediately dictated these lines to them:

Two roses sweet, and nothing more,
Showed their sweet faces at my door,
Bright as the rosy dreams of yore—
    Two roses--white and red;
More precious far than gold could be,
Or gleaming pearls from deeps of sea—
The cheer they whispered lovingly,
    And these the words they said:

"I grew so," spake the one of white,
"All slowly through the pallid night,
A-tremble at the fear of blight,
    A-waiting for the dew."
"And I," I heard the red one say,
"Bloomed out despite the autumn day,
    And little sunshine knew."

Take courage, heart; somewhere, I know,
Flower-wise, we'll to perfection blow—
Be purified, expand and grow
    Inside the jasper-gate.
Be patient yet awhile, nor pine,
Though loss and grief and tears be thine;
Make this thy motto, heart of mine:
  I, like the roses, wait!

SKEPTICS WITH THEIR CRUCIAL TEST MYSTIFIED.

While spending an evening with Mr. Foster, at No. 29 Fourth street, a Mr. Farnsworth called, who was then president of the New York Society of Spiritualists. He said that the evening before he had held a discussion with some skeptical friends who thought that Mr. Foster in some way opened the slips of paper on which questions and names were written, that they wished to bet any amount that they could so fold the questions that Mr. Foster could not answer them. They said they had finally concluded to reduce the test to one written name of a dead person, and eleven other pieces of paper should be blanks. These twelve slips of paper were crushed into the shape of bullets, then placed in tin-foil, and rolled and re-rolled, until they had the appearance of ordinary bird shot. Mr. Farnsworth took these twelve bullets from

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his pocket, held them in the palm of his hand, and asked Mr. Foster f he thought he could get an impression of the name. Mr. Foster said, as usual, that he would try. The twelve bullets were placed in the cen- er of the table. Taking up one after another, he asked, " Is this the name?" One rap came as he picked up each of them, until suddenly hree raps came. Holding a bullet between his fingers he said, "This s the bullet which contains the name." After repeating the letters of he alphabet, he said, "I have it, and will write it out for you." He did so, asking Mr. Farnsworth if it were correct. Mr. Farnsworth said that part of the test was that he was not to know the name. He then left, aking the bullets and written name. He reported the next day that the name was given correctly.

This test reminds me of a like one which happened in Austin, Texas. stepped into a grocery store to purchase some trifle, and the parties, knowing I was with Mr. Foster, asked me a good many questions. Something was said which reminded me of the Farnsworth test, and I elated the circumstance to the proprietor of the store. When, an hour r two later, I returned to the hotel, Foster seemed quite excited, and aid he wished I would stop going around town putting up jobs on him —as he called it. I did not know to what he referred and told him so. He said that two gentlemen had just left who brought some questions wrapped in sheet-iron, and that when they left they said a young man alled at their store and said that he, Mr. Foster, could answer questions ven if they were rolled up inside of a bullet. Then it dawned upon ne that these were the same people to whom, a short time before, I had nnocently mentioned the test given to Mr. Farnsworth. Mr. Foster equested me not to mention those kinds of severe tests, as it was much arder work to answer questions outside of the regular straight folded lips.

(To be continued.)

Not Eve's Fault That Time.

Realism rules the nursery. A certain Philadelphia matron, who had aken pains to inculcate Biblical stories as well as ethical truths in her hree children, heard, the other day, long-drawn howls of rage and grief ltering down from the playroom. Up two flights she hurried to find n the floor Jack and Ethel, voices uplifted. Thomas, aged nine, sat erched upon the table, his mouth full and his eyes guilty.

"Whatever is the matter?" asked mamma.

"Bo-o-o!" came from Ethel, "we were playing Garden of Eden. o-o-o!"

"But what is there to cry about?"

Then Jack, with furious finger pointing at Tom, ejaculated through his ears, "God's eat the apple!"—*Bohemian Magazine.*

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Contributed to THE HUMANITARIAN REVIEW

THE NEED OF AN IDEAL.

BY E. ELMER KEELER, M. D.*

(Concluded from October number.)

IT HAS been shown in the preceding articles of this series that freedom alone does not mean advancement; that the liberal thinker should not only be one who is capable of thought, but of action; and that it is only the man with an ideal who reaches after his own possibilities.

The human ideal must be formed by human hands. For centuries we have been taught the exact opposite: that a god must give us our ideal, and very slowly have we learned that orthodoxy has no suitable ideal to offer to any but the lazy, ignorant or indifferent. Orthodoxy simply tells us that if we grovel here we will glory there; that now we are worms of the dust, but if we believe the orthodox creeds we shall become angels in heaven. Belief in creeds and financial support of the church is always placed ahead of character. Honesty, purity, love, truth, honor, tenderness and helpfulness may be component parts of our character; we may enjoy kindly service and spend our lives doing good to others, and yet if we fail to subscribe to the orthodox creed we shall be doomed to "everlasting torment with the devil and his angels"! The idea that we should personally create a high and worthy ideal—this ideal being our very own, untinged with mysticism and unwarped by superstition—is not taught by orthodoxy. They tell us that there has been but one ideal on earth, and that this was one of the gods who, created before the world began, became the child of a certain woman before marriage. We are asked to believe that this very worthy carpenter-street-preacher-god is the only possible ideal that mankind can ever expect to have and that some time or other he is coming back to earth, and if we are not wearing robes washed white in his blood "the devil will be to pay."

Can one imagine a lower ideal than that offered by the church? It certainly appeals only to the cupidity, credulity, selfishness and childish idea of reward and punishment. Nowhere are you told to do right because it is the right thing to do. It gives you the "easy way." You are promised something for nothing. You are to be given a ticket good for millions of years of doing nothing in a paradise. If you will only

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ubscribe to a certain formula, supposed to have been evolved from iblical statements, you are to get a reserved seat "on the right hand."

All thinkers agree that science has revealed to us many of the laws by which human beings may rid their bodies of disease. We do not need o be told that idiocy, insanity, scrofula and syphilis are to be prevented y the observance of health laws. We are coming to understand that aziness, drunkenness, viciousness and ignorance are all to be ousted rom the earth by an intelligent application of the laws of science. That he truth is the only thing in the world that will never change. That ight is the only possible shortest line between two points. And yet in he face of all this we find orthodoxy declaring that you may steal from our friends, slander your neighbors, trample justice, tenderness, truth nd mercy under your feet, sneer at purity, virtue and love, and lift your and in murder against your brother man, and yet this god-man—the ighest ideal of the church—will welcome you to a seat in heaven if you repent and believe" just before you die. This is the orthodox ideal of he twentieth century. Is it one to command the respect and consider- tion of the thinker? The grey hairs you malign, the women you rob, he maiden you ruin, the man you murder will probably go to hell, but ou, by that one cowardly orthodox act are railroaded straight to heaven. this ideal ever going to redeem mankind?

Orthodoxy offers "a plan of redemption" beautifully adapted to the eeds of the tyrant, the libertine, the rapist, the thief and the murderer. gives them the chance to indulge in the foulest iniquities as long as ney choose and then "beat it" for heaven. It is the religion for the zy man, the selfish man who is always anxious to save his own soul, he vile, contemptible man who continually disgraces mankind and who ould find no suitable companionship among the animals we call brutes. there anything to admire in this theory of theology?

We are told that Jesus Christ—the only ideal of the church—"went bout doing good" for three years. Granting that the exaggerated story f his life as told by his enthusiastic admirers is entirely credible, is there nything so very wonderful about this? Does this place him upon a hrone where he is to stand for all eternity as the only ideal? Do we ot know true-hearted men and splendid women who go about doing ood, not for three years, but for a lifetime? whose every thought is to plift the sick, the crime-stained and the weak, and thus to add to the lory, splender, beauty and health of humanity?—whose one object in fe is to hasten the day when co-operation, fellowship, brotherhood and ve shall rule, in place of competition, rivalry, strife, hate and disease? len and women are doing this today by the thousands, and yet they o not pretend that they are gods, but simple, honest, earnest, thought- l people, with a high ideal. According to orthodoxy many of these ue-hearted people will never "get to heaven when they die," but they re not troubled with insomnia. They do not lie awake nights worrying bout how they are "going to save their own souls." The only thing oubling them is how want, cruelty, suffering, crime, selfishness and isease may be speedily removed from humanity. They are banding gether, not to worship a god of their own or others' creation, but to dmire truth, right and love, and to hasten the day when these shall be he only trinity recognized on earth.

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Views and Reviews

By The Editor

Scientists Investigating Psychism.

The Scientists of New York are investigating spiritualistic phenomena as presented by or "through" Signora Eusapia Paladino, who was brought from Europe to this country for that purpose by the American Society for Psychical Research, whose headquarters are in New York. The seances are to be held under the auspices of that society, and Prof. James H. Hyslop, a noted psychic researcher, of New York, Prof. Hugo Munsterberg and Dr. Issac Funk are the leaders in this matter. These leaders are all believers in the spiritualistic hypothesis, but it is understood that other scientists than Professors Hyslop and Munsterberg who are either non-believers or agnostics as to any explanation, will take advantage of the opportunity to investigate the phenomena presented by this noted medium, who has puzzled, it is said, the scientific investigators of Europe.

Signora Paladino caused a sensation on board ship during her voyage to this country by giving seances for the benefit of a dozen or so of the passengers. An exclusive dispatch to the L. A. *Times*, dated New York, Nov. 10th, gives details of these seances, and from it I will here make a few brief extracts, as follows:

The passengers on the Prinzess Irene looked upon the medium with awe. Especially was this so of a dozen who had sat around a table in a well-lighted stateroom during three different nights of the voyage and witnessed remarkable phenomena. The sittings were held on Sunday, Monday and Tuesday nights. All those who sat in the chain around the table told how the table rose from the floor; how there were knockings on the table in answer to questions asked. How on one night a ghostly figure appeared from behind the curtains that hung in the room. How an unearthly mass like a face or a mask, but which was neither, was seen, and how some of them were hugged by unseen arms and kissed by invisible lips.

Henry Herman, an American singer who had been studying in Milan, and who is on his way to Seattle to continue his work, was discussing spiritualism with the Italian medical commissioner, Dr. Valentine Durante, and Drs. H. Jelden and E. Oteri, when Dr. Durante said he believed the Signora Paladino on board was the medium. They asked her. At first she denied her identity but later admitted it.

Those at the seance assert that two of them held Signora Paladino's hands and had their feet on her feet during the seances, and, while the

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room was well lighted, they could give no reason for what they saw. "Two electric lights were burning," said a Mr. Herman, one of the party. "The door was closed and locked and the ports were closed. We placed our hands on the table, our fingers connecting so as to form a complete chain. I held one of her hands and held it tightly, too. Immediately I felt three raps on my chair and one on the back of my neck. One of the young ladies was frightened and hysterical, and I changed places with her and let her hold the hand of Signora Paladino. Then this girl said there was a hand on her shoulder and one on her ankle. We broke the chain and the feeling passed over. A few seconds after we joined hands again a ghastly hand appeared just outside the curtain that hung from the upper bunk. The hand moved around the room and then rested on the shoulder of the ship's surgeon. In a second the surgeon cried out 'I am being embraced.'

"Then came a gust of wind, although the door and window were closed, and the curtains were blown around the surgeon's neck. He ran out of the cabin and would not join us again.

"Dr. Oteri sat in the chair vacated and called for the spirit of his father. A mass of something appeared. It was like vapor and seemed at first to be a head with one side of it dark. It was unsightly. I was scared and I guess the rest were too. Then the table rose two feet from the floor and fell back with a crash."

The reporter who sent the dispatch described Signora Paladino as "small, unintelligent-looking and poorly dressed" and "would tell nothing about herself" when interviewed, and seemed afraid.

Another and later dispatch from the same source gave further particulars regarding this visit of the noted medium, some points of which are here reproduced:

Announcement was made this afternoon of the names of some of the scientists who will participate in the seances of Mme. Eusapia Paladino, the noted spiritualistic medium, known throughout Europe as the "Despair of Science," who reached New York last evening. There will be eighteen members of the committee, including Prof. William James, Dr. Jastrow, professor of abnormal psychology at Wisconsin University, Prof. Hugo Munsterberg, of Harvard, Dr. Morton Prince and Dr. Chas. A. Dana of this city.

No efforts are to be spared to test the genuineness of Mme. Paladino's manifestations. In addition to the committee of scientists, a number of stage magicians, including Keller, who has retired from public performances, will take part to make certain there is no employment of sleight-of-hand methods by the medium.

Eusapia's best-known "miracles" are: A peculiar cold breeze that seems to issue from the scar on her forehead. This breeze has been known to cause a thermometer to fall several degrees. She causes strange hands and forms to appear about her. She makes any light article of furniture follow the movement of her hands as though it were magnetized. A cold breeze from her left knee sometimes blows her skirt out almost horizontally.

She causes hands and faces to be produced on clay that has bee

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previously covered with netting. She can cause small objects to move towards her. She can make musical instruments play if they are concealed behind a curtain.

¶ This investigation by such reputable men as Prof. Jastrow, William James, Dr. Charles A. Dana, and Prof. Munsterberg of Harvard, ought to bring interesting results, as there is no room for doubt that, by one means or another, Signora Paladino presents some most perplexing problems, and these men are experienced scientists who know, or *ought* to know, how to make a thorough investigation of the phenomena she presents by the same methods the physicists have adopted in other fields of observation and experimentation.

There are to be fifteen or more of these test seances, and I hope to be able to publish some of the chief results of the investigation in the January Review, with, probably, some comments thereon.

That one is a materialist or an agnostic, should not render him so bigoted as to withdraw into his shell, growling "fraud" or "impossible," and refuse to investigate, or to hear or read the reports of reliable and reputable scientific investigators of this class of phenomena, for it is only an indication of ignorance to deny the existence of such phenomena. And science and those who rely upon science as the only revelator should enter every domain of mysticism, whether in the region of physics or of psychics, and learn the causes and relationships therein, so as to render them no longer mystical, but familiar occurrences ascribable to well-known causes, whatever these causes may be.

A St. Paul Preacher on Dr. Eliot.

Some time ago there was published in the *Pioneer Press*, of St, Paul, Minn., a partial report of a sermon by Rev. Harry N. Wilson, of the Central Presbyterian Church of that city, in which he expressed his opinions of Dr. Eliot and his heretical ideas in a not very complimentary way. Here are a few extracts, as reported:

"He's a nice old gentleman," said Dr. Wilson. "He talked to a crowd of young men at the Y. M. C. A. not many months ago. But there was not a word about God, nor any great religious truth. He didn't say much; he didn't have to say much; when a man has blotted God out of his life he hasn't much to say to young men.

"In New England Dr. Eliot is looked upon as little lower than the angels. He has stood at the forefront of American education for years. Thousands of young men have passed under his teaching, and this accounts in large measure for the prevalence of irreligion in the country.

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personally know a number of young men who entered Harvard with ne belief in the Bible and have left agnostics and worse. We are reap- ng the sad harvest of just such men," added the preacher. He declared hat his language was not too strong, because Dr. Eliot had been de- ounced by Dr. Lyman Abbott recently in a magazine, "and what Ly- han Abbott can't tolerate no orthodox Christian can."

"God pity Dr. Eliot on the day of judgment. The emperor of the Germans has recently given him an order of merit. He will need it ver yonder for there will not be many stars in his crown."

Dr. Wilson concluded with an eulogy of the Bible, and declared that uny man might as well try to blot out the sun as to attempt to lessen he power of the Bible.

¶ Let us see about "not a word about God." "When a man as blotted God out of his life he hasn't much to say to young nen," says Dr. Wilson. But that rule don't apply to the books f the Bible. Does Dr. Wilson not know that the Bible contains wo books that do not "say anything about God"—do not even nention his name? Yet one of these books has a great deal to ay to young men—and what it says is of the most salacious haracter. I refer to the Song of Solomon. The other godless ook is that of Esther.

Dr. Wilson himself testifies to the good name borne by Dr. liot in his own neighborhood; that reputation speaks well for he practical application of his "new religion."

But Dr. Wilson becomes decidedly "funny" in his remark bout the young men who have been taught by Prof. Eliot, when e says they "entered Harvard with the belief in the Bible and ave left agnostics and worse"! I suppose those who were orse than agnostics when they left Harvard were those who id not accept President Eliot's "new religion" but retained their ith in the pre-eminently "antiquated" book, the Bible. With he musty, cant phrase, "God pity Dr. Eliot," Rev. Wilson naively onfesses that God is less merciful than himself, for his language ntimates that he wished God to pity the Doctor but that God ould probably not do so! Is it any wonder that a man of resident Eliot's caliber has "blotted God out of his life," when hat God is pictured in orthodoxy as less merciful than human eings—especially the preachers? And Rev. Wilson, in viola- on of his Bible's injunction, presumes to "judge" Dr. Eliot by aying positively that "over there" "there will not be many stars his crown"!

The reference to "puny man's" attempt to lessen the power of he Bible is unfortunate for the preacher. If the task is so im- ossible as he pictures it, why worry about President Eliot's

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attempts? If Rev. Wilson were to see a man attempting to "blot out the sun" he certainly would not seriously undertake to defend the sun against the attempts of the "puny man." He would only laugh and pass on. No, Preacher Wilson, your very evident irritation over Dr. Eliot's attempts betrays your fear that the "power of the Bible" is, after all, in danger of being lessened, or even blotted out—and your fears are well-founded, I hope.

A Catholic Nation, Prelate's Vision.

Archbishop James E. Quigley, of the Roman Catholic Church, in dedicating Loyola Academy in Chicago, Nov. 14th, gave his vision of the coming Catholic American nation. The newspaper dispatch reporting Quigley's words contained, among other things, these declarations, as told by the reporter:

That all modern universities outside the Catholic church are teaching pagan principles, and would destroy civilization unless checked. Then he pictured the Catholic church triumphing over outside universities by the enlarging of the parochial school system and ultimately controlling the country in social, business and political circles.

"If the world is to be saved it must be by the parochial schools and higher schools where learning and religion will be taught together, and the truths of the Catholic church be given to the young. Governments have separated themselves from religion, but no man has the right to make laws to bind me and you unless he has authority from God. If he does they can never be enforced except by the police and the army."

¶ Here is a confession of one high in authority in the Roman Catholic church of the very thing the Freethinkers have all along accused that institution of doing, viz: making a great effort to gain control of the United States Government and make this a Roman Catholic nation with a Roman Catholic State church. The basic principle of our Republic is that its authority comes from the people, but this prelate brazenly denies this principle and says it has no right to make laws to "bind" him and his Catholic associates "unless it has authority from God," and that he and they will never submit to laws made by the power derived from the people instead of from "God," "except by force of the police and the army." The great conflict is coming.

"If the world is to be saved" by the parochial schools, why is it that Spain and Italy are not "saved"? And why is it that a very large proportion of the convicted criminals of this country are persons who have been tutored in the Catholic church and her schools? If that church ever succeeds in "triumphing over our universities," and "controlling the country in social, business

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aad political circles," the United States will be destroyed as a free republic and "Liberty enlightening the world" will be dead.

Paladino Mystifies American Reporters.

Since writing the article on page 300 of this magazine, on Signora Eusapia Paladino, the telegraph has brought news of the medium's first seance in America. A special dispatch to the *Times* of this city, dated at New York, Nov. 14th, contains the following:

Eusapia Paladino, the Neapolitan medium, made her first American appearance tonight before an audience of reporters and a few theatrical people. Before them she showed some of the simplest of her feats—or tricks, according to your way of looking at it.

Directly under the full light of a sixteen-candle power electric lamp, with two men holding her feet and knees and with her hands in plain view a foot above the table, Mme. Paladino caused it to rise again and again, three times, with all the feet clear of the floor. In all of these levitations, the spectators on the edge of the circle could look under the table and see her feet and knees quiet and absolutely controlled. Other tests more startling followed, but these were in dimmer lights, where there was more possibility of some system of fraud as yet undiscovered by the psychic researchers.

But the simple beginning of the seance, held in the light of an ordinary parlor, was the most startling thing she did. From behind the curtain came articles of furniture impelled by a force not detected by the observers; a bell, a flute and a tambourine that stood upon a small table, were raised by what appeared to be a large hand that might have been carved out of alabaster, and, in short, jerky movements, were carried to the table about which the observers were grouped and deposited thereon. Invisible things also touched some of the observers.

¶ As this seance appears not to have been attended by the scientists and legerdemain experts who are to investigate the phenomena under the auspices of the Society for Psychical Research, I shall not comment thereon, but give the account as reported for whatever it may appear to be worth in each reader's personal estimation. It will serve as a sort of introductory to the more reliable reports of the scientists which we may expect in the near future.

An Old Fogy on the New Religion.

Harry Wilson, a sensational preacher who lives body and soul, literally and "spiritually," in St. Paul, and presumes to preach in the Central Presbyterian Church of the city of that name in Minnesota, has of late been "getting busy" in saying "smart" things about Dr. Eliot and other more or less heretical theologians. He is reported in a recent issue of

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the St. Paul *Pioneer Press* somewhat at length, but I can only reproduce here a few of his characteristic remarks as fine samples of the ludicrous:

"People don't read Ingersoll's infidel lectures any more," said Dr. Harry Noble Wilson in the Central Presbyterian church last evening. "There is no need of it," he continued, "they get the same stuff from so-called Christian pulpits, from magazines, Sunday newspapers and university professors.

"You may say you have no theology, but you all have," he said. "You all have some theory of the relation of God to man. This wild-cat theology is being spread by the newspapers and magazines and universities. It looks like the real thing but it has no real value."

Dr. Wilson cited the lecture on his new religion by Dr. Charles W. Eliot of Harvard and an article in yesterday's *Pioneer Press* by Dr. Paul Carus on "Religion Part of Man's Nature." He branded Dr. Carus as "that infidel."

"That there is no personal God is the most common heresy taught," said the pastor. "They call others fools and unscientific if they do believe. These writers and speakers don't study man's soul, don't search God's Word. By a weaving of mysterious words and psychological explanations, they come back to their starting point, that all believers are fools and unscientific. They claim no authority for any duty. They deny the truth of the Bible on the most flimsy evidence. In denying authority," he continued, "they strike at the foundation of the home and government.

"The test of John, given in the times shortly after Christ, can be applied just as well now to these prophets of a false religion. Test them to see whether these writers and speakers believe that Christ came in the flesh, and whether he was the begotten son of God. * * * It is the test of that which will stand after all puny attempts of conceited men who head universities, who edit magazines and write for the newspapers shall have been forgotten."

¶ The charge that "people don't read Ingersoll infidel lectures any more," is news; that people don't read the Bible any more is true, but not *news*. Dr. Carus, of the *Open Court*, is abundantly able to maintain his position against a battalion of Harry Wilsons.

As to tests: I challenge Mr. Wilson to pass the test given by Jesus, as recorded, by which his "followers" may be known. The command is, "Be ye therefore perfect, even as your father in heaven is perfect." (Matt. v:48.) Also, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (St. John, xiv:12.) By these tests, there is not a Christian today in all the world—*not one*.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions hy the Scientifc Method and the Promotion of Ethical Culture, Humaneness &c

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Voi. VIII, No. 5.] DECEMBER, 1909. [Whole No. 84

CHRISTMAS *—THE BIRTHDAY OF JESUS

And the Other Sun-Gods of Mythology.

¶ Because of the precession of the equinoxes and the consequent derangement of the world's calendars, the birthday of the sun-gods now occurs in the month of December instead of on the first day of January, as it rightly should do. The time to commemorate is the day on which the sun begins its return from the "three days" solstice or "stand-still" down low in the southern heavens, at the limit of its southern declination. This moment is the true beginning of the solar year; but the calendar year, an artificial product of the human intellect, begins about seven days later.

December 25th, 1909, will again commemorate three things: first, the birth of the sun-gods; second, the supposed birth of a supposed demi-god, or being half man and half god, called variously, Jesus, Christ and Jesus Christ; and third, the fact of the existence in the minds of millions of human beings of one of the greatest errors and most egregious mistakes of all time—

* *Christmas*—Christ mass—the Christian name for the pagan sun-gods' birthday festival, borrowed directly from thc Roman Saturnalia.

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the error and mistake of accepting poetry for history; a personification for a person; a fancy for a fact; the physical sun of the solar system for a metaphysical "lord" of the universe.

There may have been in the course of time many ordinary persons named Jesus, *Iesous* of the Greeks. But there were never any Hebrews of that name, because it is not a Hebrew word. There was never a *man* Jesus of any nationality of the character of the chief hero of the gospels—the sacred stories of the New Testament. We should know this, because outside of those self-evident fictions there is no account of such a man or of any of his doings. When I speak of the Gospels as fictions, I use that word in its purely literary sense, and mean that they are stories written just as all literary fiction of today is written. That is, not to be foisted upon the reading public as real history, but as idealistic pictures, as literary art.

The authors of the gospel stories were surely not Hebrews, and just as surely were not named Matthew, Mark, Luke and John. These are only names of some of the subordinate heroes of the stories. The principal hero, Jesus, was constructed upon the plans and specifications of very ancient literary people who laid the foundations of sun worship, and that hero is a variant of the sun-god specification made as an adaptation to the requirements of the Greeks and the Hebrews acquainted with Greek literature, more or less; and the four subordinate heroes, above-named, were personifications of the four chief points in the sun's annual journey through the zodiac—the equinoxes and the solstices. And the other supplementary heroes or "characters," Joseph, Mary, the disciples, the apostles, and other lesser productions of literary genius, were personifications of the zodiacal signs or constellations and other natural objects or events. That this is the true character of the Gospels and of their heroes or literary characters, I am thoroughly convinced from my long and extensive investigation of the mythologies of the world.

The word *myth* does not carry the meaning most people attribute to it. It does not mean non-existence. It means a more or less carefully constructed literary production in which the objects, powers and events of nature are personified and elaborated into

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imic history—literary fiction carrying a moral, or morals, as many of our present-day novels, dramas and stories do. Hence hen I say Jesus and his disciples, his father and his mother, e apostles, Dives and Lazarus, and all other New Testament haracters, were myths, I do not mean that they did not exist, but at they did exist and do yet concretely as real objects, powers nd events of nature, and as poetic, artistic or idealistic produc- ons of literary geniuses. The character Jesus, or Christ, or sus Christ, is just as real as that of the characters invented by ur modern fiction writers and playwrights, who personify human haracter for the most part, in their literary productions. They xaggerate certain idiosyncrasies good or bad, and build from ese exaggerations and the ordinary attributes of men and omen artificial men and women in order to impress their aders, hearers or spectators with the beauty, goodness, ugliness wickedness of the qualities of character so magnified. That they usually aim to teach a moral lesson, It was so with the riters of the biblical literature, Old and New, as judged by its al character. And I have reasons to believe that the authors the Gospels, the Acts and the Epistles were not persons whose ames are given in our versions of the New Testament, but onks in the monasteries or Alexandria.

The Christmas festival of itself, in our time, is not seriously ssociated by its observers with its original significance. It is ow a day of jollification, good humor, generous gift-making nd even very irreligious social acts and performances. In some spects the observance of the day is fraught with good results many; in other respects, it is a source of evil. The error garding its significance usually set forth from the pulpits and ewspapers can only, as error always does, result in ultimate arm. But the merry-making, the good-will, the giving of me- entos of friendship and good will, are features of the festival hich surely make people better and happier—especially the tle children and the youths.

In this light Humanitarians can profitably observe the day. With a clear comprehension of its real original significance and its present usefulness; with avoidance of gluttony and pious ant, and with the stimulation of the generous impulse and the entiments of cheerfulness, good will and friendliness, they may ell and profitably celebrate the birthday of the sun—call it hristmas or any other name more appropriate.

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A HANDSOME TRIBUTE TO "H. R."

¶ My brother editor, J. D. Shaw, of *The Searchlight*, Waco, Texas, has this to say of The Review and its editor, in his issue of October:

"I regret to hear that Mr. Singleton W. Davis, editor of *The Humanitarian Review*, of Los Angeles, California, has been quite ill though as an offset to this, the latest word is that he has fully recovered and is at his post as resolute as of old. Let happen what may over there in the city of sunshine and flowers, Brother Davis never fails to send out a splendid magazine and each one seems to be a little better than its predecessor. Really I begin to wonder where this progress is leading up to. Let us hope it will not only continue a well-printed and highly-interesting compendium of ethics and humanitarianism but one that pays its publisher something more than a scant living."

Friend Shaw has my sincere thanks for his words of sympathy and of appreciation of The Review. As to where this magazine's "progress is leading up to," depends very largely upon the support its friends may see fit to give it in the future.

MYTHOLOGY VS. SPIRITUALISM.

¶ In the communication in the Correspondence Department of this Review from Mr. Geo. E. Sly, headed "Who was the God Described in the Bible?" the writer assumes that he was the disembodied "spirit" of some human being, who "communicated" as spirits are now supposed to communicate by the Spiritualists. Mr. Sly, in a shorthand note at the end of his letter, addresses the editor thus: "Does this agree with your idea of the Bible God?" To this direct question I must give a direct answer, No. Being one who does not believe that the phenomena of Spiritualism are produced by "disembodied spirits" but by the mind of the medium and of others who are directly or indirectly connected with the medium sympathetically, I could not consistently hold to such a theory. And being convinced of the truth of what I consider a far more reasonable theory, I have no occasion to accept the spirit hypothesis.

From years of research in the domains of mythology, I am fully convinced that the gods of the Bible are the so-called sun-gods of the pagans adapted to the character and idiosyncracies of the

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Hebrews. There is no such thing as monotheism in the Bible, or in Judaism, or in Christianity. *Elohim* of the first chapter of Genesis and elsewhere in the Bible, is a plural common noun—"the gods." El (or Al) Arabic "the," *Oh*, "god" or the sun of the Spring equinox, and *im*, Hebrew sign of the plural. The meaning was originally the sun in the stars of the constellation Taurus at the Spring equinox, which juxtaposition existed when the first zodiac was constructed and the story of the "creation" was constructed. The whole biblical story of the gods of the Elohim, Jah, Jehovah and Jesus, as well as of the patriarchs, sons of Jacob, the disciples and apostles, etc., is but oriental poetry in which the sun, the constellations of the zodiacal belt, the stars, the moon, the year, seasons, solstices, equinoxes, and other objects and phenomena of nature are personified. Understood in this way, the Bible wonder-stories are harmless as fairy stories and fairly true to nature. As Rationalists we should teach the *truth* about the Bible gods and the nature of the biblical literature, not allow ourselves to accept the theological interpretation of these writings and then berate with heated epithets the character of these personifications of nature just as though they were real, wicked persons. A myth is not a mere "non-existence." It is a form of literature. An Oriental poem in which impersonal things are imagined (imaged) as personal, exactly as we speak of Uncle Sam, Brother Jonathan, John Bull, The Bear, Goddess of Liberty, etc. They are the products of child-race subconscious thought, like the stick horses of our little boys and the dolls of our little girls.

"A Cyclone of Nail-hits."—Mr. J. G. Schwalm, of Sterling, Colo., in a letter of October 25, says: I received your etter and slso the extra copies of The Review. Glad you are able to work and that your health is improving. The October number is a good one to send to all kinds of people. Your editorial on "Unconscious Fakerism" is a regular cyclone of nail-hits. Also Mr. Paul Jordan Smith tells things which ought to make the blind see in the dark. One of the things which pleases me in particular is that so many writing in different times and places express such similar views. Looks like the whole world is about to sing a new song, and it isn't the song of the "Lamb and the Lamb's Bride," either. It is the song of the redeemed through the power of science and education who worship at the shrine of equality, and human welfare and brotherhood, and justice, and liberty and peace. These are the angels we trust in and to whom we bestow our praises.

As to the $2.50 due, just use it as you see fit, and put it on your list of donations. Your work on The Review merits more than you will ever receive, so here is good luck and good health from, yours truly,

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NOTES AND BRIEF COMMENTS.

¶ Mr. J. C. Moore, of Big Stone Gap, Va., in sending in his renewal for 1910 remarks, "I am well pleased with The Review." And this seems to be the case with all, or nearly all, who have been reading the magazine for a year or more.

¶ An unusually large edition of The Review was issued this month and extra copies for distribution may be obtained in quantities at the rate of 5 cents each and one and a-half cents each added for postage. That is, say, 4 copies for 26c., 10 copies, 65c., 16 copies, $1.00, etc.

¶ Mr. J. Frantz, State Secretary and Organizer of the Materialist Association is now at Bakersfield, Cal., and he writes me that he is endeavoring to organize a local Materialist Association in that town with good prospects of success. He ordered a good supply of the November Review for distribution in that locality.

¶ The lecture course on "Some God-sent and Some Devil-sent Men," by Edward Adams Cantrell, was begun at Mammoth Hall, this city, on the evening of Sunday, Nov. 7th, by an address on "Pope Pius X and Francisco Ferrer." Other lectures on following Sundays discussed and will discuss other notable personages of historical importance, as Calvin and Servetus, Luther and Bruno, Alexander Campbell and Robert Owen, Jefferson and Wendell Phillips, Emerson and Ingersoll, etc. A debate on Spiritualism is to be held on the last Wednesday in November and the first Wednesday in December, between Mr. Cantrell and Mr. Peck. First discussion, Peck affirms that "Science proves the doctrine that a future conscious life is true," Cantrell denies; at the second meeting the question is to be nearly the reverse of this with Cantrell on the affirmative and Peck on the negative. Doubtless these debates will draw large audiences, as both contestants are able and well known in their respective fields of propagandism.

¶ Thanking Dr. Bowles for his kind invitation to attend the Rationalist Convention at Indianapolis on December 4th, I must add that it is impossible for the editor of The Review to do so, for two reasons: my work on the magazine, editorial, business and manual labor, demands my personal attention *every day*; and the remuneration for this every-day labor is not sufficient to afford me a single dollar to use in bearing the necessary expenses of such a trip. However, I am glad others are able to attend the convention, and hope they will do so in large numbers, and that they will be able to organize a strong State association upon broad, liberal, humanitarian principles, and that the results of the convention's deliberations and the new society's future labors, will be very satisfactory to the Rationalists of Indiana and everywhere else. Dr. Anna Harris Barnes's address is 1283 Turk street, San Francisco, Cal. I am glad her splendid articles in The Review are giving her favorable introduction to the readers of the magazine.

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¶ Mr. Geo. C. Bartlett, author of the interesting series of articles, headed "Psychic Researches of a Rationalist," now running in The Review, sends me a brief letter which he recently received from one who, he says, is "a good writer on the New York press." Referring to these articles, the letter runs thus:

"Have just finished reading, but not yet finished enjoying, your good article on Foster in The Humanitarian Review. It is the most sane article of the kind I have seen, and leaves a wholly different impression than the things published in the current magazines. Your stand is a new one, in that you try to prove nothing but the phenomena, and every word of the piece is deeply interesting, which cannot be said of many such. I do not see why it would not be acceptable to any magazine that publishes material of that sort. Your remark that so-called "spiritualism" proves nothing at all, seems specially good to me. I have always wondered what people were trying to prove by such clap-trap performances as have usually been given. And even by manifestations that weren't of the clap-trap order—they *prove nothing*. Because somebody is tied or untied, or bells are rung and tables tipped, means nothing at all that is worth investigating. If some of the spirits would come out and deliver us a little lecture on the "future life," whatever it is as they have found it, then something might be gained, but I never heard of any useful thing coming from these thousands of seances."

¶ The editor, in a humanitarian spirit, sent a sample copy of The Review to a supposed-to-be Liberalist at Terra Alta, W. Va., hoping to secure his patronage as a regular subscriber. In return he sent me a letter of four very large pages closely written at half-line spaces, firing into the editor and all other Freethought editors a broadside of words, words, words, from all of which I can sift out no well-defined idea of anything. How easy it is to talk or write and say nothing. There is a glimmer of meaning in three of his sentences (and what a meaning!). Read: "The permission of a thing does not necessarily imply the sanction of it. The things permitted that you point out as obnoxious did not escape the *just* (severe) penalty. You might assist a man in having his own way (contrary to right) in order to visit the penalty sooner." This referring to permission by an all-wise, all-powerful being, contains a most diabolically immoral principle. Such an act as is suggested in the last sentence would be tolerable only among the most barbaric savages.

¶ Mr. W. E. Clarke, Corresponding Secretary of the Independent Religious Society (Rationalist), of Chicago, has my thanks for programs and other literature of the Society. Mr. M. M. Mangasarian is the regular lecturer, and delivers splendid addresses every Sunday at 11 a. m. in Orchestra Hall. There are also three auxiliary societies in connection, viz: the Haeckel Fellowship, which meets at the Palmer House at 12 m. on Tuesdays; Mr. Mangasarian's Shakespeare Class for Ladies, which meets at the same place every other Tuesday at 3 p. m., and the Young People's Rationalist Association which meets in the Masonic

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Temple every other Sunday evening at 8 p. m. The Independent Religious Society is a pre-eminently successful Rationalist organization and should be a model for societies in other places. It has an excellent motto: *In Certis, Unitas; in Dubiis, Libertas.*—In Things Certain, Unity; in Things Doubtful, Liberty. For further information regarding this society, address the Corresponding Secretary, W. E. Clarke, 140 Dearborn st. (Suite 707), Chicago, Ill.

¶ Just as I close the last forms of this number comes a letter from my friend Geo. C. Bartlett, from which I excerpt these few pertinent remarks: "The November Humanitarians have arrived. Not quite as much of yourself in them as I woul like, although I know you are worked to the limit. . . . I wish that all who are interested in The Humanitarian Review could do something to make your labors easier, and to give you more time to write your editorials." For which kind wishes, I thank you.

¶ The Pacific Religio-Civil Liberty Association, Mountain View, Cal. has favored The Review with a set of samples of ten different Leaflets which it publishes and circulates in the interest of religious liberty. This is an association auxiliary to the Seventh-day Adventist church, and it opposes Sunday laws, union of church and state, and state national legislation in the interest of any sect. Rationalists would find their propaganda literature interesting and useful for distribution.

¶ The double frontispiece of this number of Ths Review consists of two interior views of the editorial room, engraved from photographs made by the editor's daughter, Miss Sylvia, in November. No. 1, on page 265, backing the frontispiece proper, shows the editor with his "friends," the books. No. 2, the frontispiece proper, shows the editor at his writing table, turned away to converse with a human friend.

¶ With this number is completed the seventh year of the life of The Review, and there are a large number of subscriptions which expire at the end of the year. Some have already sent in their remittances for 1910, and it is hoped that all, or nearly all, others will promptly renew, so that the publisher may know just who are and who are not "legitimate subscribers."

¶ Prof. W. F. Jamieson and his good wife made a visit to Cincinnati with relatives and friends this summer, but are now back in their home at Pentwater, Mich. Friend Jamieson is one of the veterans in Freethought propaganda work, but has not yet been "retired." He does some writing and hopes to yet do some more lecturing.

¶ In the article on "Will Religion Survive the Final Conflict with Science?" in the November Review there are two small typographical errors. Page 207, last line of second paragraph, read solution instead of "evolution," and in next to last line in third paragraph read valence instead of "volence."

¶ This number of H. R. is the largest one ever yet printed—74 pages including the cover. And I think the contents are as good as those of any of its predecessors.

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BOOK REVIEWS AND NOTICES.

ree Press Anthology. Compiled by Theodore Schroeder. Published by the Free Speech League, 120 Lexington ave., and the Truth Seeker Co., 62 Vesey st., New York City. 1909. Octavo, pp. 266, cloth, price $2.00, postpaid.

This book consists of "selections from the writings of eminent authors, ublishers and reformers in defense of freedom of speech." The com- iler takes a very pessimistic view of conditions in this country as a undation of and reason for the production of the work, as expressed his Introduction. The reader of the book will have abundant material the quotations from which to judge as to the justification of that foun- ation and reason. The work is important as a book of reference, con- ining as it does the opinions regarding freedom of speech and press a large number of reputable people, from sages to cranks. It is divided to Sections, as follows: Sec. I. The Areopagita, John Milton. Preface Liberty of Unlicensed Printing, Thomson. Sec. II. Further Import nd Defenses of Free Speech: Spinoza, John Locke, Voltaire, John uart Mill, Huxley, Herbert Spencer, Holyoake, Lecky, and others. c. III. Laconics of Toleration and Free Inquiry. Sec. IV. Explanation oncerning "Obscenities," Peter Boyle. Sec. V. The Modern Censor- ip of So-called "Obscenity." Sec. VI. Brief Defenses of Free Sex- iscussion. Sec. VII. Liberty of Conscience and Speech for Anarchists. ppendix—Censorship of Sex-literature.

ecret Bible History of Adamic Innocence. By "Notca W. Nitram"—a thin disguise of Martin W. Acton. The New Age Publishing Co., Westerville, O. Cloth, 12mo, pp. 335, $1.65, postpaid.

This is a book for the curiosity seeker. To read the dedication and e identification of the book as the "little open book" described in the nth chapter of Revelation as held in the hand of a mighty angel, is ough to convince a sane man of the insanity of the author. Read this: Dedicated to Adam, That Mighty Man who first possessed the earth, nd was the supernatural [!] incarnation of that 'Word which was in e beginning, which was with God and was God'; being afterwards ven Spiritual manifestation in Jesus Christ; and to Eve, That Great oman, the original mother of all living, who ate of the fruit of the nowledge of good, not evil, in marriage commanded and sanctified of od, thus righteously building the temple of race-life, to be the ever- sting habitation of the Holy Spirit:—and unto these illustrious persons, hose characters human dogma has traduced by the imputation of sin roughout all previous generations, there comes at last, through unfold- ent of the Scripture truth those times of restitution spoken of by all od's holy prophets since the world began"!

The author says Revelation describes the Bible as a "book written *ithin* and on the backside, sealed with seven seals," and that this "little

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book * * breaks, or opens, those 'seven back-side seals' of the Bible;" and the frontispiece of the book is a portrait of the author with his back to the fore, subscribed "Author's Backside Seal"! Here are a few of the chapter headings: "The Hungry Christ," "Garden Innocence Rewarded," "Eden's Song of Married Love," "Cain the Man of Sin—the Antichrist." "Adam's Sin Imputed, Not Actual," "Adamic Innocence and Socialism," etc. And this chapter on Adam and Socialism should be of immense value to Socialists, as its object is to show that the Bible advocates and defends Socialism. The author says "the Bible undeniably contains socialistic instruction," and that in its symbol of a Jewish nation "the evident design being the attempted exclusion of poverty, *and the parabolic forecasting of a consummation for the race in a socialistic form of government.*" (Author's italics.) Those Socialists who think Socialism and Freethought are synonyms and those Christians who think Socialism atheistic and heretical should read this chapter (XV) of the book, which the author closes with this exclamation: "All hail! thou manhood of Adamic Innocence and a Socialistic State!" followed by some verses, in which Christ is spoken of as "the real man who lives and dies and liveth yet again," and the Socialistic State is spoken of as "the real kingdom of God. * * * A heaven on earth to wipe all tears away!"

Unfired Foods and Hygienic Dietetics for Prophylactic and Therapeutic Feeding. By George J. Drews. Published by the author, 35 Marion Court, Chicago, Ill. Price $2.00.

"Treats of food in the cause, prevention and cure of disease," and "contains 360 recipes for health drinks, uncooked soups, fruit, flower and vegetable salads, unbaked breads and 'brawn-foods,' unfired pies and wedding cakes. Directions for curing every common disease; including botanical description and complete analyses of every natural food, and advice for economical city and cottage gardening."

The author declares that his book is written for those who "eat to live" and to cure those who live to eat. Doubtless many of Dr. Drews's "dishes" are wholesome beyond similar messes cooked *a la* common custom, and people who are conscious that they have a stomach, liver, kidneys, etc., would probably be benefitted by adopting in part or in whole his dietetic system and his unfired foods.

The Modern Mother: a Guide to Girlhood, Motherhood and Infancy. By H. Laing Gordon, M. D. Illustrated. R. F. Fenno & Co., 18 E. 17th st., New York. Cloth, 8vo. pp. 380, price $2.00.

The publishers announced that "this book marks in its own line the opening of a new epoch. * * The author, imbued with the spirit of modern preventive medicine, points out the errors and abuses of modern life which affect injuriously the health of women and children. * * The subjects of heredity, environment, education and schools, the home-training of children, the physical development of the body, and the position of woman in modern life, are among the topics of the day which are touched upon in a new light in this concisely-written book." The work is undoubtedly one of much value to the girl, the woman and the mother.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Note.—Letters for this department should be brief and discuss not too wide a range of topics. Take one thing at a time. Avoid offensive epithets applied to other writers herein. Discuss your *subject*, not your *opponent*. Write plain prose and do not attempt rhyme.—Editor.

From a Man of Deeds.

Georgetown, S. C., Oct. 29.—I enclose herewith amount for subscription to The Review to be sent to ——— ———. I will mention that this gentleman has been for several years superintendent of the Baptist Sunday School here. I gave him one copy of your magazine, and I think you will have a life-long subscriber. I think if you could write to him he would solicit for The Review among his friends.

My wife and I intend visiting California next summer and we will be only too happy to call on you. I have enjoyed every number of your magazine and am ready to renew when time expires.

F. M. Brickman.

Remark.—Friend Brickman has now secured a total of twelve subscriptions to The Review, which shows what can be done when one earnestly tries. I shall be very glad to receive the promised call from him and his "better-half."—*Editor.*

Fought Superstition for 35 Years.

Fillmore, Utah, Nov. 14.—When passing through Los Angeles this summer, I found and visited the Liberal Club a couple of times, and got your Review for June. I meant to pay you a visit before going north, but I found so many places to visit that I failed to go out to your place. I enjoyed my visit to the Liberal Club hugely.

I have myself fought superstition here for 35 years, and sometimes had enough sympathizers to run a small club. I know what it means to stand alone and fight single handed. At present there are not enough here to run anything but religion. I may come down again almost any time, as I like your country and climate. I think, however, that Los Angeles is the most priest-ridden town in California; or, for that matter, of any place I have seen of late years. There ought to be a dozen Liberal clubs like the one you have. But the people as a class like religion, and there is a reason. I enclose $1.25 for which send me The Humunitarian Review and Tenney's *Eternity of the Earth*. If you have the back numbers, please start with the July number.

Geo. C. Veile.

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A Friendly Letter of Good Will.

Caledonia, Mich., Nov. 13.—I believe The Humanitarian Review to have a more refined tone and a more scholarly and scientific spirit than any other Freethought magazine with which I am acquainted. I have had only time to read your exquisite poem, "The Hermit of My Heart," and Dr. Anna H. Barnes's article on "Will Religion Survive the Final Conflict with Science?" in the November issue. As an aspiring-to-be poet, my heart goes out in sympathy and admiration to those like you, who at times scatter wreathes of poesy along the deeper paths they have made in the scientific and ethical literature of their day.

I admire much of Dr. Barnes's article, yet I think she considerably overrates conditions when she considers the supremacy of evolutionary intelligence over superstitious ignorance as already established. To be sure, never before has there been so many makers and thinkers of science, so many authors and students of scientific and humanitarian literature, nor so many readers, among the masses, of Freethought publications; yet the bulk of humanity still grope their way under the same old canopy of selfishness and childish conceptions of nature. The majority of humanity still read little else than the daily papers, which are free only in name, and other sensational and frivolous literature. The day is dawning; but it will be a long time before the sun of knowledge will swing aloft in a sky unclouded by human dissonance with nature. Already the darkest cloud which has arisen over Columbia is hovering in the west. That Cerebus of ignorance, serpent of superstition, leveler of progress and murderer of mind, who has nearly reaped the effects of the blight of her pestilential breath o'er Latin lands, is now marshaling her manacled forces and testing her subtle arts of diplomacy to stem the tide of modern progress in this fair country promised to Liberty by our patriot fathers' sacred words and deeds.

There is a coming battle to be fought before the smoke of cannon (spelled with either one or two n's) shall have ceased to obscure the sun of freedom. Whenever the dirt of disproportionate prosperity sufficiently accumulates in a nation, this Roman dragon of devolution is ready to wallow in it; and that time has so nearly arrived that nothing but the united efforts of thinking, acting men, who correctly sense their own personal responsibility, can prevent a dire outcome.

Harvey W. Jacox.

An Interesting Article Promised.

Philadelphia, Pa., Oct. 17.—One of the most encouraging features of recent Paine gatherings was the interest manifested by liberal clergymen and distinguished women. At the New Rochelle gathering was Mrs. M. LaReine Baker, who came direct from London where she had been a delegate to the Woman's Suffrage Gonvention. While in England Mrs. Baker visited Paine's birthplace at Thetford, as a result of which she has written some very interesting details of Paine's early life and environments which will be of historic value to the readers of The Humanitarian Review. Mrs. Baker is the first American woman to visit Paine's birthplace and bring back souvenirs for the exhibit at his old

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homestead at New Rochelle. I have an old print showing a street view of the house in which Paine was born; also a photograph taken by Mrs. Baker presenting it as it appears today, from which I am having cuts made to illustrate the story of her trip from Thetford to New Rochelle, which I will have ready for the December issue. Sincerely yours,

James B. Elliott, Sec'y Paine Memorial Ass'n.

Note.—On account of not receiving the cuts Mr. Elliott mentions in ime for this number, Mrs. Baker's article had to be held over for the January number.—Ed.

From the Author of "The Man from Mars."

Alameda, Nov. 7.—The Humanitarian Review which was subscribed o for me by my son, is read by me with great pleasure. Its manner nd style of treating the great questions at present in agitation over the whole civilized world is admirable. We must handle the illogical multitude as children are handled, not as it has handled us or those in our way of thought for ages past; reason with them. Your article on the Bible, I must say, is the best I ever read. I hope you may be spared in health and strength for what I think is your great work. I send you an excerpt which you can use or throw away as you like. I presented a copy of my *Man from Mars* to the free library of Los Angeles a year or wo ago and have often wondered whether the librarian put it on his helves. Please ask for it and if you get it do me the favor to look ver it.

William Simpson.

The following is the excerpt referred to in Mr. Simpson's letter:

"The professions of medicine and theology are alike doubtful in their retentions. Medicine pretends to cure mankind when that is mostly one by nature. Theology pretends to civilize mankind when that is one by evolution. No doctor in any given case can swear he has not astened death. No priest is certain he has ever saved a soul."

Creationism.

Atlanta, Ga., Nov. 1.—"In the beginning God created the heavens and he earth." This is a mistranslation. There is no Hebrew equivalent or the Anglo-Saxon word "God." The biblical Elohim is a plurality of ods—a conglomeration of terrible athletic, fear-inspiring gods. There re many names for the separate elohim—Jehovah, Jah, El, Shaddai, etc. ious Bible exegets maintain that these are all attributes of one omniptent, omniscient God.

Dogma has no foundation. The only way dogma can reply to a harge is to burden the world with another dogma. There is not one race of monotheism in the Hebrew Bible. Anyone who wants to be onvinced of this should read the Hebrew Bible with critical eyes—with he aid of philology, history and philosophy.

How easy it is to say, "The Elohim created the heavens and the

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earth." But how difficult it is to do it! What are the heavens? Modern astronomy synonymizes *space* with the heavens, hence the earth is a part of the heavens. Therefore it follows that the writer of Genesis knew nothing of empirical astronomy and the rudiments of philosophy; for when he says "heavens," these three words "and the earth" are rendered superfluous.

If the Bible was dictated by "God," the writer is not to be blamed for this ignorance of astronomical science; the dictator, God, did not know any astronomy.

[Dr.] Henry Fuehrer.

Indiana State Convention of Rationalists.

Muncie, Ind., Nov. 8.—The Rationalists of Indiana will meet in State convention in the city of Indianapolis on Saturday and Sunday, Dec. 4th and 5th; and, judging from present indications, it will be the largest and most important convention of Freethinkers ever assembled in the United States. Many of the greatest and most distinguished men in the Republic will occupy places on the program, and the sessions of the meeting will be held in the beautiful auditorium of the Claypool Hotel, which is probably the finest hostelry in the West.

Everything that can be done to make the meeting memorable is being done, and if you will come you will win the thanks and gratitude of every Freethinker in the great State of Indiana.

I wish you would send to me by first mail the P. O. address of Dr. Anna H. Barnes, as we wish to send her a personal invitation to grace the convention with her presence. Yours, always,

T. J. Bowles. [M. D.]

Want Light.

Augusta, Mich., Oct. 26.—The idea of a "mind"-god, or a "spiritual" god, is much more repugnant and absurd to my view of the cosmos than the personal god of the Jews. As we know nothing of mind or spirit outside of a material body, it is absurd to speculate what a "mind-god" can do. What analogy is there between a human-body mind and a god mind without a body! It is a delusion, and there is no relation between the two. How can an exponent of the mind-god show that he is able without the help of the material body to perform work? It cannot be done.

Bro. A. E. Wade, one of these tenacious exponents, says in the *Blue Grass Blade* of October 17th, "Now, if we can 'conceive how a single series of states of consciousness (the mind) can cause the actions going on in the body,' we may, in some measure *at least*, conceive how an 'originating mind' can be omnipresent and govern, not only this world, but the entire universe, for all worlds and systems are connected and

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controlled by the electric and magnetic currents." Well, this is a nice conclusion to arrive at, and is about as absurd as this mind-god of Wade's. But a question naturally arises: How did this mind-god get these "electric and magnetic currents" in running order and perfect with a signal code, and connection with all the trillions on trillions of atoms throughout the universe? Of course he could not do business until this was perfected, and was not this an *immense job* before starting to set worlds spinning, think you? I will suggest that possibly some one of the other gods might have created these said currents, and not being able to invent a code of signals, and connect understandingly with all the atoms of creation, he had dropped the making of the cosmos. I suggest this as a loophole for all exponents of this doctrine. Mr. Wade does not attempt to prove, or to show his readers, that he knows anything of mind only in a living material body, and as there is no analogy between his mind-god and the thinker as a part of man's body, I think he does not make a point, even. First, let him show, if he can, a *mind* not connected as a part of a material body *doing work here* on this earth, before he can expect to make people believe that his god created all things.

Herbert Spencer dodges this "originating mind-god" in these words: If, then, I have to conceive evolution as caused by an originating mind, I cannot conceive *this mind* as having attributes akin to those of *the only mind* I know, and without which I *cannot conceive mind at all.* I cannot think of a single series of states of consciousness as causing even the relatively small group of actions going on over the earth's surface; how, then, is it possible for me to conceive of an originating mind, which I must represent to myself as a single series of states of consciousness, working the infinitely multiplied series of changes simultaneously going on in worlds too numerous to count." So much for Spencer; but he undoubtedly overlooked these same "electric and magnetic currents" which the other god had created and set running! Now, in all seriousness, I would ask Bro. Wade, when and by whom were these "currents" perfected in all their ramifications, so his mind-god could proceed to build the balance of the cosmos?

F. B. Hall.

Who was the "God" Described in the Bible?

San Diego, Cal., Nov. 12.—When we read in the Holy (?) Bible about how "God" communicated with the ancient Jews, and what horrible commands He gave to them about killing nations of innocent, peaceable people and saving the young virgins for themselves, and rewarding his special pets for some terrible wickedness they did that suited his bloodthirsty nature; also the horrible orders to sacrifice animals and Midianite virgins as burnt offerings to appease his anger, we are struck with horror, and wonder if there is such an inhuman, bloodthirsty, cruel and terrible monster presiding over the destinies of the human race.

With our present knowledge of Spiritualism, spirit communication, spirit obsession, clairaudience, clairvoyance and all the other phenomena of Spiritualism, we can very readily comprehend that the "God" of the

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Bible was only the *spirit* of some ancient cruel, wicked, bloodthirsty barbarian that communicated *clairaudiently* with the so-called prophets of old, who were spiritual mediums, and generally told them to do just exactly what they wished to do. Then the prophets, seers and leaders, like Moses, Aaron and others, laid all their wickedness upon the shoulders of what they supposed to be their Jahveh, or God, or Jehovah, when he was only a *spirit guide*, and a wicked one at that.

Taking that view of "The Word of God" "and the Lord said unto Moses," it removes a monstrous load from the shoulders of "Infinite Intelligence," "Nature," "The Great First Cause," "Creator," "The Prime Mover of the Universe," "God," "Lord," or by whatever name we call the Supreme Creator, and relieves our minds from the burden of believing that the Holy (?) Bible is the "Word of God," that has been inherited, drilled and pounded into us from childhood, and preached to us by ministers who ought to know better.

Those ancient *spirits* that communicated with the spiritual mediums of the Bible, lived in an age of barbarism, when "might made right," and morals were unknown; and their ideas of right and wrong were different from ours. That is the reason the "Bible God" is such a cruel monster, and the Bible the wickedest book on earth.

There are occasionally spiritual mediums now who receive clairaudient communications from spirits of wicked persons, such as murderers, thieves, robbers, etc., but the mediums know it is a *spirit* and not God. There are also some persons now who are *obsessed* by some spirit of a wicked person, and they can be relieved of the obsessing spirit; but we do not claim they are "possessed of the devil," as the Jews claimed Jesus was. John, 7:20—8:48, 52– 10:20. And they were going to stone him to death. John, 8:59—10:31, 39—11:8, and endeavored to destroy him. Matt. 12:14, Mark 3:6, Luke 4:29,30. It is also written that Jesus cast seven devils out of Mary the Magdalene, Luke 8:2, and, a whole "legion" of devils out of the Gaderene, Mark 5:8, 9. Devils must be rather small if he would hold 2000 of them.

Thus "the Lord said unto Moses," etc., etc., is fully explained by Spiritualism, and we can now believe in a *GOOD GOD*—one who cannot do an evil act, or believe in "Nature" and its laws as "God," or "Infinite Intelligence," but not in the wicked "Bible God." Geo. E. Sly.

Note.—Letters for this department should be brief and discuss not too wide a range of topics. Take one thing at a time. Avoid offensive epithets applied to other writers herein. Discuss your *subject*, not your *opponent*. Write plain prose and do not attempt rhyme.—Editor.

Some preachers claim to have a call
To save mankind from Adam's fall;
But oft 'tis said by sinners rash,
"Their call is loudest where there's cash."

¶ Don't forget to send for a package of back numbers of The Review to give away to your liberal-minded friends. I furnish them at a merely nominal price, as they do no good lying upon my shelves.

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Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In The Humanitarian Review the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of The Review and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word. The Humanitarian disbelieves in the godhood of Jesus or any other human being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in The Review originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

Humanitarianism, as the word is used in this magazine by its editor, is a comprehensive philosophy of

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human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

Humanitarianism, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows—sociology and ethics.

Humanitarianism embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, talents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth—the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

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Entered as Second Class Matter at the Postoffice at Los Angeles, Cal., May 27, 1904.

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San Francisco Materialist Association.

Program for January.

Friday, Jan. 7.—"Theory of the Scientific Method," by Prof. Chas. H. Rieber, of University of California. 14th--(Subject not announced), by Emil Leiss, Esq. 21st.—"Philosophy and the World of Ideals," by Prof. Henry W. Stuart, of Stanford University. 28th.--(Not yet provided for.)

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A FUTURE LIFE?

A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body, embracing

A Discussion of the Doctrines of Resurrection of the Body, Re-incarnation, Spiritism, Annihilation, Theories of Metaphysicians, Phenomena of Spiritualism, etc.

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¶ What "They Say" About It.

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Mr. Davis is transparently candid in his treatment of the subject. As an inquirer and lover of truth, he discusses mind, soul, spirit, energy, matter, as becomes a thinker and close observer. The author of *A Future Life?* gives a beautiful description of a natural resurrection. He furnishes more food for thought in one page—more clear explanation—under the head, "A Revelation by the Sun-God," an evolution of the resurrection theory, that can be found in volumes devoted to the subject. It ought to be read by a hundred thousand clergymen before next Easter. The author skillfully disposes of lhe "free will" problem of orthodox Christianity. He bows to no scientist as infallible authority, and with one sweep of his logical scimiter convicts the great Haeckel to he not a monist, but a theoretical "dualist." The logic of the author along here is a ringing sledge-hammer on the anvil of truth. It is unanswerable. It has been said that science is the great iconoclast. Mr. Davis keeps close to science and proves himself one of the most effective idol smashers I have ever read.

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It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated.—*Ingersoll Mem. Beacon*, Chicago.

A Future Life? is the most interesting volume that has come to our desk during the month. .....
Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book "The Law of Psychic Phenomena," is torn to shreds. It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called tests are bro't about.—*To-Morrow*, Chicago.

A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life. It is well worthy a careful reading.--*Progress*, Los Angeles.

Everyone who possibly can should make the facts and conclusions of this short but masterly exposition his or her own. That our author can properly speak for science, is evident from the fact that he, in theory and conviction at least, is a complete scientist; that is, one who sees that "matter in motion" is the causative basis or "substance of all the phenomena [facts and processes] of nature—chemical, mechanical, physiological, social intellectual, emotional and moral —a truly scientific monism."—T. B. Wakeman, in a review of the book.

"The author, however, does not rest content with merely exploding the orthodox notions of a future life, but he takes up so-called spiritual phenomena, discusses them from a phlosophical and scientific stand-point, calliing to his aid the mechanical and chemical forces of nature, even wading through the idiosyncrasies of reincarnation and resurrection until a vast field of thought has been covered. The book is concise, the argument thorough, and the conclusions complete. And it should have a wide circulation among thinking and reading people."
—"Blue Grass Blade."

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GEORGE E. SLY

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions hy the Scientifc Method

Voi. VIII, No. 6.] JANUARY, 1910. [Whole No. 85

WHY THOMAS PAINE MERITS VENERATION.

BY MRS. HELEN LA REINE BAKER.

HE WAS the first American, the first Abolitionist, the first Woman Suffragist, the real father of this country; the first to propose old-age pensions, international copyright and free public schools. He was the inventor of peace congresses, the author of international arbitration, the proposer of the Louisiana purchase, the parent of all societies for the prevention of cruelty to animals, the originator of the republican parliament of man and the Federation of the World. "A prophet is not without honor except in his own country."

Visitors to England anxious to enjoy the shady lanes, the woody bowers and the sight of the green fields for which the country is still worthy of fame, might do worse than visit Thetford. By road or rail the journey is a pleasant one—less than one hundred miles from London and only half an hour's spin from Cambridge, through Ely, whose fine Cathedral is easily seen from the train car. Those who live in modern towns will relish the quaintness and beauty of Thetford, an agricultural market town of less than five thousand inhabitants, formerly the seat of the kings of East Anglia, whose capital it was; many local names (King's House, King Street, Charles Street, etc.), still refer us back to the historic days of Queen Elizabeth, James I, and to ages before historians began to record Thetford events. We know Thetford was a Roman Station capital. No one knows when or why the Castle Hill was built. Castle Hill is a pictur-

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HELEN LA REINE BAKER

esque mound one hundred feet high commanding fine views of the town on the country side. Thetford contains a house of the Canons of the Holy Sepulchre built to commemorate some incident of the Saracenic capital wars. There are more genuine ancient ruins of really interesting castles, monasteries, nunneries, churches and prisons in Thetford than in any other English town of my acquaintance And Thomas Paine was born here. The passion for pageant has penetrated to Thetford. Lately the worthy towns-people turned out to witness more or less dramatic scenes celebrating Thetford's glorious part but Paine was not even mentioned.

I consulted various authorities in London, such as gazeteers and Kelly's well-known *Norfolk Directory*—not a word in any of them to show that Paine the pioneer had ever lived.

Until a famous American (Dr. Moncure D. Conway) had written his brilliant life of Paine, Thetford did not even possess a copy of any of Paine's works. In 1904 eight Thetford admirers presented to the Thetford Mechanic's Institute Dr. Conway's *Life*. This incident betrays an important departure, and new spirit is awake in Thetford. Its ex-mayor, Mr. F. H. Millington, has done much work for the Paine movement, and the present mayor, Mr. Tilley, is also interested. Mr. Allison, by his lectures, and Mr. W. G. Clarke's splendid letters to the local and other newspapers, have done much to arouse renewed interest, and the public-spirited citizen, Mr. Henry Greene, by the publication of *Paine Postals* and otherwise, has done yeoman service to the cause. To Mr. W. G. Clarke, we also owe a debt of gratitude for his *Short Historical Guide to Thetford.* This guide book, having now

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been adopted officially by the Thetford Town Council, we may consider there is no longer any danger of Paine being forgotten in the town which gave him birth. His memory is secure everywhere else, and there is reason to believe that there will be enough public interest in Thetford to save from destruction the few remaining objects of interest bearing particularly on Paine's life. There are enough, and will remain enough, of the truly ancient buildings of the town to attract an increasing number of visitors, for there are scenes of great natural beauty on which Paine's eyes must have rested, streets practically unaltered which his feet must have trod, and houses Paine must have known which are built of stones from the destruction of the monasteries under Henry VIII.

Dr. Conway's *Life of Paine* was wonderfully accurate, chiefly owing to his marvellous pains as to his details, and particularly



PAINE'S BIRTHPLACE, THETFORD, ENG.

n the more important, because controversial, aspects of the case. But Paine's admirers will rejoice to know that Dr. Conway is wrong in suggesting that Paine's birthplace no longer exists. Conway is practically right in saying that "the house was in Bridge street, and has recently made way for a pretty garden," but he was evidently misled by this fact into assuming that the house was entirely destroyed. The garden opposite the house where Paine was born leaves no room for the preservation of any house *there*, and there is reason to believe that this garden deceived Conway. Mr. Clarke has proved beyond a reasonable

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doubt that Mrs. Tyrell's present house has incorporated in itself part of the Paine house. It gave me a lively sense of gratification when my new friend, Mr. Greene, took me to this house and introduced me to his cousin, Mrs. Tyrell, a lady whose seventy-eight years sit lightly on her buxom figure. Mrs. Tyrell was actually born in the very same room in which (in 1734) Paine first saw the light. I stood reverently and silently in the little room and thought of what Lowell meant when he spoke of

"The tiny infant newly born,
Whose little hands unconscious grasp
The keys of darkness and of dawn."

Euston Church still stands where Paine's parents were married. Next door almost is the family seat of the Dukes of Grafton—the Fitzroys "ennobled" by Charles II. The Guild Hall where Paine's father was registered a freeman, has given place to a brand new building. The street now called Guild Hall was in Paine's day known by its suggestive name of Heathenman Street. It can have altered little but its name. It was Saturday —market day in Thetford. What a miniature market! Half a dozen folk stood around a score of jugs and other crockeryware spread out on the ground without even a table to hold them. A single "meat barrow held the butcher's goods." A "chipped potatoe stall" almost completed the marvellous market!

Cage Lane, too, has altered. The Pillory which Paine knew still stands, but the "Head Hole" in the jail wall has been filled in with stones, leaving its shape still plainly visible. The "stocks" in the same spot have left no trace behind. In the same street stood the Friends' Meeting House where Paine's parents attended. With a shock of sad surprise I saw that this most potent influence in all Paine's past was neglected, and rapidly reaching a ruined state. In a very short time this meeting house will be a thing of the past, unless public opinion is aroused to preserve what is left as a memento of a great historical souvenir. Its ceiling and roof have gone, three of its four bare walls with the old wooden door beams remain intact. Nature, prolific and ever ready to repair man's neglect, has already covered the floor-flags with moss, grass and some common yellow flowering weeds. I left that enclosure with tears of grief. Every stone of the precious little building (it is less than forty feet square) will some day be cherished as sacred. Today only Nature's prodigality marks its existence; man does not care. England is too busy building battleships.

The old grammar school which Paine attended still stands,

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with some improvements, and continues in use. It contained in Paine's day the ruins of a former building, and age has been very kind to the abbey stones, which in decay continue to shed a hallowing influence they probably lacked in the days of their prosperity. St. Cuthbert's Church holds its head high in Thetford. Its register contains a record of Thomas Paine's sister's birth, "Elizabeth Paine, born in 1738," baptised September 20th, 1738." In the quiet little churchyard in the middle of the town, Paine's parents, "Joseph Payne (A Quaker) and Frances Paine (his widow)," are buried. They lie undisturbed—their lives were simple and they lived to seventy-eight and ninety-four respectively. Of Thomas Paine, it can truly be said that "no man knoweth his sepulchre." His bones were moved from hand to hand, as restless as his dauntless spirit. Such men do not die. They never lived so much as they live now.

"On the mountains of memory
By the world's well springs
In all men's eyes
Where the light of the life of him
Is on all past things
Death only dies."

"THE RELIGION OF THE SUN."

Portion of a Posthumous Poem of Thomas Paine, from a pamphlet published in Philadelphia by "S. Y. A." dated 1826.

TOO comprehensive is angelic soul,
To prostitute the justice of its god;
Too comprehensive e'en to comprehend
That it can comprehend the deity.
And yet too comprehensive to suppose
That justice's pure basin can perform
'Gainst every principle of moral justice.
The mighty God, eternal, infinite,
Omnipotent, omnivident, omniscient,
Whose grandeur is announced from the nerved wing
Of viewless insect to the mighty mass
Of worlds—his hand pancratic knit the tendons
That wheel, with instant revolution, round
The insect's eye; and arm'd the vivid atom
With fine fil'd poignard, or an osseous shield,
Escutcheon'd with the heraldry that paints
The humid arch of heaven, to defend
Their spark of animation and support
An ephemeral society.
Ev'n in the fibre of that insect's eye,

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Empires of lesser animals exist,
To which compar'd, an atom were a world!
And in *their* puny orbs, unnumbered kingdoms
Of various animalcula reside.
And *their* small visionary globes contain
As many nations as this solar sphere
Possesses atoms. In the little pore,
That perforates the wing of one of these,
Revolve bright systems of unnumber'd worlds,
Peopled by rationals; yet optic ken
Of microscopic convex never shall
Engraft this branch on philosophic tree.
Tho' vales and mountains, oceans, lakes and streams,
On the minutest of these order'd spheres,
Revel profusely in discordant concord.
There puny tyrants wave the golden rod,
And deem themselves the mightiest of the mighty,
Verging omnipotence like feeble man.
God sits and laughs at your philosophy.
These are the *pigmy* wonders of his hand,
Divisible thro' all eternity.
This sun, the brand of worlds, is scarce a drop
In the great ocean of created things,
For he and the illustrious satellites
That roll on wheels unponderable, round
His bulky mass, revolves again around
A mighty system, whose titanic march
Girdles a giant sphere, which tumbles o'er
Another orbit and another yet,
Thro' an infinity of whirlwind worlds,
Peopled by men of stature marvelous,
Upon whose finger-ring this golden sun
Would scarcely form a little chrysolite.
These are the *boundless* wonders of his hand;
Yet these are wonderless, contrasted with
The wonderful machinery and laws
That guide their course. The vegetable vein,
Nurturing the mass of matter organiz'd,
Sneers at the idiot man's philoshphy.
How springs the orange tree from lifeless earth?
How buds the leaf upon the infant branch,
Summon'd thro' multitude of suckling tubes
Unto the destined spot where it expands
Its frame of verdant velvet, and exhales
Confectionary of aromatic sweets,
Bak'd up in fetid earth and filter'd thro'
Ten thousand fragrant processes? How blooms
The flowery chalice in its leafy hand?
How drop the flowers, and in their scented seat
Leave golden globes of taste ambrosial,
To decorate the banquet's verdant board?
Why this? Why this? Speak, great philosopher!

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Thou who canst harp o'er causes and effects,
Explain the comet's fiery consequence,
Measure the march of worlds, or sagely descant
On God's uncharitable dispensation;
Correct the plan and legislation
Enacted by the deity. Why this?
Philosopher! Alas! Audacious snail,
Scarce worth the dignity of sacred scorn,
Creep thro' thy rancid crevice, creep and learn
Thy ignorance upon the learned page
Of nature's code, and silence blasphemy.
God gave you frailties, therefore pardons them,
Because, to strike a creature to the dust,
And punish him eternally for falling,
Would argue God's pusillanimity.
Blasphemous argument! And yet, 'tis urged
With much mysterious absurdity
That for obeying sacred nature's mandates,
A deathless worm will ever gnaw the heart
Of man, that, after death, will have no heart.
Can the bold villain answer when he rears
Temples from flinty marble, gemming them
With ruby, silver, pearl or emerald?

A break occurs at this part of the published poem, due to loss of portion of the Ms. from which it was copied. The foregoing is but a portion of what was published, and copied by me because it appeals to me as the most valuable portion of it. Frank Theodore Allen.

Philadelphia, May 5, 1905.

For THE HUMANITARIAN REVIEW.

NOAH'S MYTHIC FLOOD.

BY GEORGE E. SLY.

(For portrait, see frontispiece.)

IN THE book of Genesis, which was written by Ezra* after the return from Babylon, there are two different accounts of a flood mixed together. One is the Jehovistic account, commencing with verse 5 of chapter vi, the other, the Elohistic account, commences with verse 9. The Jehovistic commences chapter vii, Elohistic, verse 7; Jehovistic, verse 20, chapter viii; Elohistic, chapter ix; Jehovistic, verse 18; Elohistic, verse 28 to

*Ezra was not the author of the flood story, but, probably, a compiler who copied two versions of the same myth into one narrative. The fact that there *are* two versions in his narrative *proves* that he was not the author.—Editor.

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end of chapter. In the Elohistic, everything is by *twos;* in the Jehovistic, by *sevens.*

When the ark was built it had only one window, and that was kept closed, Gen. viii:6. It must have been a very delightful atmosphere (!) to live in for 150 days—Gen. vii:24 and viii:3; or rather, 230 days: Gen. vii:12, 24 and viii:3, 6; or 375 days: Gen. vii:11 and viii:13, 14.

The ark was twice as high as the flood, for it was thirty cubits high; the flood that covered the mountains only fifteen cubits of 1.82 feet, making the flood only 27 feet and 4 inches high.

After the flood subsided the rainbow was created, and Noah celebrated his deliverance by getting drunk and going to bed naked. And "all the days of Noah were 950 years." Gen. ix:29 —or *moons,* about 75 years.

When we turn our eyes towards the southern heavens on a bright starlight night, we can see the constellation *Argo* (the ark) floating in the milky way, with the bright star *Naos* (Noah) on the forward deck. In front of the ark are the constellations *Canis Major* and *Canis Minor* (the two dogs), *Leo* and *Leo Minor* (the two lions), *Ursa Major* and *Ursa Minor* (the two bears), *Gemini* (the twins), ready to enter the ark by *twos.* Also *Lepus* (the hare), *Monoceros* (the unicorn), *Taurus* (the bull), *Aries* (the ram), *Centaurus, Pegasus* and *Bootes,* ready to enter the ark by *sevens.* Also *Corvus* (the raven), that did not return to the ark, *Columba* (the dove) flying towards the only window in the side of *Argo,* which is represented by four bright stars. They are the "fowls of the air." Also *Scorpio* (the scorpion), *Cancer* (the crab), —the "creeping things." All entering *Argo* to escape the great flood.

Thus we find that the story of the flood is only an ancient Chaldean drama of the heavens brought to earth, copied by Ezra and woven into a nursery tale to excite the admiration and wonder of little children. In modern times older people are ignorant and foolish enough to believe the Bible story and think it was the wrath of God, and praise Him for doing such a wicked and inhuman act!

Samson and Jonah are only ancient names of the sun, and their exploits are only nursery tales. People who investigate and find out the exact truth about the Bible stories, as I have done for the past thirty-five years, find that the Bible is not "the word

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of God," but only a collection of novels, nursery tales and ancient poetry, written by unknown authors, and the New Testament stories only fictions written about the year 200 A. D., by pagan sun-worshippers for the purpose of inventing the Holy Ghost, Virgin Mary, Christ Jesus, John the Baptist, 12 disciples, St. Peter, St. Paul, and others, so as to establish the Roman Catholic hierarchy which became the *greatest curse to the human race the world has ever known.*

San Diego, Cal., Nov. 27, 1909.

For THE HUMANITARIAN REVIEW.

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(*Continued from December Number.*)

AS I look over my Scrap-Book, and read the accounts that were published in the different newspapers and magazines while I was associated with Mr. Foster, I feel a strong desire that they should be republished. They were usually written by the editors, or capable reporters. I pass by many, but the following from the *Sacramento Record*, December 8, 1873, is so cleverly written that I give it in full:

TWO HOURS WITH THE DISEMBODIED.

The mission and duty of the press extends not only to the exposure of error and the upholding of truth, but to the statement of all facts of the day which are at all doubtful, leaving the reader to pass upon questions of theory and merit. Newspapers being the abstract and brief chronicles of the times, as a certain Mr. Shakespeare remarked, and having an eye open to all that is going on, must take equal notice of passing curiosities, whether they be Cardiff giants, Lilliputian humans, or the spirits of the air. People who travel in the newspaper coach must expect some jolting, for your true journal explores all roads, makes a note of every mile-post, runs in no groove, and has but two words in its creed—truth and news. With some prefatory remarks of this kind, our chief thrust a card into our hand on Saturday with some brief directions as to hour and location, and with a rather contemptuous sneer and cynical expression directed us to call on this fellow Foster and see if his show is of any interest to the public. Settling down to our task, we ascertained "this fellow Foster" was the same chap who formed the subject of Leaman's article in the June number of *Scribner's*, entitled "A Seance with Foster"; the same man who woke up John Paul to such a lively criticism in the New York *Tribune*; the man for whom Myers committed suicide at Salt Lake; the man who mystified the greybeard of that staid sheet, the *Boston Herald*; induced Robert Dale Owen to devote to him a chapter in his *Debatable Land*, and was the intimate

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friend of Bulwer, the romancist, afterwards Lord Lytton, who drew from Foster all the weird and mystical which envelops the *Strange Story*, and who made Foster the model for that never-to-be comprehended character "Margrave" in that singular novel. Determined to be doubly armed with witnesses, we organized a party of gentlemen, unbelievers, shrewd men of the world, up to all the tricks of the table-tipping tribe, and made a raid on the rooms of C. H. Foster, the so-called king-pin of all the spiritual mediums, whose reputation in Europe and our own country as the biggest show of the times has preceded him to this coast. Entering the room, we found a full-faced, good-looking, black-haired, black-eyed, dark-moustached, heavy man, tall and well proportioned, aged about 36, and with his hair parted effeminately toward the middle. He was reclining lazily in a great chair, and smoking a half-lighted cigar with the utmost nonchalance. He didn't fill the bill mediumistic at all, as he proved to be a self-possessed, impassive, jolly-dog sort of a chap.

Presenting their credentials, which were found O. K., the party seated themselves at a rickety two-leaf table, four persons in all, and the following things, among many others, transpired, which we record exactly as they happened, and leave it to those who have the time and desire to talk about odic forces, psychology, mind-reading, clairvoyance and the other theories offered in explanation of phenomena which confound the understanding, vex the curiosity and take the conceit out of modern necromancers and smart reporters who know "just how the tricks are done." If Foster is a humbug, he ought to be exposed; if he is the possessor of the secret of a new force or science, it should be evolved and made public property; if he is what he claims to be, he deserves attention. In any light, there is no reason why this Young-American age shouldn't tackle Foster and serve him and his familiar spirits up for the public good.

A. "What is the extent of your power as a medium, Mr. Foster?" Foster. "Oh,"—puff—"every"—puff—"thing in the line." A. "Do you see spirits?" F. "Yes; not now, but I shall today." A. "And hear them?" F. "Oh, yes I do that." A. "Well, the test to me of a spirit-presence is evidence of its identity, known alone to it and me." F. "Yes," puff, "bother this cigar," relighting it, "you'll get plenty of that. I haven't anything to do with it. They use me, and have from childhood, as a machine for you folk." D. "I have tipped tables myself, when a boy, for fun." F. "Many can do that who know nothing of the spiritual world." C. "Boil ahead, Foster; let's see the thing begin." Foster reseated himself, having arisen a dozen times to light that cigar, and began to tear paper into slips about the size of the ipecac powders of our youth.

A. "Who was this man who killed himself at Salt Lake on your account?" Foster. "Oh, his name was Myers. I'm sure I don't know why he should have done so; perhaps he believed in the spirit world; perhaps—well it's a matter of no consequence to me, I know nothing of it." A. "You're not the man I expected to see." F. "No? Why, better looking?" A. "No, but I expected to find a grave old gray-beard, blue under the eyes, and awfully spiritual." F. "Well, that's the result of your education. Is there any known reason why spiritual intercourse should render a man less happy? Oh, no! Spirits are pleasant folk,

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and the last in creation to make you morose and sober-sided. They may make you thoughtful, ought to influence you for good, but, my dear sir, they don't excite fear in the true man. Well, gentlemen, are there any spirits you desire to communicate with? If so, write several names on these slips, fold them over and over, so that it shall be impossible for me to see them, and toss them on the table."

Each did as desired. A retiring to a corner to write, C shading his slips with a book, and Foster going to the grate to relight that cigar which was forever going out. Seven slips were prepared, which were thoroughly mixed up by C, and all the party was again seated. The moment we were down raps were heard on a wardrobe in a corner, on a bedstead near at hand, and a gentle tapping on and under the table. The room was small, no one else in it, no closet, the window curtains up, and the place flooded with light.

Foster. "Ah, this is my first sitting today. It is a damp and murky day, when, I don't know why, the influences are usually weak, but I feel we are to have plenty of communications. The room is full of the spirit people. You gentlemen are all in harmony." A. "Yes, sir, all unbelievers to our backbones and all good friends." F. "That's all right; but you all desire communications, and that's all that is necessary."

The raps came now, thick and fast. Foster. "Now, spirits, if any desire to communicate make it manifest." (Rap, rap, rap.)

Foster now took the slips from the table and pressed them one by one to his forehead, rapidly. As he reached the third one, and before his hand touched it, rap, rap, rap.

Foster. "Ah, is this the one?" Rap, rap, rap. "Sure." Rap, rap, rap (meaning yes). Foster siezed his pencil. "It is for you, sir," to C. C took the alphabet, printed on a bit of card, and pointed to the letters in order, when "Edward" was spelled out by raps, but with great hesitancy and conflicting raps on the "card." C. "I know no Edward." F. "Oh, you marked the wrong letters. Here,"—and seizing his paper he wrote rapidly, "E. B. W." "Those are his initials, and here, this is the full name, E. B. W———t. Is it right, sir?" C assured him that it was, and that no man in California knew the name but himself, probably. F. "You see what you wrote, 'Edw.' was really 'E. B. W,'"

C. "When did you die?" "1857," spelled out by figures, A, who did not know the person, writing it out as it was rapped. Right. C. "Now, if you are E. B. W., tell me what was your occupation?" F. "Now I will give you the crucial test— the test with which I intend to confound the members of the Royal Society."

C then wrote out a long list of occupations of all grades. Foster took the list and tore off each line, and rolled the the paper into small pellets the size of bullets. Meanwhile C made two pellets of blank paper and slipped them into the pile. All were piled upon the table and mixed up. Foster picked up one with his thumb and index finger, without apparent selection. "Is this it?" Rap, rap, rap, gently. "Are you sure?" Rap, rap, rap, loud and decided. He threw the pellet to C. He opened it and read, "President of a bank." F. "Well?" C. "It is right." F. "This is all bosh about mind-reading; if there is such a thing this test ends it. Here, at these pellets, mind ends, and the spiritual proves itself."

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C could not but confess that it was a double test, for the medium had not only to determine which pellet to pick out, but also to determine the occupation correctly. He was satisfied with the answer, but also wished a further test. Of what bank, now, would be a severer test, for he alone knew. Foster did not know; he had never seen him. D and A did not know, never could have known, so he asked.

"President of bank," was designated. C. "Well, but of what, where?" F. "Write out a list." A list was then written out in this manner, and purposely, and to its form attention is called:

"Branch St. Bk., Ohio."
"Bank Renselaer."
"Bank Terre Haute."
"Branch St. Bk. Ind., at
Mich. City."
"Branch St. Bk. Ind.,
Evansville."
"Bank Albany."
"Bank of Racine."

Foster seized the pencil, pressed its point nervously upon the word bank in the last line, his countenance showing intense agitation, his eyes being fixed and lifeless. Slowly the pencil traveled over the last line, crossing it out, over the next, crossing it out, over the word Evansville, crossing it out, passed around the end of the next line close to "Ind.", close under "Mich. City," and around the end of it, and then suddenly erased all about it. This left the only words unobliterated to read in full: "Michigan City, Branch of the State Bank of Indiana." Whereas it had been written "Branch of the State Bank of Indiana, at Michigan City." Parts of two lines being thus selected to make the answer. C. "That is right; as I wrote it was its corporate or business name; as marked out, was the usual way it was spoken of. Each of the twelve branches being usually spoken of first by the name of the town where located.

C. "What relation are you to me?" Foster seized a bit of paper and a stub of pencil and with one hand held both under the table, against some part of it, for an instant, and threw it back. A scrawl was seen, a word written backwards. Held to the light we read from the reverse side plainly, "Father." "Right," said C.

Here a spirit calling herself "Mary," the deceased friend of the wife of one of the party, struggled to get a word in edgewise, but the husband couldn't think who she was, and so she retired. The wife says she had a friend Mary deceased, whom she called Mollie, "But these stupid men never remember anything."

At this point Foster called attention to the fact that C had not opened the slip designated as bearing E. B. W.'s name. It was opened and found to be the proper one.

Foster. "What's that you say?" speaking aside, as if to some unseen presence. "Oh, you do; very well." To D: "Here is a spirit beside you desires to communicate to you." D. "What spirit is it?" F. "You will write, yes?" To the unseen: "Very well, now then"--He seized the pencil and wrote rapidly: "I am often near you when you are not aware of my presence. (Signed) Julia."

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Foster. "Who is Julia, sir?" D. "Can't you tell?" F. "Oh, yes." Whereupon he seized one of the folded slips, passed it over his forehead, muttering to the unseen Ella, "Is this it? or this?" rap, rap, rap. "Are you sure?" Rap. rap, rap. "There it is." The slip was opened by D, and thereon appeared the word "Ella." F. "Is that correct?" D. "It is; I wrote it." F. "Her full name is—" D. "Don't speak it, if you please."

Foster now got up and lit that confounded cigar, while raps were knocking about on all sides, and the thought came to us, will Hornblower be able to rent room 26 at the Orleans when this man goes out? If it isn't full of spirits and ghosts for a year and a day we're a shingle, that's all. As Foster walked back to the table he said there was a strange painful influence upon him, of one who had suicided or died by accident. D suggested it might be one who was murdered. F. "Well, I should call that acccidental. Ah! now the influence is strong upon me"—turning suddenly and seizing D's hand, and struggling to speak, his face full of anxiety; "Char—Char—Charles Har—Har—Har—Harg—Hargiv—Charles Hargiv—oh, help me to speak it, sir!" D. "Charles Hargiven." F. "Yes, Charles Hargiven." D. "Of what did he die?" F. "Suicide—no, accidental death—suicidal—violent death—accidental death." D. "No." F. "Yes, I say, some violent death," motioning to his side, and imitating the stab of a dirk. D. "Murder?" F. "Yes, murder." D. "That is right. It was years ago, in Australia. Now tell me, if you are Charles Hargiven, what countryman were you?" F. "He says he was an Englishman." D. "No, he was not." F. "He called himself such." D. "So he did."

D now took a sheet of paper and wrote twelve nativities in a row, and among others the true one for Charles Hargiven. Foster took his pencil and marked out, as in the case of the bank, all the words but this—"Eurasian."

D. "Gentlemen, no living being on this continent knew that fact. He was Eurasian—that is, his father was European—English; his mother Asiatic—East Indian. Such children are called Eurasians; but as his father was English he was in law an Englishman."

Suddenly Foster turned to A: "Ah, here is a sad face. She comes to give evidence of faith and that she lives. She is here with you. A sweet, sad face, a gentle being in life. Her name is Stella Edgescomb. A started as if shot. "Write to her," said Foster, "she influences me strongly." A wrote this question: "Am I living such a life here as you would have commended?"

Foster took the question, closely folded, pressed it to his forehead, threw it on the table, and rapidly wrote or scrawled in a horribly ugly "fist": "You are trying to do the best you can, and I am satisfied with the life you are leading here."

"Hold," said Foster. "What? Want to sign it yourself? She says she will sign her own name." His hand straightened out and the fingers, moving slowly, easily the name Stella Edgescomb in a delicate chirography was traced, which A with much emotion declared to be the signature of his friend who died years ago in the far East. Immediately Foster designated one of the folded slips, and on it appeared her name.

C had written the name of Lewis Saunders, Jr., an old resident of

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Sacramento, well known here up to 1860–62, and the head of one of the oldest families of the day. He was a prominent lawyer, and died in 1863, in San Francisco.

Foster, turning to C, said: "Some one is here to see you. Lewis is his first name. I feel a double influence. Ah, there are two Lewises; yes, two Lewis Saunders, and strange, the elder man is Lewis Saunders, Jr." C at this moment remembered that Colonel Saunders had a son Lewis, also deceased, a fact then recalled to his memory for the first time in eight years, and he had not written the son's name on one of the slips, nor had he thought of him. F. "This man is not near to you; he is not a relative; he was merely your business friend." C. "Correct. What does he say?" F. "What have you to say, Lewis? He says he is glad to be able to speak to you and testify that the soul is immortal. He says he remembers you kindly." Where Saunders lived and died was then rapped out. C then wrote Colonel Saunders a question, folded it, and laid it on the table. Foster touched it to his brow. F. "He says yes. The spirit world is about you, around you. Like the earth, life intensified, but yet different in all respects. He would tell you— —he fails; he influences me no more."

The question was: "Can you tell me what and where is spirit land?"

Foster requested A, at this point, to change his seat, the Stella Edgescomb influence was so strong that she got herself mixed up with the other spirits considerably, like the head of Charles the First in the manuscript of Mr. Dick. A moved, but propounded other questions to Stella, and got answers seemingly affording a test of identity. A declared about this time that somebody was lifting up his elbow and hand, and Foster told him that it was all right– nothing but Stella fooling around him. A had no dead sweethearts, and nobody—beg pardon—spirit-fooled around him, though he was willing to be hugged by one for the sake of investigation and truth. D momentarily anticipated a filmy embrace from Julia, bul Ella evidently did'nt reciprocate his desire.

Foster at one time seized A's hand, exclaiming, "God bless you, my dear boy, my son. I am thankful I at last may speak to you. I want you to know I am your father, who loved you all his life and loves you still. I am near to you; a thin veil alone separates us. Good-bye. I am your father, Abijah A———." "Good heavens," exclaimed A, "that was my father's name, his tone, his manner, his action." "And," said Foster, "it was a good influence; he was a man of large veneration."

"Hold," said Foster, "here is another influence. It writes upon my arm. See, it is for you again, Mr. A." He stripped up his coat sleeve, pulled back the white shirt sleeve, drew back the sleeve of the undershirt, exposed the skin of the forearm, rubbed it twice or three times briskly, and lo! there appeared in letters an inch long the initials S. F. C. in pink, or the color of the skin when given a severe blow. "See," said Foster, "S. F. C., that is your friend, S. F. Coleman." "Yes," said A, as all gazed on the fading letters, "S. F. Coleman was a brother-in-law, dead years ago in Illinois, and that is his writing, as I live."

D now wanted the murdered man Charles to name the man whom he, Charles, had told him, D, he was afraid of, just before he was found

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dead in the street. D wrote out a long list of names, and Foster marked out all but one. It was the right one, the man who Charles had told D he believed would kill him, and the man is a resident of high position in Australia.

C here called E. B. W. back, and asked questions which concerned domestic matters, and received strange and startling answers.

A requested Colonel Saunders to seek for the shade of J. W. Coffroth, but before he could be found the influences left the medium and the seance closed.

In conclusion, we have just this to say: The seance was a great pleasure to the party. It was convincing that if Foster is a necromancer, he is the top of the heap. We came away just as we entered, without any decided opinion, except that there was a something we were not able to explain, and didn't care a black pin because we couldn't. We have given an outline of a small part of the interview, for it lasted two hours, but we have presented the points of every test made. What we have recorded is bare fact, unembellished. As an amusement, we were highly delighted with the seance. We have no expression to make as to theories concerning the means to accomplish what we saw and heard. Whatever the means used, there were no mistakes made. This man is awakening, with others of his class, considerable attention, and from the press deserves fairness in relation of fact, and that he has had in this article.

(To be continued.)

Sparks of Wit and Wisdom.

The "New Religion."—Little Minna was saying her prayers. When she had finished her usual petitions her mother said:

"You have forgotten, dear, 'Make Minna a good girl,' you know."

"Oh, mother," she answered, reproachfully, "don't let's bother God about that; that's your business."

Reason.—The difference between the fine, energetic, modern spirit and the laissez-faire, old-fashioned one is well illustrated by the remark of an old farmer. The old farmer, as he prepared to buy a good insecticide, said:

"I used to think that this potato disease was a dispensation of Divine Providence, but now I believe it is a bug."—*Edwin Ginn.*

Esau.—President Hadley, of Yale, visiting a children's school in Bridgeport, once asked a little boy who Esau was. The lad's reply was astonishing.

"Esau," said he, "was the author of a book of fables, and he sold the copyright for a bottle of potash."

Right Spirit.—Mr. Edwin Ginn, at a dinner in Boston, said, recently:

"Universal peace will come, thanks to the scientific spirit. The scientific spirit is discontented. It attacks imperfection wherever imperfection exists. It is an improvement on the old hopeless spirit of resignation.

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THE ST. LOUIS RATIONALIST CONVENTION AND THE "RATIONALIST ASSOCIATION OF AMERICA."

COMPILED BY THE EDITOR.

IN pursuance of the call, as published in The Review of last November, there was held in St. Louis, Mo., on November 14th, 1909, a convention of Freethinkers, the object of which was the organization of a new national association for the propagation of exclusively Freethought principles. No report of the proceedings of that convention reached The Review office in time for publication in the December number, which I had hoped for, and so nothing at all was said in that issue concerning the convention. Immediately after mailing the December Review several reports were received, from which I now compile in condensed form a report of the convention's doings with a copy of its platform somewhat abbreviated. I presume the Constitution and By-laws will soon be printed in pamphlet form and so do not deem it necessary to reproduce the whole of the somewhat lengthy document here.

THE CONVENTION.

There were present about fifty persons, ladies and gentlemen, professed Freethinkers, from various States of the Union from Pennsylvania to Kansas—the extreme sections not being represented, as might be expected.

A preliminary meeting was held in the Laclede Hotel on Saturday evening, November 13th, which took the form of a caucus, attended by nearly forty members. Temporary officers were chosen, as follows: President, John R. Charlesworth, editor of the *Blue Grass Blade*, of Lexington, Ky., who was the most active originator of the movement to organize a new Freethought association at this convention; J. Atwood Culbertson, of Pittsburg, Pa., Secretary. Committees were then appointed, assigned as follows: On order of business, on organization, on constitution and by-laws, on nominations, on finance and on banquet. The two more important of these committees consisted of, on Organization, George M. Jackson, Pigott, Ark.; Frank Tuch, St. Louis, Mo.; W. C. Daily, Princeton, Ind.: on Constitution and By-laws, Helen M. Lucas, Marietta, O.; Miss L. Wiley, Sulphur Springs, Mo.; J. Atwood Culbertson, Pittsburg; E. G. Nichols, Norge, Va.

The convention proper met in Bowman's Hall on Sunday morning, Nov. 14th. The Committee on Order of Business submitted its report, and then an address of welcome was delivered by W. C. Cope, editor of *The Wheel of Life*, of St. Louis, Mo., and a response on behalf of the convention was made by D. W. Sanders, of Covington, Ind.; and "both the welcoming address and the response sounded the keynote of the convention, and the sentiments uttered therein were liberally applauded."

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The Committee on Organization then presented its report. Here is a very brief synopsis of this report:

Firmly believing the time propitious and favorable for effecting an association of the individual elements of Freethought in the United States for the purpose of enhancing a better and more systematic propaganda of Freethought principles, and in response to demands made by individual Freethinkers throughout the country, we recommend that this convention resolve itself into a national organization under such name, and to undertake such propaganda, as shall be hereafter provided by the constitution and by-laws to be adopted by this convention.

We recommend that the officers consist of a president, first and second vice-presidents, and a secretary-treasurer to be the same officer, these officers to constitute a Board of Directors; and that a list of honorary vice-presidents be elected at each annual convention at the ratio of one to each state and territory of the United States, who shall agree to aid in the work and disseminate the principles and policies of the organization within the jurisdiction of their respective states; and that all persons, without regard to race, color, or sex, who shall signify their agreement with and acceptance of the principles, purposes and objects of the organization, and shall be willing to aid in its propaganda, shall be eligible to membership. Also, that all Freethinkers in attendance at this convention, and all Freethinkers who have expressed themselves as being in favor of this organization, who shall accept its principles and agree with its objects and purposes, and all making application for membership within sixty days after adjournment of this convention, shall be deemed charter members. And also that this organization be and remain distinctively national in character, but shall, through its Board of Directors, foster, encourage and assist in the formation and maintenance of State organizations under its auspices, and that such State organizations shall be assisted and encouraged in the organization of local bodies under auspices of the State organizations.

"The chairman then stated the object and purpose of the convention as outlined in the official call, expressing a solicitude that in its organic law there should be no departure from the principles of Freethought, and that the organization should not be burdened by the side-issues of political economy and other issues which have proven disastrous to Freethought advocacy in the past."

A committee on resolutions was here appointed, and Miss Princess O. Jones then took the floor and delivered the greeting and good wishes of Dr. John Emerson Roberts, of Kansas City, Mo.

In the afternoon session the convention met at 2:30, and received the report of the Committee on Constitution and By-laws, which "after a session lasting more than five hours, resulted in the adoption of the following"—of which is here given only a very brief synopsis:

CONSTITUTION.

Art. I. Sec. 1. Name: The Rationalist Association of America. Sec. 2. Headquarters to be determined by the Board of Directors. *Art. II.* Sec. 1. Active elective officers: a President, a 1st Vice-President, a 2nd Vice-President, a Secretary and a Treasurer. Sec. 2. These officers to constitute a Board of Directors to manage the affairs of the organization

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when it is not in convention. Sec. 3. A list of honorary vice-presidents to be elected by the association in convention, one for each state and territory. Sec. 4. The active elective officers to be elected by ballot and all honorary vice-presidents by *viva voce* vote, and each and all of these officers shall hold their offices for one year, or until successors are installed. *Art. III.* Sec. 1. All who are in accord with the principles of the organization, and are willing to aid in its propaganda are eligible to membership. Sec. 2. Application for membership must be made in writing to the Secretary, accompanied by the full amount of the annual membership dues. Sec. 3. Members to receive a printed certificate of membership, signed by the President and Secretary and sealed by the Association's seal. Sec. 4. Membership fee, "not less than" $2.00 per year. Sec. 5. Annual dues to be due and payable January 1st, of each year. But any member may donate to the Association, for propaganda purposes, money, books, pamphlets, etc., and when these donations are in excess of the annual membership dues, such member shall not be required to pay any further dues. Sec. 6 provides that on payment of one year's dues any "duly accredited delegate or representative of any existing society of a distinctive Freethought character, having proper credentials, shall be given a voice and vote in the conventions of this Association. *Art. IV.* Sec. 1. Business meetings of the Association to be held annually, time and place to be fixed by the Board of Directors from year to year. Sec. 2. Time and place of annual convention to be determined by suitability of location, convenience of members and the best interests of the association. Sec. 3. Board of Directors, through the President and Secretary, to furnish for publication in all Freethought journals in this country, sixty days in advance, notice of time and place of holding such conventions, and other information, from time to time as shall be for the best interests of the organization. *Article V.* relates to the duties of the elective officers, including the same as a Board of Directors.

DECLARATION OF PRINCIPLES.

1. The right common to all humanity to alter and modify any and all forms of religious beliefs or disbeliefs, as the light of knowledge shall proclaim such change necessary to the welfare and happiness of the race.

2. The inculcation and dissemination of high moral precepts of greater worth and more practical utility to mankind than the professions of religious beliefs.

3. True morality is dependent upon human considerations and in effect and practice implies the greatest possible happiness to the greatest possible numbers, without regard to religious beliefs or disbeliefs.

4. The promulgation of scientific truth should be a constant aim of humanity.

Constructive Philosophy.--The practical working basis of this organization shall be to teach and promulgate by processes of education the following elements of constructive philosophy: 1. Monism, as setting forth a pure conception of the universe based upon natural science, reason and experience. 2. The unity of nature as affirming that all living organisms are subject to the same established laws of existence and development. 3. Inculcation of the accumulated mental and moral

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CALIFORNIA

concepts gained through reason and experience, "declining to acquiesce in the mystical conception of a personal creator." 4. The accepted demonstrations of modern science that the cosmos is regulated by uncreated and indestructible processes, termed natural laws. 5. The general disbelief in the existence of a personal first cause or ruler over nature, substituting therefor the doctrine that the universe is self-governed and eternal.

Propaganda. This to consist of public lectures, debates and discussions both on the platform and in the press, and the distribution of such literature as shall promulgate the principles of the constructive philosophy of this organization. The propaganda shall be two-fold: as an exponent of the philosophy of Monism, and by processes of education to overcome the aggressions of the church and enable Liberals to effectively resist the same by a concerted plan of action. The systematic propaganda shall include the proper extension of that culture and refinement which have raised man above the other animals; the rational organization of governments through the secular power based on justice and natural law, and not on the worn-out traditions of superstitions, strenuous opposition to the theological hierarchy which invests wordly power with the cloak of religion and exploits the credulity of the people; promulgation of monistic philosophy as embracing the ideals of truth, virtue and beauty, and to demand equal rights with so-called religious organizations therefor from the State and from society; such reform in our system of public education as shall substitute instruction in natural science for theological fiction; the complete and absolute divorcement of church and state; the establishment of local societies for the promulgation of these principles. And, also, this organization shall strive for and demand the fullest possible freedom of thought, speech and press; to protect the civil rights of its members, and to protect them and other Freethinkers from unwarranted attack and unjust discrimination through religious bigotry and intolerance; and persons who agree with the principles herein expressed are cordially invited to unite with the members of this Association for the purposes set forth above.

A general provision was adopted in which the Association declares for the initiative, referendum and recall in its government.

A set of eighteen By-laws was adopted, providing for the practical application of the general principles of the Constitution. Among other things, these By-laws provide that "no person shall be authorized to lecture for, in the name of, or under the auspices of, this organization without first having secured a certificate or commission from the Board of Directors; that the Constitution and By-laws may be amended only by a two-thirds majority vote of all the members present at an annual convention; that to be entitled to vote at annual convention, members must be in good standing with the organization and not in arrears for dues; and procedure of meetings to be governed by Cushing's *Manual.* Approved and adopted at St. Louis, Mo., Nov. 14, 1909. Signed by John R. Charlesworth, President, and attested by David W. Sanders, Secretary.

The Committee on Nominations now brought in their report as follows: For President, John R. Charlesworth, Lexington, Ky.; First Vice-

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President, W. H. Maple, Chicago; Second Vice-President, Dr. J. B. Wilson, Cincinnati; Secretary-Treasurer, David W. Sanders, Covington, Ind. The report was adopted and the foregoing were unanimously elected and declared acting officers of the Association.

Upon motion, the following were selected as the Honorary Vice-Presidents:

Alabama, Jacob Friedman, Birmingham; Alaska, Helen Scott, Circle; Arizona, S. J. Garrett, Tucson; Arkansas, M. A. Coffman, Paragould; California, Singleton W. Davis, Los Angeles; Colorado, George Leeson, Cedaredge; Connecticut, A. B. Bennett, South Norwalk; Delaware, John H. Cloud, Wilmington; Florida, Dr. J. M. Frost, Tampa; Georgia, C. F. W. Gunther, Gainesville; Idaho, F. P. Ball, Sr., Caldwell; Illinois, J. H. Schwartz, Marshall; Indiana, Dr. T. J. Bowles, Muncie; Iowa, Prof. A. J. Clausen, St. Ansgar; Kansas, Henry C. Roberts, Bennington; Kentucky, Dr. Lindsey Morrison, West Point; Louisiana, Mrs. Hazel Putnam, Wilburton; Maine, Manly A. Brigham, Rumford Falls; Maryland, John F. Clarke, Arlington; Massachusetts, Dan Crosby, Osterville; Michigan, F. B. Hall, Augusta; Minnesota, George Wheelock, St. Charles; Mississippi, Dr. E. B. Robins, Vicksburg; Missouri, Dr. Emil Simon, St. Louis; Montana, Charles Wegner, Great Falls; Nebraska, J. W. Gilbert, Friend; New Hampshire, John P. Thorndyke, Canaan; New Jersey, N. Berne, Newark; New Mexico, A. A. Burdette, Silver City; New York, C. R. Woodward, Lockport; North Carolina, Leger Meyer, Wilmington; North Dakota, R. Anderson, Cooperstown; Ohio, Dr. J. B. Wilson, Cincinnati; Oklahoma, N. B. Grayson, Oscar; Oregon, Mrs. Lulu Gibson Herron, Heppner; Pennsylvania, J. Atwood Culbertson, Pittsburg; Rhode Island, Henry Pickering, Woonsocket; South Carolina, Glen D. Peake, Union, Gibbs County; South Dakota, I. M. Macomber, Lennox; Tennessee, Arthur Stone, Chattanooga; Texas, J. D. Shaw, Waco; Utah, Jos. Rogers, Salt Lake City; Vermont, E. A. Fitch, Wilmington; Virginia, E. G. Nichols, Norge; Washington, H. T. Ahrens, Spokane; West Virginia, J. C. Watkins, Kanawha Falls; Wisconsin, J. W. Kruschke, Cranberry Center; Wyoming, I. W. Beckwith, Lander.

The Committee on Resolutions reported and their report was adopted. Briefly, the resolutions were: for Freethought, free speech and free press, and search for truth as conducing to the highest civilization, peace and good will; denouncing the governmental murder of Francisco Ferrer, instigated by the fanatical clergy; declaring that the Constitution of the United States makes our government strictly secular, and that all legislation in the interest of religion is contrary to the spirit of the Constitution; oppcsition to the placing of the motto "In God we trust" on our coins; declaring that all church property should be taxed and opposing the reading of the Bible or the singing of religious songs or offering of prayers in our schools.

THE BANQUET.

On Sunday evening, after the convention had adjourned *sine die* at 7:30, the members gathered around a banquet table in a restaurant, when several short speeches were made; among those making the addresses being Helen M. Lucas, D. W. Sanders, J. Atwood Culbertson, and the president of the new Association, John R. Charlesworth.

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The future of this new undertaking will be watched with deep interest by all Freethinkers, some with enthusiastic hope, others with doubt. But the Association is apparently well based on the Freethought principles unincumbered by outside isms and schemes that have served to wreck other attempts at Freethought organization. The Declaration of Principles is such that all Freethinkers, it seems to me, can endorse, and the Constitution proper is well adapted to its purpose. Some of us may feel that it would have been better to have included as a qualification for membership a "good moral character," with a definition of what that phrase would be made to mean; but it is not reasonable to expect that an organization of *free thinkers* could be effected in which a large number would or could agree in all things. Time may demonstrate the weakness incident to the leaving out of the moral quality of eligibility to membership when the organic law and the Declaration of Principles can be amended accordingly. And other amendments may also be made as found to be desirable.

For THE HUMANITARIAN REVIEW.

THE NEW PASTOR.

As described by a Young Lamb of his Flock in a Letter to her Particular Friend.

BY D. B. STEDMAN.

MY DEAR, I must tell you about our new pastor,
The Reverend Moses Melancthon McNeat.
He is so devoted to serving the Master;
His face is so fair, and his voice is so sweet—
To his fair brow a halo divine seems to cling.
Oh, my! He's too splendid for anything.

Such charms and accomplishments as he possesses!
Such bright, speaking eyes, and such brown curly locks!
And, Oh! how artistically faultless his dress is—
You'd think he'd just stepped from a milliner's box.
On his finger there glistens a massive gold ring;
And—well, he's too lovely for anything!

He has musical talents befitting a teacher.
Some call him a prodigy—'tis but the truth!
An actor was lost when he became preacher;
To hear him quote Shakespeare 's like listening to Booth!

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I went into raptures when I first heard him sing.
Oh, he is too brilliant for anything!

Fresh from college, unmarried, and fond of society,
  His pastoral calls are indeed a great treat.
All agree he's a marvel of learning and piety;
  And we girls are, of course, on the anxious seat.
In his smile, hope's fond fancies instinctively spring,
For he is too lovely for anything!

It is such a pleasure to list to his preaching;
  He shows so much culture, such reverence, too;
With sinners he pleads in tones so beseeching,
  And tells them so plainly just what they must do.
Oh, how the church walls with his eloquence ring!
I think he's too splendid for anything!

When a horrid false doctrine he's about to demolish,
  With what fine skill he marshals his arguments strong;
How perfect his gestures, and what a rare polish
  Wears the weapon on which he impales the wrong!
A David equipped with theological sling—
Oh, he is too valiant for anything!

When towards the skeptics he waxes indignant,
  And at their doomed heads the anathema hurls,
How sweetly he turns, with a smile all benignant,
  And beams like a saint on us Sunday-school girls!
With look of an angel, the grace of a king,
He is just too perfect for anything!

True, one can't but wonder, when he's so impressive,
  That sinners—the *male* ones—don't seem more alarmed;
But the strangeness of men is something excessive,
  And of one thing I'm certain—the *women* are charmed.
At his feet *one* young maiden her heart could fling,
If—well, I think he's too sweet for anything!

Springfield, Mass., December, 1909.

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Written for The Humanitarian Review

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VI.

VIEWS OF MODERN MORAL PHILOSOPHERS

(*Continued from the December Number.*)

SAMUEL BAILEY.

IN THE third series of *Letters on the Philosophy of the Human Mind*, Mr. Bailey devotes four chapters to the consideration of moral sentiments, or "the feelings inspired in us by human conduct." As the basis of moral conduct, he states five fundamental facts, as follows: "Man is susceptible of pleasure and pain of various kinds and degrees. He likes and dislikes respectively the causes of them. He desires to reciprocate pleasure and pain received, when intentionally given by other sentient beings. He himself expects such reciprocation from his fellows, coveting it in the one case and shunning it in the other. He feels, under certain circumstances, more or less sympathy with the pleasures and pains given to others, accompanied by a proportionate desire that those affections should be reciprocated to the giver." And these "affections, states and operations of consciousness" are feelings in combination with intellectual processes, and are more or less developed in nearly all of the human race.

The feelings, he thinks, are modified according as actions are, first, "done to ourselves by others"; second, "done to others by others," or third, "done to others by ourselves."

Bailey considers the standard of ethics to be the production of happiness, and the moral faculty as "mainly composed of certain sentiments, chiefly reciprocity and sympathy," involved with intellectual processes.

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IMMANUEL KANT.

Kant lived from 1724 to 1804, and his ethical writings were published in 1785, 1788 and 1797. He wrote three important works, *Foundation for the Metaphysic of Morals*, *Critique of the Practical Reason*, and *Metaphysic of Morals*, this last containing the detailed presentation of his ethical system, the other two containing his theories in general.

The system of Kant is one extremely involved in speculation and peculiar expressions in his phraseology which render the study of that system one requiring close and long application—in order to gain a clear conception of it—if that be at all possible. Hence in this place I can no more than very briefly and imperfectly set forth something of the nature of Kant's ethical doctrines. He distinguishes the modes of treating ethics as empirical and rational, and these as not the same. He also distinguishes between "common rational knowledge of morals" and philosophical morals, and argues to prove the absolute goodness of the will by proving its natural subjection to reason; and, "since reason *is* a practical faculty and governs the will, its functions can only be to produce a will good in itself," and "such a will if not the *only* good, is certainly the *highest*."

He asserts that all genuine supreme principles of morality rest on pure reason only.

Kant discusses the will quite extensively, and the presentation of his ideas are so much involved in his peculiar phraseology and technical verbiage that much study and close application are required to successfully apprehend his meaning. He makes a distinction between "natural" and "rational beings" by averring that the actions of things in nature are according to laws, while rational beings act according to conceived ideas of laws; that is, principles; and to do this is to have a will, which he identifies with practical reason, as reason is required to deduce actions from laws. And in connection with the discussion of will, he discusses duty.

Kant sets out several formulæ for action according to practical reason, as follows:

1. "Act according to that maxim only which you can wish at

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the same time to become a universal law," or "act as if the maxim of your action ought by your will to become the universal law of nature."

2. "Act so as to use humanity (human nature) as well in your own person as in the person of another, ever as end also, and never merely as means."

3. "The idea of a will of every rational being as a will that legislates universally." (Bain.)

Freedom of the will in man as a rational end or thing-in-itself is the great postulate of the pure practical reason, he avers, "because else there could be no explanation of the categorical imperative of duty," yet admits that the fact must always remain speculatively undemonstrable.

Kant postulates *immortality* and *God*, as being "required to render possible the attainment of moral perfection," and "in order to find the ground of the required conjunction of felicity." The certainties of these postulates are said to be "moral certainties," being demanded by the practical reason.

It is a difficult task to construct an intelligible synopsis of Kant's abstruse and technical system of ethics, or rather of ethical theories. Yet I shall offer here an outline that the careful student may be able to use as first step, at least, toward an understanding of Kant's philosophy in detail as presented by himself.

1. The Standard of Ethics—of good moral courses of action (i. e. "will")—as expressed in the different forms of the categorical imperative, is the possibility of its being universally extended as a law for all rational beings; or, obversely, "all action is bad that cannot be, or cannot be wished to be, turned into a universal law."

2. Psychology of Ethics. As stated above, he considers the mental faculty to be the "pure practical reason." That we apprehend what is morally right by the exercise of reason exclusively; the element of feeling as respect for the law is imposed by reason. In speaking of "the pure reason," Kant means a faculty of principles, and belongs to two classes, viz: the specu-

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lative and the practical reason. The *speculative* requires the knowledge of the understanding to be brought up to "certain higher unconditioned unities—soul, cosmos, God; but it is erroneous to regard these as facts of knowledge. The *practical* sets up a law of duty unconditioned by motives, in which, and the "related conception of the *summum bonum*, is contained a *moral certainty*" of the immortality of the soul, freedom in an environment of natural necessity, and of God as existing. Kant lays great stress on disinterested *action* and ignores disinterested sentiment as a mere sentiment; so that only actions that are wholly devoid of any element of self-interest are considered by him as moral. Virtue, he considers, not as the performance of acts we are strongly inclined to do, but such as involve more or less of self-sacrifice, so that, in a sense, virtue and altruism are synonymous terms.

3. Happiness, Kant considers not to be the end of action. This latter he considers to be the self-assertion of the reason over the inferior propensities—the physical appetites and self-seeking desires. To seek happiness is a duty only because thereby one is "kept from neglecting his other duties." The need of happiness to this end he avers is connected with the sensuous element of human nature. And there is necessarily an ultimate equation of virtue and happiness.

4. The Moral Code of Kant is fully set out in the second part of his latest work. In this he classes duties into *moral* and *legal*, the first enforced by the conscience, the other externally enforced, the two classes being, 1, Duties to Self; 2, Duties to Others. The end of duties of the first class is the perfection of the actor, "for his own *happiness* being provided for by a natural propensity is to himself no duty." Duties to self are enumerated as perfect and imperfect, the former being directed to self-conservation, the latter to the advancement or perfection of one's being. The *perfect* are "directed against self-destruction, sexual excess, intemperance in eating and drinking, lying, avarice and servility"; the *imperfect* refer to, first, physical, second, moral advancement or perfection. Duties to others have regard to their happiness, the only end, according to Kant, that one can make a duty of—

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their perfection can only come from their own efforts. He classes the duties to others as those of love and of respect. These are classed as "beneficence, gratitude, fellow-feeling"; "duties of respect, absolutely *due* to others as men; the opposites are vices, as haughtiness, slander, scornfulness." Friendship is a combination of love and respect in the highest degree. *Social duties* he regards as "outworks of morality;" he admits of "no special duties to God or the inferior creatures beyond what is contained in moral perfection as duty to self."

5. Law, in Kant's conception, in a transcendental sense is an important element of his theory of ethics; but he uses the term not as identifying or assimilating morality with political or governmental institutions, "the *legality* of external *actions*" being "determined by reference to the one universal moral imperative," as well as "the *morality* of internal *dispositions*." Legal or jural, as opposed to ethical or moral, provisions, must unite the freedom of each with the freedom of all—"individual freedom and the freedom of all must be made to subsist together in a universal law."

6. Religion, with Kant, is identical with, or at least very closely allied with morality, but without the connection being at "the expense of morality." He does not conceive of morality as being dependent upon religion, but on the contrary, he "can find nothing but the moral conviction whereon to establish the religious doctrines of immortality and the existence of God." And he even avers that "religion consists merely in the practice of morality as a system of divine commands," and he considers the moral consciousness as the standard by which to judge of all religious dogmas and institutions.

(To be continued.)

¶ Out on the desert a party of campers became tired of their bread and beans diet and prayed the Lord to send them some meat. "And there went forth a wind from the Lord and brought quails from the sea and let them fall by the camp" until they covered about 1,500 square miles of the desert 3 feet, 6 inches deep! This is not a 'California lie." It is told by inspiration of God in the Bible. (Numbers ii:31,32.—S. W. D.

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Views and Reviews

By The Editor

Prof. Hyslop and Signora Paladino.

A New York newspaper reporter recently interviewed Prof. Hyslop, of the American Society for Psychical Research, regarding his opinions of Signora Paladino's seances. The following excerpts are taken from his printed report:

Prof. John C. Hyslop today criticised the manner in which Eusapia Paladino is being exploited in this country. "Eusapia Paladino is either a wonderful phenomenon or a monstrous fake," said Prof. Hyslop. "Which she is must be established by investigation—not the investigation of the vulgar, ignorant rich, but of the scientific man. I don't care a fig for the so-called phenomena that presented themselves at her 'newspaper seance' Sunday night. There was no scientist present to indorse the sitting, and it has tended to lessen scientific interest already."

"The Paladino case should be studied for a long period and under the conditions of the utmost quiet and freedom from all those conditions that produce mental and physical disturbance. We must have a large body of facts under such a variety of conditions as will form a consistent whole in spite of their differences. Such facts cannot be obtained from a few experiments in which the alleged phenomena so much resemble mere conjuring. If a scientist has only a few experiments he can say that the results were unsatisfactory, intending thereby to protect himself against misunderstanding, and will leave the public to think that nothing occurred. The scientific man is not going to commit himself to miracles unless the evidence is sufficient in quantity as well as quality."

¶ Whether the Signora's performances are mere legerdemain or genuine psychical phenomena, is for the scientists to discover, and Prof. Hyslop's statement of the conditions is certainly reasonable if the investigation is to be anything more than a farce.

In Search of a Will-o'-the-Wisp.

A few weeks ago a newspaper dispatch from Jerusalem contained the following:

In an effort to find King Solomon's treasure and the crown of David, a syndicate of Englishmen, led by the Earl of Morley's heir presumptive and a near relative of the Duke of Fife, are excavating at the Pool of Siloam, on the eastern slope of Zion, near the spot where the "stairs of the City of David" wind up over the conduit that brought water to the temple, and great interest is manifested in the work. Large sums of

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money have been spent in obtaining the permit, in purchasing land and in carrying on the work. At present more than sixty men are engaged, at a weekly expense of more than $40,000. Most authorities believe that when the temple was destroyed, King Solomon's treasure was looted and carried away, but this only adds mystery to the present strange quest, as neither influence nor money is lacking in the enterprise, about which the greatest secrecy was observed until the work was ready to begin.

¶ P. T. Barnum's dictum that people liked to be humbugged applies not to Americans alone, but as well to Englishmen, as appears from the above dispatch. It is enough to extinguish one's faith in human intelligence to see men having brains and learning accepting an ancient myth as reality and going about the childish work of excavating the earth in search of things that are now and were thousands of years ago in the high heavens. Is it possible that any intelligent, educated man can read the biblical description of "King Solomon's Temple" and take it seriously as a veritable piece of history? See I Kings, chapters vi, vii and viii. Read the tenth chapter, and see if you think any intelligent person could accept such a description as literally true.

Editor McClure and Paladino.

The N. Y. *Times* of Nov. 17th contains a long account of the second seance of Eusapia Paladino, which was attended by S. S. McClure, of *McClure's Magazine*, and twelve other people. The following extracts are clipped from that article:

Almost all the things usually credited to the powers of Signora Paladino were brought off last night; The ghostly hand appeared and actually clasped that of S. S. McClure, the magazine publisher, for whose benefit the seance really was given. The tiny light flashed up and down the crepe curtain—a phenomenon which did not appear at the first of the woman's seances in this country on last Sunday night. The curtain blew out over the table covering it, and there were many levitations of the table, and the little stand which is also used in the demonstration danced about the room gleefully. The sitters consisted of thirteen persons. Five of these were women. Mrs. Carrington, wife of Hereward Carrington, Signora Paladino's manager, who brought her to this country, and Miss Allen, secretary to Prof. Hyslop, were the only women known to the reporters, the others refusing their names. Among the men were, first and foremost, Mr. McClure, who advanced to Mr. Carrington the means to bring Signora Paladino here for experimental purposes, but who is not a believer in mediums; Dr. Saram Ellison and Dr. Bosworth, both representing Harry Kellar, the magician, who is now in Los Angeles. The other men refused their names. One of the men, however, was the Italian interpreter. Signora Paladino, with the interpreter, was among the first to arrive, impassive and imperturbable as

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ever. Mr. Carrington said to the reporters at the outset that the seance was given primarily for Mr. McClure's benefit, and, therefore, he had no right to let them remain, so it was agreed that one of those present should tell afterward what happened and what his impressions of it were.

Levitation was again the first stunt of the signora and "John." It was explained by Mr. Carrington and others that table lifting and rapping were the beginnings, the first baby steps, so to speak, of all psychic manifestations. In its levitations the table at one time reached a height of several feet, with all four legs off the floor, Paladino being stoutly held meantime hand and foot, so it was said by Drs. Ellison and Bosworth. In fact, these representatives of Mr. Kellar had the duty of holding the medium's hands throughout the evening.

The knockings were graphically described by one of the women, who volunteered the opinion that the demonstration did not prove any spirual power on Paladino's part, but that she had some uncommon power, electrical or otherwise. "She would do just so," said this woman, her hand going through the motion of one knocking at a door, "and off on the other side of the room there would be corresponding knocks." Then she added that these manifestations were rather physical or electrical than spiritual.

Mr. McClure was hit on the chest by a fist. It was described as a "good, hard blow." He did not see in the dim light whatever did hit him, for somehow, at that precise moment, the crepe curtain flew out over the table and made a clear view of the woman's hands impossible. Paladino was greatly exhausted when the seance came to an end at 12:25 o'clock this morning. Mr. McClure has taken an interest in the woman from the fact that when Prof. Munsterberg and other scientists have seen her he is to have their verdict for publication in his magazine.

¶ If there is any evidence of the cause of the phenomena here described being disembodied human spirits the report does not contain it. But it is not worth while to criticise the accounts of reporters who get their information from uncritical people, though spectators. What is wanted is official reports from trained scientific observers after they have given the phenomena extensive and thorough investigation, just as the results of physical investigations are obtained. But it will not do to restrict the investigation to "believers" in Spiritualism, however honest they may be and however great may be their reputation as scientists. The kind of men for this work are such as can hold their judgment wholly in suspense until a very large body of facts have been acquired. "Physical phenomena" can never demonstrate spiritual causes, and Paladino might just as well go back to Italy now as to remain and duplicate and repeat the kind of manifestations she has so far given at her American seances. If she has nothing in the realm of mentality to offer, scientists will not long be interested.

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"A Nigger in the Wood-pile."

The Los Angeles city papers, a short time ago, published the following local news item:

The International Reform Bureau yesterday decided upon what sort of a Sunday-rest law should be presented to the next State Legislature. Dr. G. L. Tufts, in charge of the work in the northern division of the State, came here from San Francisco and met with Rev. W. N. Perry, field secretary, and the local executive committee, and they virtually decided upon a bill along the following lines:

It will provide for the closing of places of business on Sunday, and will protect labor from being compelled to work on Sunday; will provide for the closing of saloons on Sunday; will make adequate provision for all works of mercy and necessity, and under this head will come such manufacturing establishments or industrial processes as must be kept in operation to prevent serious loss; such work as may be necessary in an emergency to protect property, and whatever rightfully comes under the head of "mercy and necessity." Ample provision will be made to protect those who wish to worship on some other day than Sunday.

The concensus of opinion was that a law should be framed, moderate in its requirements, and yet give to every man a legally-protected rest day, relieving him from toil and leaving it to his own choice how he shall spend the day in seeking personal betterment.

¶ That high-sounding name, "International Reform Bureau," is a cloak that covers a mountain of iniquity. The profession that its attempts at effecting the enacting of Sabbath laws are for the purpose of securing a rest day for the working man is gauzy hypocrisy. The real object, as is plainly reasonable to all but the "sheep" of the pastor, is to restrict the activities of the people on Sunday so much that they will be driven to attend church for the sake of avoiding ennui and idleness. The preachers of this mis-named "reform" party are, like their patron saint of old, "fishers of men," and they are just dishonest enough and treacherous enough to bait their hooks with gilded lies in order to haul in the unsuspecting little fishes. But heretofore the "reformers" have been too confident and have demanded too radical a change, and they have come to realize it; so now they modify their demands and are willing to give something to the devil in order that the Lord may at least have half a loaf. So they very unctuously concede to certain manufacturies and industrial processes, and "such work as may be necessary in an emergency to protect property," the privilege of exemption from the restrictions of the proposed blue laws; and they even concede to the Seventh Day Adventists the privilege of "keeping" Saturday instead of Sunday, for they have begun to realize that

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the people of that Christian sect have all along been the strongest active opponents of their attempts to secure Sabbath-day enactments. "Sunday rest-day" is the sugar-coating of a bitter pill; beware of it. Those who labor on Sunday in California do so of their own choice. Most of them prefer to do so to losing the wages, or the results of such labor. No law is needed to compel them to "rest." The "rest" day, the day of idleness, is the "devil's" day. More crime and immoral acts are committed on that day than on any other two days of the week.

A Presbyterian Peter's Doubts.

The Philadelphia *Ledger* recently gave a synopsis of a sermon by Rev. Madison C. Peters of Green Hill Presbyterian Church, Philadelphia, on "eternal torment." Some of the things he said were as follows:

"I cannot accept the certainty of Universalism, and yet I cannot find anywhere in the Bible conclusive proof that the fate of every man is at death irretrievably determined, and while the belief that good shall fall at last to all has much of Scripture to support it, I cannot trust my hope of eternal happiness to the fearful chance of a second probation. We have built air-castles enough for this life without building any for the next, yet I am convinced that the popular beliefs about hell are founded upon mistranslations. The Gehenna of hell-fire means plainly the Valley of Hinnom, outside of Jerusalem, where fires were kept burning continually to devour the filth of the city. And the phrases which belong to metaphor, imagery and poetry ought not to be formulated into a rigid creed, and I protest against the ignorant tyranny of the literal translation of isolated texts which has ever been the curse of Christian truth and the glory of narrow intellects. I cannot believe that He who has planted mercy in us, is merciless Himself. I am convinced that if the moral government of God, the existence of which our experience avouches, is ever to have its administration perfected and wrought to a complete actualizing of its own manifest principles, it can only be done in another state of existence, and the double conclusion presses upon me that that life is one of rewards and punishments, where the ill-proportioned and wide discrepancies of this life will be adjusted and all God's hidden purposes will be made plain."

¶ This modern Peter(s) is evidently a man of more humane feelings than is his Lord a god of mercy. His humanitarianism revolts against his Presbyterianism. But to his remarks in the last sentence of the above extract I call especial attention. Dr. Peters virtually admits the existence of moral "discrepancies of this life," and to justify God builds an "air-castle," in spite of his protest against "building air-castles for the next life," in his theory that those "discrepancies" "will be adjusted and all

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God's hidden purposes will be made plain," in the future life which is to be "one of rewards and punishments." If God has made this life full of discrepancies how can we trust him to "adjust" them in another? If he has "hidden" from us in this life his "purposes," how can we reasonably expect him to reveal them to us after death? Is it known that God will "repent" again at the Judgment Day and make amends thereafter for all his injustice to men in this life? For what does "readjust" mean but to change injustice to justice? Without building air-castles for the next world the man of common sense sees plainly that there is in nature, outside of the human mind, no such quality as justice. That virtue is a high attribute, but its highest known habitat is the brain of an honest man.

Some Interesting Remarks.

The following paragraphs are the opening ones of an address given by Manly A. Brigham before the Young People's Christian Union, in Rumford, Maine:

"I am going to say something about the scripture I have read to you. Before doing that I want to get fixed in your mind an important fact. I have referred to it before. That fact is that Jesus was, if there was any such person at all, a real, live person—a man with ideas and ideals. He had no other name, as was then the custom. He was known as Jesus the son of Joseph, and later as Jesus the carpenter, or Jesus of Nazareth. It is not right to confuse the public mind with the term Jesus Christ, conveying the impression that Jesus's last name was Christ, as one might be named Smith. That idea has no place in the phraseology of even Universalist theology, much less in its application of religious ideas. Christ was a sort of title, and appears not to have a definite and distinct meaning; but in general its significance is expressed in the phrase, 'anointed of God.' To those who hold to the orthodox belief that Jesus was the veritable and only begotten son of God there is no distinction, and they are within their rights in confusing the name and the title making them one, or using the title to designate the man, as they claim Jesus was born to that title."

"You will observe, if you look at the headings of the chapters in the New Testament, that the orthodox have made them. Instead of the name Jesus in the headings the title Christ is used; but in the same way we would use the name Smith were we speaking of John Smith. I want you to read the chapters and you will be surprised to see how few times the compilers of the gospels use the title Christ. They had hardly developed the Christ idea. In fact, it is doubtful if Paul had not appeared whether the Christ idea would have become attached to the career of Jesus enough to have obscured the career of the man, as it is evident to me it has done."

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The Editor's Exchange Table

Pertinent Extracts from Current Publications

Some Echoes from the Convention.

From the N. Y. *Truth Seeker*, Nov. 27.

At the afternoon session it developed that here was not only a convention chiefly of Freethinkers, but a convention of learned thinkers, of earnest thinkers and eloquent orators. After an exciting, but always good-natured, discussion, which lasted, without any cessation, for over six hours, the Constitution was finally agreed upon. The debate was prolonged more than two hours by the strenuous efforts of three or four energetic Socialists who tried to have incorporated into the "Declaration of Principles" certain Socialistic dogmas. These men were roundly scored by other Socialists who were Freethinkers, and who declared Socialism as much out of order in a Freethought convention as a protective tariff discussion or plank would be. The Socialists who had tried to capture the convention and write its Constitution then announced that they had never at any time had any intention whatever of signing the Constitution even if they had dictated it, nor of paying one dollar toward the heavy expenses of the convention.

From the *Truth Seeker's* "Notes at Large" department the following is clipped:

The proceedings at St. Louis, Mo., of the convention called by Mr. John R. Charlesworth of the *Blue Grass Blade* and others to form a national Freethought organization, were obstructed by several causes, one of which was the endeavor of the Socialists present to have the convention indorse Karl Marx. A second subject of debate was Haeckel's Theses for a Monistic Alliance, which the framers of the constitution favored. A third was a clause making moral character and deportment a qualification for membership. Socialism, Haeckel and the morality test were voted out of place, causing some of the delegates to withdraw, among them Mrs. Helen M. Lucas, of Ohio, author of "View of Lambert's Notes on Ingersoll," a very devoted and sacrificing worker for mental liberty, who had introduced the test of morals and deportment. We do not comment further than to say that if the Socialists attempted to capture the convention they showed more zeal than fairness, economic dogma being no essential of Freethought propaganda. As to the morality clause, it is so generally understood that Freethinkers, as a brotherhood, measure up to the standard of morality required by civilized life that such provisions are habitually omitted from their membership rules as superfluous and unnecessary. Nevertheless, putting Freethought and the organization above all minor considerations, we should not wish to divide the forces by taking a stand against that bit of deadwood which for appearances' sake is inserted in the membership clause of most societies notwithstanding it would depopulate many of the orthodox ones

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if enforced. With moral laws "conformed to the requiremeets of natural morality, equal rights, and impartial liberty," as the Eighth Demand provides, their indorsement ought not to be obnoxious to members of a Rationalist society.

From the *Blue Grass Blade*, Nov. 21.

It would require several pages to give even an outline of the intense struggle precipitated by the St. Louis Socialists to engraft upon the organic law some provisions for the advocacy and recognition of economic reform as paramount to religious reform; and the advocates of other isms not related to Freethought were equally as vigorous in their discussions to the same end, but not quite so numerous. By reason of these debates, the afternoon session was prolonged from 2 o'clock until 7:30. Innumerable votes were taken with the result that the Freethinkers triumphed in the preservation of their principles, and the Association was formed upon strictly Freethought lines. In one instance only did the Socialistic element gain a concession, which was in the adoption of a provision for the initiative, referendum and recall, which will be found in the Constitution. During these debates the convention bordered upon almost chaos. For a brief period of time the chairman allowed the Socialists free rein to give vent to their ideas, and when they had about exhausted themselves, Dr. Morrison was called to the chair and Mr. Charlesworth, as the chairman of the convention, took the floor, and by reference to the provisions of the official call and an argument against the injection of isms foreign to the purpose of the convention, swung the convention to the side of Freethought, and from that moment the Socialists were *hors du combat*.

The *Ingersoll Memorial Beacon*, of Chicago, for October, had not as yet a full report of the Convention, but the editor made some comments based upon Associated Press dispatches in the newspapers, from which are made the following extracts from an editorial:

We were pleased to learn that Prof. Haeckel's theses were recognized and his philosophy (largely at least, as we infer) embodied in the declaration of principles adopted, but we were surprised at the announcement that we had been honored with the office of first vice-president of the organization. If this is true, we are not going to decline now that the meeting is over, but we fear that our selection was a mistake; our notion being that in such a society no editor of a rationalistic paper should hold office, on account of their real or supposed personal interest in literature to be recommended or supplied for propaganda purposes.

If, however, this convention has adopted a good platform, which we have reason to believe it has done, we hope that every rationalistic journal in this country will support it with earnestness, and thus make it a permanent success. A start must be made sometime and by somebody, if ever we are really to have any such organization, and every failure is a damage to our cause. As to the platform adopted, it is, of course, only a provisional one that can be changed from time to time as new talent and new truths are acquired.

Therefore, even if neither the declaration of principles nor the officers selected are just to your liking, our suggestion to Rationalists and editors

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of rationalistic journals is to fall in line and make a permanent and powerful success of this organization. It, or what it can be made, is a necessity to the cause we all love. The principles it has adopted can be studied with profit, and if they are in fact along the line suggested by the great Haeckel, they will compel attention from the public at large, and thus give the cause of scientific Rationalism a standing that it has never before had in this country.

A national monistic or rationalistic organization has been born; let it be well cared for that it may live and grow, as the old theological dogmas fade away and become in popular estimation what they are now in the estimation of all up-to-date thinkers, "ancient history."

Christianity vs. Humanity.

The editor of the *Vegetarian Magazine*, of Chicago, wrote under the above caption in his September number, and from that editorial I make a few brief extracts, thus:

"The world, reeking in blood, its hands dripping with the life-fluid that was so riotously pulsating through bodies full of the joyous sense of life, sends missionaries across to other lands, and also preaches in our own, Christianity.

"The fair, gentle lady clasps her delicate hands in prayer while on her dainty bonnet is the emblem of a bride bird, an aigrette robbed from a tiny bird decked in its nuptial glories, happy with its little birdlings, happy in the love of its mate, crushed in all its joy, left cold and dead for its babes to mourn over while *they* die, its mate left in desolation! All this for vanity.

"Do the so-called heathen show themselves to be a more barbarian, blood-thirsty and ignorant people than the Christian race?

"The minister eats for his breakfast broiled ox or lamb, perhaps fried swine. With his fellow-beasts in his stomach and a prayer on his lips he dares enter the pulpit and preach Christ!

"And this is a Christian people! Ye gods! What a travesty the human kind has made of life. What mockery is made of this social fabric, civilization! Its schools, its churches, grand structures of learning, its wonderful inventions, its vaunted culture, after all has raised us but little above the cannibal races to whose islands we send missionaries, red flannel and Bibles."

In *The Examiner* of September (Christchurch, N. Z.), was published the following announcement:

At the recently held half-yearly meeting of the Canterbury Freethought Association, a resolution was unanimously agreed to altering the title of the Association to that of the "New Zealand Rationalist Association." Every subscriber to the *Examiner* should send in his name for enrolment, together with the amount he is willing to subscribe annually. It is intended that all funds forthcoming from the extended membership shall be devoted to Rationalist propaganda throughout the Dominion. Intending members should address their communications to the Hon. Secretary, Mr. Henry Allen, P. O. Box 481, Christchurch.

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Contributed to THE HUMANITARIAN REVIEW

Francisco Ferrer.

BY C. G. BROWN.*

Must history repeat itself
  And virtue ever feel
Upon its naked flesh the tread
  Of Moloch's cruel heel?
Must truth forever be struck down
  By hideous-visaged Error,
The noblest suffer martyrdom—
  Hypatia, Bruno, Ferrer?

May pope and king forever join
  Their brutal power and lust
To crush the spirit of the race
  And drag it in the dust?
May Superstition ever rear
  Its head—a Hydra terror—
To strike its venom to the heart
  Of such grand men as Ferrer?

We do opine there'll come a time
  When noble men and true
May teach the race without disgrace
  Nor fear to be shot through;
When even Spain will lose the name
  Of "Butcher to the Pope."
And men released from fear of priest
  Gain Freedom's grandest hope.

Ithaca, N. Y.

Indiana Rationalists' Convention.

Muncie, Ind., Dec. 12.—From every point of view our convention was a brilliant and triumphant success. I have instructed the secretary to send you a complete report. T. J. Bowles. [M. D.]

¶ Don't forget to send for a package of back numbers of The Review to give away to your liberal-minded friends. I furnish them at a merely nominal price,as they do no good lying upon my shelves.

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*Author of "The Good, the Beautiful, the True," a book of poems. By mail, $1.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Reiigions by the Scientifc Method

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Voi. VIII, No. 6.] JANUARY, 1910. [Whole No. 85

EDITORIAL DEPARTMENT.

IS EDISON A SCIENTIST?

¶ In the Correspondence Department of this number of the The Review may be found two letters in which quotations are made from Mr. Edison, the inventor, as a "practical scientist." One is from J. G. Schwalm, on page 392, and the other from Prof. Jamieson, on page 394; both written in answer to an inquiry by F. B. Hall in the November Review. To both of these letters the reader is referred before proceeding with this comment.

It is not known to me what view Mr. Hall will take of these answers, and it matters not, for I shall herein give my own view for what it is worth, if anything, regardless of whether anyone else agrees with me or not.

In the first place, I believe that Mr. Edison himself will agree with me. I think he would, if asked for a direct answer to the question, Are you a scientist? say "No." In fact he practically gives this answer in the very first paragraph quoted in these letters I have referred to. Hear him: (Page 392, first quotation.) "Of course there are problems in life I can't help think-

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ing about, but I don't try to study them out. It is necessary that they should be studied, and men fitted for that work are doing it. *I am not fitted for it.* [My italics.] I leave the theoretical study of electricity to the physicists [scientists], confining my work to the practical application of the force." Edison here makes a clear distinction between the scientist and the artificer. A "practical scientist" is not necessarily an artisan or artificer, or mechanic, or artist; he is a scientist who personally makes observations and experiments for the purpose of obtaining facts upon which to base scientific (i. e., orderly) conclusions, general principles or "natural laws." Mr. Edison does not do this kind of work. He labors to *apply the results* of the scientists' practical work to the construction of economic machines.

In this same quoted paragraph Mr. Edison goes on to tell what is his "belief" about "life," etc. It does not require one to be a scientist, practical or otherwise, to hold and express a *belief*. In fact "believers," as a rule, are far from being scientists; generally they are hyper-credulous, and mistake the product of their imagination for scientific fact or theory. Mr. Edison's "belief" that "every atom of matter is intelligent" proves nothing whatever. It only shows that he does not use language as a scientist would use it. He fails to note that the word *intelligence* is used not for chemical affinity or physiological assimilation, but for cerebral mentation. The word applies to a function of the brain —a highly complex organization of "atoms" or particles. The scientist does not call the "choice" of C H O in forming vegetable substances "intelligence," but chemical affinity acting under certain essential conditions. Mr. Edison's assertion that "an atom of oxygen comes flying along in the air" and "seeks combination with other atoms and goes to the corn not by chance but by intention," is simply ridiculous. An atom has no power of locomotion whatever. It cannot of itself move in any direction much less in an intended direction. If it moves in the air until it comes in contact with a plant, it is simply carried to its destination by the movement of the atmosphere under variations of temperature.

In fact the reference to oxygen seeking combination with plants is not a bright one. Oxygen atoms as such do not enter plants. Carbon is the great atmospheric plant food. The leaf breathes carbonic acid (carbon combined chemically with oxygen), assimilates the carbon and rejects, throws out, the oxygen

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as unavailable. The oxygen of plant substances enters the plant for the most part as an element of water, and as water enters the plant by way of its roots, which in a sense, "seek" the water, not the water the root. But there is no intelligence even in this root-seeking. It is a movement determined by success in reaching water. Mr. Edison's remark that "to say that one atom has an affinity for another is simply using a big word," is nonsense. The word affinity, of the scientist, is no more a "big" one than is Mr. Edison's "volition." And his dictum that an atom is "in its own little way all that man is," is not true. Any "atom," if, indeed, there be such a particle of matter, is *always* a simple chemical element. Man is a highly complex organization of simple elements. A part can never be the same as the whole. The wheel of a wagon is not a wagon; a spoke is not a wheel; the carbon or the nitrogen of the wood is not a spoke. A wagon wheel can in no possible way perform the work of a wagon; a spoke can in no sense of the term perform the functions of a wheel, and carbon or nitrogen, or the complex fibrin of the wood, as such, cannot act the part of a spoke. So no organ of man's body, no tissue of any organ, no proximate element of any tissue, no ultimate simple element, no "atom" of any simple element, is ever in any sense of the word a man in any degree, in any big or "little way."

I am loath to accept the quotations as coming from Edison as genuine. I admire the genius of the man. I should be sorry to know that his ideas of scientific matters, are so crude and unscientific as represented in these quotations. If they are mere newspaper reports, interviewers' self-made answers, they are unworthy of serious attention. Mr. Edison is a practical man, but he has accomplished his grand work without being a scientist or even being much acquainted with science.

AN IMPORTANT CHANGE.

¶ John R. Charlesworth, editor of the *Blue Grass Blade*, of Lexington, Ky., wrote me recently asking that I announce through The Review that "the *Blade* will no longer be published after the issue of Dec. 12, 1909," and that on the 2nd day of January, he will mail the first number of *The Rationalist*, a weekly Freethought paper, as its successor, filling out all unexpired, paid-up subscriptions and assuming all its subscription obligations. He adds that "should any of the *Blade* subscribers fail to hear from

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me, I would be pleased to have them communicate with me."

It seems to me this change presages improvement. The first step, changing the name from the *Blue Grass Blade* (suitable only for a farm or stock paper) to *The Rationalist*, is a great advance. Now, if Mr. Charlesworth will *edit* the paper—edit it himself, instead of allowing his entire corps of correspondents to "edit" it, we may expect a paper much superior to what the *Blade* is or ever has been. Rationalists should have self-respect enough to demand well-edited and well-printed journals that they may with pride show to their friends and without shame exhibit to the enemies of Rationalism. The Review will await with anxiety the appearance of the first number of *The Rationalist*, and now speaks for it a fore-word of hope and anticipation of something deserving of patronage, and that it will receive it. Here is success to you, President Charlesworth.

The Indiana Rationalist Association.

¶ The Review has not as yet been favored with a complete report of the proceedings of the Rationalist convention which met in Indianapolis on the 4th and 5th of December, 1909, but from several partial reports I am able to compile the following:

The convention met in its first session on Saturday, the 4th, and formed a temporary organization which on motion afterwards was made permanent, and a State Association was formed.

A constitution and by-laws were unanimously adopted and those present all attached their names thereto. Then the following officers were elected: President, T. J. Bowles, M. D., Muncie, Ind.; 1st Vice-Pres., J. C. Beck, Indianapolis; 2nd Vice-Pres., Schuyler La Tourette, Covington, Ind.; Secretary-Treasurer, D. W. Sanders, Covington, Ind.

President Bowles appointed a committee on resolutions—John Maddock, of Minneapolis, Minn., and J. H. Prince and W. Y. Buck, of Muncie, being the members. A set of resolutions relating to the execution of Francisco Ferrer by the Spanish government in obedience to the demands of the Roman Catholic inquisition, were reported and adopted.

The address of this session was delivered by John R. Charlesworth, president of the Rationalist Association of America, in which he discussed the objects and aims of Rationalism, and gave a short outline of the kind of propaganda work which he proposed for the national organization.

On Sunday morning, the 5th, the convention met again and was addressed by several able speakers. John B. Glover, of Indianapolis, opened the program by delivering an address of welcome, which was well received, and was reponded to by the Secretary of the new Association, D. W. Sanders.

Then followed addresses on Freethought topics, the first being by

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President Bowles on the "Decline of Orthodox Religion," and the second by W. H. Maple, editor of the *Ingersoll Memorial Beacon*, of Chicago, on "The Fundamental Doctrine of Rationalism."

In the afternoon there was another session devoted to speech-making. John Maddock spoke ably on "The Gospel of Evolution Instead of Christianity." Next came a speech on "God, Man and Morality," by Philip Rappaport, of Indianapolis. The closing address of the session was made by J. W. Whicker, of Attica, Ind.

An evening session was held. The first address in this session was by Geo. O. Roberts, President of the Buckeye Secular Union, on "Effective Local and State Missionary Work." This was followed by short extemporaneous speeches, and then the closing address of the convention was delivered by John R. Charlesworth on "The Past, Present and Future of Freethought." With a few parting remarks from Dr. Bowles, President of the Association, the convention adjourned *sine die*.

Among the well-known Rationalists who attended this convention I find the names of Mrs. Helen M. Lucas, of Marietta, O., Mrs. E. M. Macdonald, widow of the late editor of the *Truth Seeker*, John Maddock, W. H. Maple, John R. Charlesworth, D. W. Sanders, Dr. Bowles, Geo. O. Roberts, W. Y. Buck, and others.

RELIGION AND POLITICS.

¶ Mr. Geo. Leeson, in his letter on page 386, asks me if Mr. Charlesworth was right in contending that "political frauds" and "religious farces" must be dealt with separately. I am not an oracle; but I can give my opinion with the reasons therefor. There is no "must be" about it. But as a matter of practical procedure for procuring best results, I think Mr. Charlesworth's policy is well-founded. If all Freethinkers were both religious reformers and political reformers, there would be no question of the combination of the two reforms as the object of a single organization. But as a fact, Freethinkers are *all* religious reformers, but differ widely as to politics, or economics, and therefore it is legitimate, and good policy, for one organization to be devoted to the object of religious reform and another, or several others, to political or economic reforms. The fact is, the economic or political reformers themselves cannot unite in a single organization; for instance, the Socialists and the Anarchists, or even the different branches of the Socialists, as Christian Socialists, Labor-Union Socialists, Atheistical Socialists, European Communists, etc. The words Freethinker and Rationalist are generally understood to mean those who are free to think and willing that others should think for themselves upon questions of morals and religion, not being *bound* by the dogma of a supernatural revelation as a source of religious or moral truth. Questions of forms of government, economics or theories of communism have no place in the classification which those two terms, as technical terms, cover, however much their votaries may consider themselves to be free thinkers and reasoning men. A free thinker is not necessarily a Freethinker, and a reasoner is not necessarily a Rationalist, but a Rationalist is always a reasoner and a Freethinker is always a free thinker.

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¶ A sample copy of The Review was sent to an Ohio man, who responded with a letter of four large pages. He begins it thus: "Your magazine is before me. I have looked it over. [He don't say he read it.] It is impossible for me to take it, though I am fully in sympathy with all humanity who do their own thinking and not take up with others' thinker so much," etc. Then comes an essay on this and that, ending by advising me that "science and religion can never agree or harmonize; evolution comes in to remain, and day by day we are learning more of human nature and the origin of species and of all that is about us." Then in two pages of a postscript he gets down to business and gives the editor advice in solid chunks about how to edit The Review. He seems to think this magazine is a local newspaper instead of a scientific journal. Among other things he says: "You need more of a variety, that is, short stories or description of places, of scenery, or anything that is short and snappy; then mix in your free thot ideas and you have it." He says I should "let Miss Sylvia write short stories or descriptions of this or that, that comes to her in every-day life, such as a description of Long Beach, or of a stroll in a certain canon, or describe her tour up a mountain-side to the summit—in fact any short account of almost anything," etc., etc. Now, if there is anything in the world I need it is advice—advice from people who know all about how to edit a magazine. I can live on brown bread, peanuts and cold water, sleep on a hard bed under comfortless comforts, and wear the same clothes on Sunday that I wear in the print shop during the week, work hard every day year in and year out without financial remuneration—yes, I can do all that, but advice from people who "cannot subscribe for" my magazine but know exactly how to edit it so as to induce thousands of other people to subscribe is needed badly by me—Oh, how badly!

¶ In a note accompanying the Ms. of the poem in this number on "The New Pastor," Mr. D. B. Stedman remarks that he intends soon to write a prose article for The Review, "but more acceptable than either, no doubt, will be the $1.00 which I enclose for The Review for 1910." But I assure Friend Stedman that his interesting contributions, both poetry and prose, are very acceptable, and that I am anxious for "the best" in this line as much as I need the god we trust in.

¶ Mr. S. F. Benson, in his letter on page 385, says that possibly the editor of The Review in a measure is wrong in saying that modern Christianity is but a modification of ancient sun-worship. In further explaining his own views of the matter, he places himself almost exactly in the position I have occupied. Of course I do not think that Christians *now* (or even within several hundred years) consciously worship the sun, stars, constellations, or other material things, as deities. My view is that Jesus in name and attributes was not originally a man, a demigod or an ideal, but a personification of the sun in his annual apparent journey through the signs of the zodiac and the months of the year. The use of these personifications as a system of metaphysical

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symbols were the esoteric mysteries, and unknown to any but the priests. Consequently the popular conception rapidly degenerated the original symbolism until it was lost sight of and nothing was left but the metaphysical notions which the symbolism had built up. The grand error was in assuming an analogy between the annual life of the sun and the life of a man, and other fanciful analogies forming the basis of the wonder stories and miracles of the Bible. A system of religion or of morals based upon a fallacious analogy must necessarily itself be fallacious. But I cannot believe that the monks in the monasteries of Alexandria, who I believe wrote the originals of the New Testament gospels and epistles, were ignorant of the principles of oriental poetic literature whereby myths were constructed deliberately and inventively. The grand myths of the Bible differ from the petty myths of the parables of Jesus only in this one particular: The great myths have for their bases the sun and other heavenly bodies, the seasons, etc., personified and used to symbolize ideas and moral principles, while in the parables, men and women and animals are used in the same way for the same purpose. Christians have only in part lost the idea of the symbolic nature of the parable, but have wholly lost the true idea of astrological symbolism. Some now believe that Lazarus and the rich man were real flesh-and-blood men.

Mr. Benson says, "I doubt if any of the Pauline letters are Paul's own. If not, then we know almost nothing of Paul," etc. I do not believe Paul ever wrote any epistle. I do not believe there ever was any flesh-and-blood Paul. Paul is a literary "character," the hero of the epistolary stories. I believe that monks wrote the stories and invented Paul as the chief character, just as a modern fiction-writer invents his principal hero who talks, writes letters, preaches—does whatever men do. Profane history gives us no more reliable information about the Paul of the New Testament than it does of Jesus and the disciples.

LIFE SKETCH OF GEO. E. SLY.

[The data for the following brief sketch was supplied by Mr. Sly, and an accompanying portrait forms the frontispiece to this number of The Review.—*Editor.*]

¶ George E. Sly was born in Addison, N. Y., March 2, 1846. His ancestors on his father's side came to Virginia about the year 1700. His great-grandfather was sheriff of Fairfax County, Va., shortly after the Revolutionary war. In 1812, moved to and founded the town of Elmira, N. Y. His mother's ancestors came to Boston, Mass., in 1635. She was a direct descendant of Lord Farnham, of England.

Mr. Sly was raised a strict Presbyterian, with the Presbyterian hell and infant damnation the prevailing belief.

As a drummer boy in the 4th Minnesota Infantry, he served his country in eighteen battles and skirmishes of the war of the Rebellion.

While in the army he learned short-hand writing, and commenced court work in Chicago, Ill., after the great fire. While taking testimony

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in a master in chancery's office he listened to a discussion of religion by several professors from the colleges, and to his astonishment none of those very intelligent and learned men believed the Bible was the word of God; and they did not believe in Jusus, and one professor did not believe in any God. The discussion created an intense desire to know the truth about Jesus. Could it be possible those eminent men were going to an everlasting hell willingly, or were they right in their disbelief in holy writ?

Then came the determination to find out the exact truth about the origin of Christianity, and whether Jesus was the son of God or not. Commencing then to read the works of the ablest investigators, biblical scholars and historians in the world, searching wherever information could be procured and collecting data from many sources; then applying his twenty years' experience in courts of law, and his knowledge of evidence of all kinds, and the absence of evidence where there should be volumes of it, as shown in the October Review, he could not help but come to the conclusion that the Holy Ghost, Virgin Mary, Christ Jesus, John the Baptist, St. Paul, and the twelve disciples are all purely monkish inventions, of about the year 200 A. D., for the purpose of forming that great Roman Catholic hierarchy which afterwards became the greatest curse to the human race the world has ever known.

THE FREETHOUGHT SOCIETY OF CLEVELAND.

Program for January.

Jan. 2. Religion of Humanity, W. J. Harrison; 9th. The 2nd American Revolution, Hon. Elroy L. Avery, Ph. D.; 16th. The Conquest of Leisure, Prof. W. J. Norton; 23rd. The Group and the Individual, Isador Ladoff; 30th. The Field of Astronomy, Prof. D. T. Wilson, Ph. D.; Feb. 7th. The Geological History of the Earth, Prof. W. M. Gregory, S. B.; Feb. 14th. Philosophy and Religion, Prof. J. S. Moore, Ph. D.

This new society seems to have a wholesome taste for scientific subjects, as indicated by the above program and that for December last. In December the lectures were on "The Formation of the Earth," by Prof. H. P. Cushing; "The Work of Humanity," by Rev. H. R. Cooley; "The Philosophy of Life," by Prof. M. M. Curtis; "The Evolution of Religion," by G. H. Lyttle, and on "The Religion of Humanity." by W. J. Harrison.

Special Meeting.

The Buckeye Secular Union will hold a special session in the Bovey Hotel, Dennison, Ohio, on Sunday, January 2, 1910, at 10 o'clock a. m., for the purpose of revising the constitution, making provision for clubs, and other matters looking to the building up of a strong state organization; also such other business as may be brought before the convention. It is desired that as many as possible will attend and aid in the work.
By order of the Board of Directors.
Attest, A. M. Stowe, *Sec.* George O. Roberts, *President.*

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW."

The Review is getting to be one of the best magazines we have.
J. T. Patch.

St. Joseph, Mo., Dec. 2.—I send you one dollar for my subscription t The Humanitarian Review. I received The Review every month, an I am well pleased with it. I hope you will live many long years and b able to edit The Review.
Charles Lambert.

Paris, Texas, Dec. 9.—Find here $2.00 for extra copies of last numbe H. R. It is a "corker." Your magazine is a joy forever. It cannot b beaten in any country. Would write more, but there's no fire in m office and the thermometer is froze up.
R. Peterson.

Tupelo, Miss., Nov. 25.—I received the October and November copie sent me to Sherman, Miss., and I am very much pleased with same. you wish, you may send me a copy or two of the October and Noven ber numbers, and I will see if I can get you a few subscribers here.
R. W. McAllister.

Caledonia, Mich., Dec. 3.—Just received December H. R. Splendi value for money. I read in your likeness lines of sincere painstakin labor to make the H. R. a splendid success, and it is—at least from th standpoint of the reader. Please send me 4 extra copies as per a Stamps enclosed.
Harvey W. Jacox.

Norge, Va., Dec. 12.—Many, many thanks for sample copy of Th Humanitarian Review. The very first dollar I can spare I am going t subscribe for same; if they are all like the one you sent me they ar worth $1.00 each. *Pure, nice, clean writing.* May you have a mer Xmas and a happy New Year, and live to see many more.
E. G. Nichols.

Los Angeles, Cal., Dec. 19.--Enclosed find my check to pay my sub scription to your splendid magazine for another year. I have bee taking The Review for several years and find it has been a source o valuable information to me. Wishing you a long life and a happy an prosperous New Year. I remain your friend, J. W. Trueworthy, M. D.

Elk Grove, Cal., Dec. 6.—Enclosed find P. O. order for $1.00 for re newal of my subscription to The Review. It is the only good, sound sense reading that I can get. No mystical notions, no superstition, don' claim to know only what you know—that is what I appreciate.

I have often wondered what made this nation advance most; was i religion, or was it not the invention of things necessary to life? Sup plying the demand for better machinery than the old styles. Man

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millions of people have been able, by keeping pace with science, to build beautiful homes that they might enjoy this life.

What has prayer done for the people? For my part, I don't know. I believe in the up-lifting of morality to a better condition.

G. M. Colton.

St. Joseph, Mo., Dec. 2.— Permit me to compliment you upon the moral quality and tone of the H. R. I heartily endorse the sentiments expressed therein. It manifests profound research and original ideas. It is clear, logical and decidedly instructive, and every number is one of acknowledged excellence. Kindly continue to send me the magazine another year, for which you'll find enclosed P. O. order to the extent of one dollar. Accept my best wishes for your success. E. M. Blum.

Plainfield, Ind., Dcc. 11.—I send you a draft for the Review for another year. How glad we would have been to see you at our Freethought convention at Indianapolis. We organized a State association and had a good time. The editor of the *Beacon* and of the *Blue Grass Blade* was there, and now could you and Brother Shaw have been there we would have had almost a pentacostal day; I feel it will be a great thing for Freethinkers, editors and all. I hope you are well. John L. Gunn.

Dickens, Iowa, Dec. 8.—I see my term of subscription to the H. R. has expired, and as I have worked at the case and sat on the editorial tripod, I realize that it takes "money to make the mare go," and I know that you want a little more of the "stuff" we all work for—and here it is, given with pleasure. For I know that if I get the H. R. for the term of one year more for the dollar enclosed, I shall get about twelve times my dollar's worth of the best reading in the world, that I have been lucky enough to stumble onto.

I think the H. R. has grown better and better all the time, from its start to the last issue which I have received. James E. Mills.

[Friend Mills has taken The Review from the very first issue, and knows what he is talking about.—Ed.]

From the First Vice-President R. A. of A.

Cincinnati, O., Dec. 2.—Enclosed find $1.00 for Review. Wouldn't want to be without it. The last issue is great.

"Jordan hab been a hard road to trabbel" for me for the last three years. Since death of my child my poor wife has been failing physically and mentally. I have given her every possible care in way of medical attention, travel and private sanitarium. It has almost bankrupted me, and my health has suffered greatly, but I am now getting better. I sent my wife to sanitarium for the third time two weeks ago, with little hope of her ever getting better. It's a tough old world for some of us.

Hoping you will have a prosperous year, and meet with the success The Review certainly merits, I remain, J. B. Wilson, M. D.

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From a Model Subscriber.

Augusta, Mich., Dec. 18.—Your December number was a fine one. In fact they are all good. Enclosed find order for $1.75 to continue my subscription to Humanitarian Review another year. This is an increase over what I promised of 25 cents, all on account of the two numbers you sent to the local Methodist minister of this place. He is *very* affable and smiling when we meet, but has never opened the subject nearest my heart since I dressed him down for trying Paul's way—lying to his congregation. I guess he got all he needed to *cry quits* before things became public. I asked Shaw of the *Searchlight* to send him a number, the one in which I criticized Bro. Geo. B. Foster's way of fixing gospel history, etc. Hope he will get it. I hear by the *Truth Seeker* that Eusapia, the great medium, is not doing great things in New York. Her "spirits" have become enraged at her conduct and have gone off on a *strike*! All because she has *lowered* herself to the plane of vaudeville. Curious hings, these spirits, to my mind. Give all you can of what she does and is doing before that committee. Yours, F. B. Hall.

From Another Point of View.

[I had noted that the *People's Press* was being sent to my personal address in second-class mail and inferred that I had been listed as a regular subscriber, and wrote to the publisher that I had never ordered his paper sent to me; and that I had far more reading matter in my regular exchanges than I could use and therefore did not wish to pay cash subscriptions to others, and asked him to discontinue so sending his paper to me. To this request I received the following reply.—*Editor.*]

Chicago, Dec. 1.—In answer to your card will say. No: we did not think you were liberal and enlightened enough to subscribe for our paper, but some one from your city *has done so*, perhaps someone who knows you, that you needed broadening out in your views, and that some Materialist reasoning would enlighten your mental darkness; however, we will cut your name from our list, although you had a few more copies due. J. B. Lenau.

Comment.—I am always glad to get kindly letters from real liberal people, and am glad to receive the compliments of the wise and good, and feel grateful for their words of appreciation and encouragement.—*Editor.*

Los Angeles, Cal., Nov. 29.—Enclosed find P. O. money order for one dollar, which covers subscription for your valuable magazine the coming year, 1910.

In every country and in every age the priest has been hostile to liberty. So said Thomas Jefferson. I know this to be true. If every liberty-loving voter in the United States outside of the Roman Catholic church knows the same fact, then it will be an easy matter to frustrate aims of the Catholic prelates to gain control of the U. S. government, and make of it a Roman Catholic nation with a Roman Catholic State church. Let that church provide for and maintain its parochial schools, but give it

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not a dollar of public funds for that unpatriotic purpose. This measure does not deprive them of religious liberty. Let them know that in our secular schools the youth will be taught that all political power is derived not from gods but from the people. That church, as well as some of the Protestant churches, declare the contrary: that all power proceeds from the gods. Will sane people be willing to abandon the doctrine of our Declaration of Independence? I will not believe it.

Reuben Roessler.

"The Very Best Obtainable."

New York, Dec. 4.—Today I received the December copy of your magazine, and I decided not to delay with the subscription any longer, and you will find the sum of $1.00 in the form of a money order. The first copy I received made sure my subscription, for it is one of the very best magazines obtainable. Magazines of such caliber are very scarce, and can be counted on the fingers of one hand. It is only through good company that one is able to get acquainted with the very best current literature. I got your acquaintance through the *Vegetarian Magazine*, and appreciate it very much now; it would be hard for me to do without it.

The American people are in need of such publications, to free them from superstitions inherited from their pious ancestors. Wishing you to give the final death-blow to the relic of savagery, for in a land that produced such men as Thomas Paine, Franklin, Jefferson, Ingersoll it cannot last much longer.

M. I. Littauer.

A Very Suggestive Letter.

Pierson, Iowa, Dec. 10.—Noting that my subscription to the grand old Humanitarian Review is to expire with the number just received, I take pleasure in sending in my dollar for renewal.

I like you position on most all modern issues. You are not led astray on the several wild-fire fads that are running riot over the land, and you look sensibly into the ancient myths, and submit your views with due moderation and fair deference to the sane opinions of others. In short, you are a "Freethinker" after my own heart, and an evolutionist without being a crank. Possibly you are a trifle mistaken when you refer the Christianity of the New Testament to the old "solar myths" and nature worship, not because that is *not* the case, but because it is only the case when it is considerably modified by the explanation that long before the promulgation of medieval Christianity and the appearance of the Gospels, the old myths had passed into a spiritualized phase, in which the worshippers did not identify the old nature gods in the character of their *then* more modern divinities. I doubt if St. Paul knew any better than we do who his Crucified Christ was.

The *then* new departure of so-called Christian thought was as yet only a sort of domestic quarrel over matters of very small importance in the great world of devotional thought. Paul, as well as his Gnostic friends,

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seems to have used their terms very much as the modern church does. Paul merely broke loose from the iron-clad usages of the Essenean brotherhood, applying all their terminology in the same mystical sense, but wholly without any esoteric explanation, for the esoteric was a very dangerous secret to expose. The great mysteries of Eleusis, Egypt and Phrygia had long before mapped out the whole gospel story, but it existed in diverse and fragmentary forms. By uniting on Paul's very simple, unexplained mode of expressing things, the later church was able to formulate a cultus that, being expressed in mystical terms, could be adopted by all shades of thinkers as they severally saw their own thought in terms of Paul's mysticism. No such exact meanings were apparently attached to the terms "Christian," "Lord," etc., as we now hear.

The forged Pauline epistles came when the need of them came. That is, at a time much later than Paul's age. I doubt if any of the Pauline letters are Paul's own. If not, then we know almost nothing of Paul, and it may be that he was not the great apostle he is supposed to be. He would in that case recede into the shadow with Jesus and "The Twelve." Go to the mysteries, which were all powerful from the third century before to the third after our era, and to the "scriptures" of Egypt, India and Asia Minor, if you would seek the bridge over which Christianity passed from the old nature worship to the new era.

S. F. Benson.

From an Octogenarian Friend.

Los Angeles, Cal., Nov. 29.--You need never inquire if I want the H. R. continued, for as long as I am able to read and think and have one dollar not unavoidably needed for other purposes, I want to see the welcome face of the H. R. every month. I have been ill and confined to the honse more than a month. Am improving, and as soon as able want to come out and see you as well as to bring your well-earned dollar.

Fraternally. B. Pratt.

Religious Farce and Political Fraud.

Cedaredge, Colo., Dec. 2.—Your sample copy of The Humanitarian Review noted, admired, and appreciated; it's fat with the radix of logical philosophy; soaring in realms that the proficiency of many teachers but vaguely utilize, it is beyond the comprehension of the rabble-herd, whose enemy is their ignorance, which can only be penetrated by parables in simple words expressed.

I would enjoy reading an article from your pen on the question of religious farces and political frauds, They are and ever have been as inseparable as the Siamese twins. Hence successful reform must treat them as one and the same thing. Mr. Charlesworth at the St. Louis convention contends they must be dealt with separately. Is he right? Is Col. Dick Maple right in straddling the fence until it parayzes him?

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Have we not waded long enough through shallows to begin? Why not over the habits of hell and human hogs jump bravely in? If procrastination is the thief of time and success, why procrastinate? Did any of our benefactors procrastinate? Where does the consistency come in in dividing forces united in one common cause, thus forcing one to palliate the political crimes of the twins, the other to palliate the religious crimes of the twins, when both twins were born from the same pit and inseparable? Is this done to force the divided parties to be handicapped with *deception*.

Geo. Leeson.

A Humanitarian Wish and a Problem.

New York, Nov. 16.—I wish that all who are interested in the Humanitarian Review could do something to make your labors easier, and to give you more time to write your editorials. Why a Freethought periodical cannot be made to pay and stand on a financial basis through its own merit I do not understand, but I believe up to the present time the thing has not happened. I notice when the Rev. Mr. Aked writes something worthy of publication he sends it to *Appleton's Magazine*, or some big-circulating secular paper, not to a religious paper; and when Robert G. Ingersoll had a sermon to deliver he did not send it to a Freethought journal but to the *North American Review*, *Evening Telegram*, etc., and so things go.

I wish for a big circulation of The Humanitarian Review, but I do not know how to suggest bringing it about. Back to Tolland Saturday.

Geo. C. Bartlett.

Some Criticisms and Some Suggestions.

Sawtelle, Cal., Dec. 4.—I like The Humanitarian Review as well if not better than any other magazine I can get and care to read, though I do not like any one very well, because they are all availing themselves of an offensive and ungrateful method in trying to enlighten others about what they, the editors and contributors, know themselves to be erroneous. They are criticizing and condemning the views of others which differ from their own, and as it relates chiefly to our views on religion, the existence, nature and character of a first creative cause, to principles of morality, to a future life and to rewards and punishments in future for our deeds in this life, and whatever pertains to proper conduct of individuals as members of society or government, and nothing of which they have themselves any positive knowledge. As well-informed and reasonable men, they must know that we have not all had equal opportunity in the past to acquire knowledge of truth, but some must always know more or less than others do, and that it is only through a gradual development of our mental powers that we can acquire more knowledge of truth.

No one will give up a cherished faith in anything before he is convinced he is in error, or something appears as being more reliable to

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depend on. And thus our opinions of different things will always change in proportion to the development of our mental powers, and not by what others want us to believe when our minds are not prepared for a change of views. We can therefore only offend one another by criticizing one another's views on different subjects and do not merit any thanks for it, when we lack power to convince that we know more about it.

What we all need is opportunity to acquire from one another what knowledge we desire as our minds become prepared for learning more, and such opportunity we can secure for ourselves by adopting an inoffensive and grateful method of education, which will be the reverse of what is now in use. The better method of education will cheerfully be adopted by persons of every faith, and whatever their intellectual attainments may be, after it has been introduced and all can have opportunity to learn how to avail themselves of it.

The new and better method of education can be adopted without having to reject the old erroneous method as long as we have any need of it. You may introduce the new method yourself by offering as a premium to every subscriber for The Humanitarian Review the privilege to get all their real receptive wants published free of cost in a monthly report. What it costs to produce such reports may be defrayed by subscribers and purchasers of copies, and they will become very desirable, so you may expect a great demand for such reports, and subscribers for The Review will very rapidly increase, so you may expect great financial gain by introducing the new method if you can and will. If you desire to do so, I shall with much pleasure send you another article in which it will be more fully explained how it practically can be done.

Whether you accept or reject this proposal from me I wish to remain a subscriber for The Humanitarian Review as long as you remain its editor. Please accept enclosed $1.50 for the H. R. for the next year and a copy of the "Eternity of the Earth," by Daniet K. Tenny.

Gabriel Z. Wacht.

Thomas Paine as a Poet.

[The copy for the poem by Paine in this number of The Review was sent in by Mr. Elliott in October, but its publication was postponed until January so that it would appear in this number which is to be considered as a sort of Paine Memorial number, in recognition of his birthday, January 29. The following letter accompanied the copy of the poem.—Ed.]

Philadelphia, Pa., Oct. 10.—I enclose herewith one of the rarest of the Paine literary productions—a poem which was published in this city and is exceedingly rare. I think you will appreciate its merits. The book is very scarce and is now listed at $5.00. The extract enclosed was very much admired by Mr. Allen, who made the typewritten copy. I hope you can find space for it. It is unknown to the Paine people, and I think it will provoke some comments. Paine as a poet

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never has taken a place in the world of letters. He now interests the world as an inventor of steam applied to propelling vessels, and of explosives as a motive power.

I am now very busy at work on the pamphlet giving the full particulars of the re-dedication of the Paine monument at New Rochelle. It will be illustrated with portraits of those who took part, and with views of the monument.

This poem was unfinished; and no doubt when it was written the intention of Paine was to revise and correct it, but the publisher gives all he received.

J. B. Elliott, Sec. P. M. A.

From President Ex-Clergyman's Correspondence Bureau.

St. Ansgar, Iowa, Dec. 7.—I see by the wrapper that my subscription to The Review is over due. Inclosed you will find postal order for one dollar. I wish that the plantation white niggers in and around St. Ansgar knew as much as the old nigger wailing over his busted 'ligion, "O my lamb!" in the December H. R. It will take a long time before we can make the po' white niggers up here b'liebe that their ole 'ligion is busted, "O my lamb!"

I am pleased to have a chance to see you in your office by photo; it is likely the only way that I and many others will ever have a chance to see you. To me it is a great satisfaction. I see that you are giving the "Ex-Clergyman's Correspondence Bureau" space among your ads each month. I have now 11 lecturers on the book, but do not receive calls for their service, which disappoints me a great deal. I will write to you later on about the Bureau work.

A. J. Clausen.

Protest Against Psychic Research Articles.

Mt. Vernon, O., Dec. 10.—As a Rationalist I must protest against the articles on Spiritualism which are now appearing in The Review. In my opinion you are making a great mistake by publishing such essays. The Review is read by Rationalists, and Rationalism is opposed to such theories. While I admit that these "mediums" can perform some wonderful tricks, still I repeat that they should not find their way into Freethought literature. We should wait until Paladino has been examined by the committee of experts now sitting in New York.

No medium can prove that the hands, forms, etc., are the hands or bodies of the dead. No communication, with the exception of the Gladstone message, is worthy of mention. Part of this message is very fine and sounds like Gladstone, but any short message is easily "faked."

Let us wait until this "ism" has been accepted by the colleges before we give it serious attention. Religion is strong enough without the aid given by Spiritualism. The Christians would immediately seize upon it as proof of their doctrine of immortality. Christian mediums would soon be receiving messages from their Jesus, and even his papa would

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get in his word. The Freethinker already has enough to contend with. If we must take up any ism let it be Atheism. All the principles of Freethought are opposed to Spritualism. If it triumphs, then Freethought must die.

Now I do not want to be radical, nor do I wish to suppress the truth, but my respect for The Review induces me to give my advice for what it is worth. I take The Review.

Harold Banning.

[See comments on this letter in the editorial department.—Ed.]

Intuitional Belief.

Fort Wayne, Ind., Dec. 9.—The time for which my Review is paid is about due and I hasten to renew the same by remitting M. O. for one dollar for another year. How fast the years are passing! How soon we reach the terminal of life! With all my reading to disprove the dis-continuity of life beyond the grave, I cannot throw aside the fact of my own *intuitive* perception that there is. Theology has hitherto bound me with numerous dogmas which advancing years have forced me to cast aside but has failed to cause me to disbelieve in existence after death.

Thos. J. Twining.

Construction as well as Destruction.

Georgetown, S. C., Dec. 4.—Your postal to hand; thanks for the two extra numbers. I will use them to good advantage. Send —— —— one year. I suggest that you accept 25c trial subscriptions for three months, including December and January.

In my estimation, your last two numbers are the best of the year, and your editorial, "The Bible in the Public Schools," is the ablest article I have ever read upon that subject. Do not forget, however, that while you are destroying the foundation of the old edifice, founded upon error and superstition, to lay the foundation for a *new* and *better* one founded upon truth, with man the supreme being of the universe and the Golden Rule, positively our bible. As we destroy, we must rebuild. That which has been instilled into man for ages past cannot be eradicated in a day; more particularly so if you do not offer something to take its place. Get the people to thinking positively, thinking how much better this old world would be if we acknowledged men our brothers and the Golden Rule our "God."

F. M. Brickman.

President of R. A. A. in Iowa.

St. Ansgar, Iowa, Nov. 18.—On November 17th, 1909, the St. Ansgar local American Secular Union had the pleasure of entertaining Mr. J. R. Charlesworth, President of Rationalist Association of America.

At the banquet given by the local A. S. U. in honor of their distinguished guest, Mr. Charlesworth gave an informal address in which he in part reviewed the spread of enlightened ideas, and the progress of

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intellectual emancipation. He pointed out how superstition and arrogance, "the rock of ages," had been blasted by scientific discoveries, and how orthodoxy was dying from its own unfitness to survive.

He spoke of the collegiate and scholastic declaration of independence of orthodoxy, and how the schools of learning had declared for scientific demonstration as against legendary creeds. He delineated the plan and purpose of freethought and demonstrated the eloquence and beauty of a faith to live by as compared with a faith to die by, avowing that if a man lived right he would die right.

It is little to be wondered at that orthodox preachers who have once heard men like Charlesworth speak should take pains that their faithful flock go not to hear him, lest upon their return to their old shepherd they should find him stale and a non-profitable instructor.

It is with the greatest of delight that we extend our congratulations to the Rationalist Association of America upon their good fortune in securing Mr. Charlesworth for president.

C. G. W. Clausen.

Useful.

San Diego, Cal., Dec. 1.—To be of use, or helpful to humanity, should be every person's aim. Vegetable growths which are esteemed worthless are either poisonous or parasites. We sometimes meet human parasites. They will tell you that the world owes them a living. Does the world owe them so much? But there are always some persons who are constantly doing faithfully and well whatever their hands find to do. The hand-work is what gives thrift to the world and keeps it alive. Workers in the soil feed the hungry, but for whose productions money would have no value. Scientific farming is the noblest work in which a human being can engage. Commerce produces nothing; but for these productions of the soil there would be nothing to sustain commerce. Farmers, or ranchers, are too busy to consider their own worth. Cities thrive just in proportion to productions of the soil. The waters—oceans, lakes and rivers, afford slight sustenance, but no comparison to products of the land. Look at the bountifully-spread tables of our homes and restaurants. Note that the proportion of their excellence consists in the variety of fruits and vegetables. These luxuries do not grow spontaneously. Somebody's labor has brought them forth. Not the banker's, not the speculator's, nor the politician's.

The orator may extol the workers in the dirt. The merchant produces nothing; he is only a convenient medium of exchange for the worker, but for which worker there would be nothing for the merchant to do.

Mrs. C. K. Smith.

Comments.—Without withholding from the "workers in the soil" any just credit and honor, I cannot say that they are the *only* "producers." What is produce in the ultimate? Human life. Food and clothing are means to that end. Commerce is a means to that end. Education is a means to that end. Banking, the labor of the merchant, the mechanic,

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the artist, the printer, the editor, the teacher—of all true workers—is a means to the end that the worker himself and others may live. The proximate products of their labor are pleasure and happiness, but these are means to the end that we continue to live. The immediate products, —food, clothing, houses, machines, ships, carriages, etc., innumerable, are but means to the *proximate* ends which are means to the ultimate end. If it were not for the pleasure and happiness afforded by the use of the means Mother Nature provides for us, we would cease to live and the race as well as the individual would become extinct in a very short time. The farmer is just as much dependent upon the merchant and the shipper as they are upon him.--*Editor.*

Answer to F. B. Hall's Inquiry Concerning Quotation from a "Practical Scientist."

Sterling, Colo., Nov. 17.—Having in my possession the article in which the quotation referred to by Bro. Hall is contained and since this same article has been treasured and believed since its first appearance, and which was, so to speak, a veritable divine message to my understanding, it gives me pleasure that I can name the author of this gem as a person of unrivalled greatness and ability in the very line to which our enquirer refers, namely, Thomas A. Edison. If ever a man was familiar with the "ion" or "electron" and "electricity," which Bro. Hall mentions, and if ever there was a "practical scientist," as Bro. Jamieson puts it, it is this same master of matter, Thomas A. Edison.

I have used this quotation in my book, *Uncle Sam's Religion*, and since Mr. Edison is an immensely "practical" person, and since his utterance is so plain and covers such an important matter, it will perhaps be of both great interest and great good to give as much of this article as especially refers to the point in question. I quote from the New York *Herald*, as follows:

"I don't soar; I keep pretty close to the earth. Of course there are problems in life I can't help thinking about, but I don't try to study them out. It is necessary that they should be studied, and men fitted for that work are doing it. I am not fitted for it. I leave the theoretical study of electricity to the phyicists, confining my work to the practical application of the force. It is my belief, however, that every atom of matter is intelligent. The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed the man dies and the atoms seek other relations.

"All matter lives and everything that lives possesses intelligence.

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Consider growing corn, for example. An atom of oxygen comes flying along in the air. It seeks combination with other atoms and goes to the corn, not by chance, but by intention. It is seized by other atoms that need oxygen and is packed away in the corn where it can do its work. Now carbon, hydrogen and oxygen enter into the composition of every organic substance in one form or another. The formula C H O is almost universal.

"Very well; then why does a free atom of carbon select any particular one out of fifty thousand or more possible positions unless it wants to? I cannot see how we can deny intelligence to this act of volition on the part of the atom. To say that one atom has an affinity for another is simply using a big word. The atom is conscious if man is, is intelligent if man is intelligent, exercises will power if man does, is in its own little way all that man is.

"We are told by geologists that in the earliest periods no form of life could exist on the earth. How do they know that? A crystal is devoid of this vital principle, they say, and yet certain kinds of atoms invariably arrange themselves in a particular way to form a crystal. They did that in geologic periods antedating the appearance of any form of life and have been doing it ever since in precisely the same way. Some crystals form in branches like a fern. Why is there not life in the growth of a crystal? Was the vital principle specially created at some particular period of the earth's history, or did it exist and control every atom of matter when the earth was molten? I cannot avoid the conclusion that all matter is composed of intelligent atoms and the life and mind are merely synonyms for the aggregation of atomic intelligence."

To me this is the whole and the true philosophy of life. It is a complete solution of every point of the universe; it reveals everything. No matter how many volumes I may peruse or what philosophy I may encounter, this revelation by Edison transcends them all.

Bro. Hall wants to know about the intelligence of "copper," "sulphur," "lead," etc. An old saying is that it takes two to quarrel, and it takes intelligence of some sort both to quarrel and to marry. Now, what is it that causes copper to melt and sulphur to burn under heat? Why does copper not melt in an ice box? Why does water turn to steam and why does powder explode from the influence of heat and why not from the influence of cold? Some substances mix with others and some will not. Why?

The water boiling in a kettle is suffering from the heat and by turning itself (through its intelligence) into steam it escapes from an undesirable position. Copper and lead melt for the same reason. The panic and stampede of a "crowded house" at the alarm of fire is an act of intelligence; even so is the panic and stampede of the water from the boiling kettle. No matter what substance one may select it has its habits and desires, and if placed in a new environment it will transform itself (through its intelligence) and either escape or adapt itself to the new condition.

And what shall we call this faculty of escape and adaptation if not intelligence? It is not madness or any other lawless or dead thing. It is in every sense sane and lawful, and is the same intelligence by which

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youth and maid marry or Protestant and Catholic quarrel. This may appear queer or crude to some, but I have found it so in nature and must accept the conclusion of Edison that "the atom is in its own little way all that man is."

In *Uncle Sam's Religion*, for sale from The Review office at 15 cents, may be found more along this line of thought, especially the relation of intelligence to natural selection and evolution. Bro. Hall would do well to get a copy if he desires further answer to his "inquiry."

J. G. Schwalm.

An Inquirlng Mind.

Pentwater, Mich., Nov. 19.—Bro. F. B. Hall, of Augusta, Mich., asks me a question, referring to my article on "Knowledge and Belief," in which I state that "a practical scientist says: 'all matter lives and everything that lives possesses intelligence,' 'the atom is conscious if man is conscious, is intelligent if man is intelligent, exercises will-power if man does, is, in its own little way, all that man is.'"

Says our Augusta friend: "We would like to have Bro. Jamieson enlighten us Materialists by giving this scientist's name, so we can see if his *caliber* is sufficient to guarantee his statement. I being composed of atoms, wish to know the name of this *practical* scientist who makes the above statement; who says an atom of copper, sulphur, lead, or any of a host of others, is conscious and intelligent."

The name of this *practical* scientist is Thomas A. Edison. I think his *caliber* is sufficient. He is no mere theorist.

[Here follows the same quotations from Mr. Edison which are printed above in Mr. Schwalm's letter replying to Mr. Wade, and the reader is referred to them. Then Prof. Jamieson adds to the quotations the following.— Ed.]

"Of course there is a source of energy. Nature is a perpetual motion machine, and perpetual motion implies a sustaining and impelling force If one could learn to make vital energy directly without fuel, that is, without beefsteak in the stomach, and in such manner that the human system could appropriate it, the elixir of life would no longer be a dream of alchemy. I believe that there are only two things in the universe—matter and energy. What this matter is, what this energy is, I do not know."

"As for the ether which speculative science supposes to exist, I don't know anything about it. Nobody has discovered anything of the kind. In order to make their theories hold together they have, it seems to me, created the ether. But the ether imagined by them is unthinkable to me. The ether, they say, is as rigid as steel and as soft as butter. I can't catch on to that idea."

Although Mr. Edison is a practical scientist he proves himself a deep-thinking philosopher as well. We should all be learners in this great school of life.

W. F. Jamieson.

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omething Entirely New

e old idea of living in any old way until
ness came and then to rush away to the
tor or be taken away by the undertaker
ntirely out of date. The new way is to
the International Health League and get
ed regarding the way to KEEP WELL.

IT MUST BE EXPENSIVE

our first thought, but the funny thing about
that it is so cheap as to be ridiculous.
s combination is to be yours for just 60c.

mbership in the League one year, price, 50c.
od Health Clinic, our official magazine, 50c.
k, "Correct Living," by mail, former price. $1.00.

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HUMANITARIAN PROVERBS.

BY SINGLETON W DAVIS.

¶ THE GODS were created in the beginning of human idealization.

¶ The material used in the creation of the gods was the crude character of undeveloped man.

¶ Air-castles are built by the same mental function that created the gods and out of the same material.

¶ And the gods and angels, devils and imps, that have come out of mental chaos are inhabitants of air-castles and bottomless pits.

¶ A god (as well as a devil) is an ideal man, unworthy of imitation if a god not superior to a superior (or of fear if a devil not inferior to an inferior) man.

¶ A god who is an ideal man that is only a reflection of the character of his maker is a false god, impotent for good or usefulness to his chief adorer, whose image he is.

¶ A god who is an ideal man superior to his maker is a good god, but he blesses him only who reaches his throne by his own efforts for the betterment of his fellows as well as himself.

¶ An ideal which is inferior to concrete men of history or of the present, is a deity that will curse those who praise him and descend to or refuse to rise out of his low altitude of character.

¶ An ideal that has been attained by anyone is no longer an ideal to that one—no longer his god; and an ideal of the past which all men have attained to or surpassed is a dead god and should be sunk in the Dead Sea of human forgetfulness.

¶ No pagan god or demigod has ever embodied an ideal of a superior man in all of the five grand departments of the human being: the physical, the emotional, the intellectual, the æsthetical, and the ethical or moral. Neither did the gods of the Hebrews and primitive Christians, Elohim, Jahveh, or Jesus. All alike were monstrosities.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions hy the Scientifc Method

Vol. VIII, No. 7.] FEBRUARY, 1910. [Whole No. 86

A HUMANITARIAN POEM
FROM THE DIM, DISTANT PAST.

SILVIA'S DEER.

(Translated from Virgil, Æneid VII, 483-504.)

A stag there was, stately with antlered pride,
Whom Tyrrheus' sons had reared, a nursling fair,
Within their father's gates, for his the care
Of the King's herds and all the woodland wide:
No labor did their sister Silvia spare
To tame her charge; his horns she garlanded
With tender flowers, and combed his shaggy hair,
And washed him in the fountain's sparkling tide.
He, for he loved the fostering hand that fed,
Freely the forest depth did range and roam,
Yet failed not, when night fell, how late soe'er,
To seek the friendly shelter of his home.

It chanced that wandering in a lonely place,
And drifting down the gently flowing stream
'Mid grassy banks to shun the noonday beam,
He drew Ascanius' hounds to furious chase;
And the young huntsman, whom so rich a prize
Fired with fierce longing, aimed his bended bow,
Nor missed the mark, for fortune smiled, and sheer
Through the strong side the sounding shaft did go.
Then home, sore stricken, fled the wounded deer,
Back to his stall, and there, his wounds displayed,
Like some sad suppliant with imploring eyes,
Through all the house loud lamentation made;
While Silvia foremost to his rescue flies,
Beats breast, and calls the countryfolk to aid.

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Written for The Humanitarian Review

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

(Continued from the January Number.)

SECTION VII.

VIEWS OF ETHICAL EVOLUTIONISTS.

HERBERT SPENCER.

RATIONALISTS, everywhere, hold in high esteem the writings of Herbert Spencer, regardless of whether they do or do not agree with him in his theories or his conclusions. He stands out so boldly from all those writers on ethics I have herein classed as "modern," that he is justly entitled to be put into a class by himself and treated of as a philosopher of *today;* for, though his material body has returned to the earth and air, his "spirit,"—his *ideas* and influences—still lives in his books and in the minds of his readers as that of one still bodily with them.

Spencer undertook a great life work when he planned his "System of Synthetic Philosophy." He laid out for himself a course and extent of intellectual and physical labor that would seem appalling to many a strong man, though Spencer was strong only in his mentality, being physically far from robust. And it is wonderful what a large amount of work he accomplished in his lifetime, in the composition of his very comprehensive system of philosophy. This labor began to weigh heavily upon him some years before it was completed, so that he began to anticipate the possibility and even probability that he might not continue in sufficient health, or even in life, to complete the program he had mapped out, and so, to make sure that the crowning conclusions of his system might be recorded, he wrote his *Data of Ethics* before writing his other work on the *Principles of Soci-*

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ology, which in its true order precedes his *Principles of Morality*, of which his *Data of Ethics* constitutes the first division.

In his preface to the *Data*, referring to this anticipation of failure to complete his great task as planned, and referring to this last part of his work being written before its proper successor, Spencer remarks that "this last part of the task it is to which I regard all the preceding parts as subsidiary," and that from the first onward his "ultimate purpose, lying behind all proximate purposes, has been that of finding for the principles of right and wrong, in conduct at large, a scientific basis." He says further: "I am the more anxious to indicate in outline, if I cannot complete, this final work because the establishment of rules of right conduct on a scientific basis is a pressing need. Now that moral injunctions are losing the authority given by their supposed sacred origin, the secularization of morals is becoming imperative."

Thus Mr. Spencer places himself exactly in line with the Rationalistic Humanitarian, who, seeing the decay of faith in supernatural revelation as authority for right conduct, seeks to find a *reasonable* authority for it on a *scientific basis*.

Furthermore, Mr. Spencer agrees with the Humanitarian conservative yet radical principle that while the reformer may destroy fallacies and idols, he at the same time should establish truths and rational ideals to take their places in the human mind lest moral chaos results, for he says that "few things can happen more disastrous than the decay and death of a regulative system no longer fit, before another fitter regulative system has grown up to replace it." Elucidating this more fully, he says:

Most of those who reject the current creed appear to assume that the controlling agency furnished by it may safely be thrown aside and the vacancy left unfilled by any other controlling agency. Meanwhile, those who defend the current creed allege that in the absence of the guidance it yields, no guidance can exist; divine commandments they think the only possible guides. Thus, between these extreme opponents there is a certain community. The one holds that the gap left by disappearance of the code of supernatural ethics need not be filled by a code of natural ethics, and the other holds that it cannot be so filled. [That is, the one that it *need not* be so filled, the other that it *can*

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not.] Both contemplate a vacuum, which the one wishes and the other fears. As the change which promises or threatens to bring about this state, desired or dreaded, is rapidly progressing, those who believe the vacuum can be filled, and that it must be filled, are called upon to do something in pursuance of that belief.

This is exactly the basis of the difference which I conceive to exist between the iconoclastic Freethinker and the Rationalistic Humanitarian. The one believes that this "vacuum" is desirable and *need not* be filled; the other, the Humanitarian, believes that the old should pass away, but that its place *should be filled*, before a vacuum is produced; that a system of natural, scientific morals should instantly replace the conglomerate supernatural, supposed-revealed moral injunctions. And in a small attempt to in part carry out this idea, this essay on "The Origin and Evolution of Ethics" was undertaken by the editor of The Humanitarian Review. If it can be shown that morality originated in nature and was not supernaturally revealed, and that our rules of conduct have been evolved in the experience of mankind as associated individuals in an interdependent solidarity that is indispensable to the very existence of man as man, the scientific basis of natural ethics will have been established.

Mr. Spencer truly says that "great mischief has been done by the repellant aspect habitually given to moral rule by its expositors, and immense benefits are to be anticipated from presenting moral rule under that attractive aspect which it has when undistorted by superstition and asceticism."

Here is another prefatory remark by Spencer which seems to me to be not only true to facts but eminently pertinent in this place:

Just as the rampant egoism of a brutal militancy was not to be remedied by attempts at the absolute subjection of the ego in convents and monasteries, so neither is the conduct of ordinary humanity as now existing to be remedied by upholding a standard of abnegation beyond human achievement. Rather the effect is to produce a despairing abandonment of all attempts at a higher life. And not only does an effort to achieve the impossible end in this way, but it simultaneously discredits the possible. By association with rules that cannot be obeyed, rules that can be obeyed lose their authority. * * Since the days

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of persecution, a curious change has taken place in the behavior of so-called orthodoxy towards so-called heterodoxy. The time was when a heretic, forced by torture to recant, satisfied authority by external conformity; apparent agreement sufficed, however profound continued to be the real disagreement. But now that the heretic can no longer be coerced into professing the ordinary belief, his belief is made to appear as much opposed to the ordinary as possible. Does he diverge from established theological dogma? Then he shall be an atheist, however inadmissible he considers the term. Does he think spiritualistic interpretation of phenomena not valid? Then he shall be classed as a materialist, indignantly though he repudiates the name. And in like manner what differences exist between natural morality and supernatural morality, it has become the policy to exaggerate into fundamental antagonisms.

Mr. Spencer being charged with opposition to the theory of Utilitarianism, he very clearly stated in a letter to John Stuart Mill his idea of the object of "morality properly so-called—the science of right conduct"—as, "to determine *how* and *why* certain modes of conduct are detrimental and certain other modes beneficial." And he adds that "these good and bad results cannot be accidental, but must be necessary consequences of the constitution of things; and I concieve it to be the business of moral science to deduce from the laws of life and the conditions of existence what kinds of action necessarily tend to produce happiness and what kinds to produce unhappiness. Having done this, its deductions are to be recognized as laws of conduct; and are to be conformed to irrespective of a direct estimation of happiness or misery." That is, we are to judge of the utility of an act not by its *specific immediate* results, but by the known *general* results of the act. He thus asserts his acceptance of the doctrine of Utility as modified by his explanation.

But Mr. Spencer, in this same letter, like nearly all other moral philosophers, says he believes that "happiness is the ultimate end to be contemplated," but does "not admit that it should be the proximate end." This, I contend, is an error based on, or caused by, a mental illusion to which all men are subject, namely, that we live to be happy, while truly (and unconsciously) we try to gain happiness because it leads us on the road to continued

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individual or race life. In this sense, life—the conservation and perpetuation of life, and the reproduction of tissues and individuals—is the ultimate end of both right action and happiness. This places happiness under the head of *proximate* end, which Spencer denies, though he evidently uses the word proximate in a somewhat different application from that in which I herein use it. He means by proximate, the immediate results of an act, and by ultimate the general and less readily perceived results. He with other ethical writers, seems not to be conscious of the fact that nature uses pleasure and happiness only as rewards to induce a course of conduct that leads to the preservation of the life of the individual and the species, but that we act to this end unconsciously. For instance, the gratification of the sensual tastes is not ultimately the pleasure we derive from eating and drinking, etc., but the supplying to the body the needed materials for rebuilding wasted tissues. The species would soon become extinct if it were not for the pleasure attendant upon the gratification of the sexual desire, and that pleasure is only a provision of nature to induce—*seduce*, if you will—beings into acts which otherwise would be repugnant and painful, in order that the race may continue to exist. The formula, then, as I see it is: The *conscious* or proximate end of all our acts is happiness; the *unconscious* or ultimate end, preservation of life.

In *The Data of Ethics*, Spencer lays his foundation in a discussion of conduct in general, in section one beginning with a very elementary explanation of the idea that correlatives imply one another. From this principle he proceeds, in the second section of Chapter I, to a consideration of human conduct. He enters the discussion of ethics proper by saying: "Conduct is a whole; and, in a sense, it is an organic whole—an aggregate of independent actions performed by an organism. That division or aspect of conduct with which ethics deals, is a part of this whole—a part having its components inextricably bound up with the rest. * * The behavior we call good and the behavior we call bad are included, along with the behavior we call indifferent, under the conception of behavior at large. The whole of which ethics forms a part, is the whole constituted

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by the theory of conduct in general; and this whole must be understood before the part can be understood."

Mr. Spencer then proceeds to define conduct, first asserting that "it is not co-extensive with the aggregate of actions, though it is nearly so." The exceptions he refers to here are such as are purposeless, for instance such actions as those of one in an epileptic fit, etc. He then defines conduct in two ways; first, as "acts adjusted to ends," and second, as "the adjustment of acts to ends, according as we contemplate the formed body of acts or think of the form alone." Thus he arrives at the further definition that "conduct in its full acceptation must be taken as comprehending all adjustments of acts to ends, from the simplest to the most complex, whatever their special natures and whether considered separately or in their totality."

After giving this definition of conduct in general as dintinguished from the larger whole of actions in general, he goes on to inquire what distinguishes the conduct on which ethical judgments are made from the remainder of conduct in general. And first, he here points out what he calls indifferent conduct as having no ethical significance, giving as examples, a walk to the waterfall or a ramble along the seashore, in which, he says, "the ends are ethically indifferent," and illustrates further by saying it is a matter of ethical indifference whether, "if I go to the waterfall, I shall go over the moor or take the path through the wood." But I am disposed to think that this differentiation is not critically and scientifically exact. Speaking more exactly, I should say such actions are *apparently* indifferent ethically. We are unable to see any ethical end resulting from them; and yet there may be an ethical end resulting indirectly from such acts through their influence upon our health or our disposition or our intellectual alertness and clearness. Such so-called ethically indifferent conduct may thus really be positively of ethical import as *determining* future actions of direct ethical results—good or bad. To this statement regarding indifferent actions, Spencer adds that "from hour to hour most of the things we do are not to be judged as either good or bad in respect of either ends or means." And this, I admit, is true, from a popular

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point of view, though not from a scientifically exact point of view. I conceive that, as either *directly* or *indirectly* leading to ethical ends, *all* actions are parts of ethical conduct in general.

But in declaring that the transition from indifferent acts to acts which are good or bad is gradual, Spencer virtually admits that there is in fact no line of demarcation between his so-called indifferent acts and ethical acts—that the difference is only apparent, and is more exactly defined as the one being a class of acts whose ends are *directly*, and the other whose ends are *indirectly*, good or bad.

Mr. Spencer takes a broad and comprehensive view of the basis of ethical conduct by contemplating conduct in general as so wide of range as to include the conduct of all animate beings, including with that of man that of animals. He considers the conduct of human beings as only "a part of universal conduct—conduct as exhibited by all living creatures," as the conduct of all living beings, brute as well as human, comes within the definition of acts adjusted to ends. He explains that "the conduct of the higher animals [below man] as compared with that of man, and the conduct of the lower animals [in the scale of brutes] as compared with that of the higher, mainly differ in this, that the adjustments of acts to ends are relatively simple and relatively incomplete," and that "we must interpret the more developed by the less developed." So he lucidly explains further thus: "Just as, fully to understand the part of conduct which ethics deals with, we must study human conduct as a whole, so fully to understand human conduct as a whole, we must study it as a part of that larger whole constituted by the conduct of animate beings in general"—which includes both man and beast.

Further, this broad view is still more to be widened by a contemplation of conduct in general of all animate beings *now* displayed to include "the less-developed conduct out of which this has arisen in the course of time." Being an evolutionist, Spencer consistently avers that "we have to regard the conduct now shown us by creatures of all orders as an outcome of the conduct which has brought life of every kind to its present height. And this is tantamount to saying that our preparatory step must

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be to study the evolution of conduct." And this step is taken in the second chapter of his *Data of Ethics.*

Right here is a statement by Mr. Spencer which sustains my idea of the ultimate end of all right conduct being not happiness but preservation and continuation of *life*, for he says that the conduct of all the past of creatures of all orders is "*an outcome of the conduct which has brought life of every kind to its present height.*" (My italics.) An outcome is an *end;* if the present height of life of every kind has been brought about by the conduct of the past, then that high degree of life has been the *end* of that conduct, and not the happiness or pleasure of the actors, which was merely a *means* to that end. He arrived near the truth here without however being, apparently, aware of its existence but one step ahead.

Mr. Spencer begins his treatment of the evolution of conduct by remarking that, having familiarized ourselves with the idea of an evolution of structures, and that "an evolution of functions has gone on *pari passu* with the evolution of structures," the next step is to "frame a conception of the evolution of conduct as correlated with this evolution of structures and functions."

He says "we are concerned with functions in the true sense while we think of them as processes carried on within the body; and, without exceeding the limits of physiology, we may treat of their adjusted combinations, so long as these are regarded as parts of the vital *consensus.*" After referring to the internal physiological functions in co-operation to ends, and "how parts that act directly on the environment—legs, arms, wings—perform their duties, we are still concerned with functions in that aspect of them constituting physiology so long as we restrict our attention to internal processes and to internal combinations of them. But we enter on the subject of conduct when we begin to study such combinations among the actions of sensory and motor organs as are externally manifested." This he illustrates quite fully by reference to examples, and then lays down the proposition that "the initial adjustment of an act to an end, inseparable from the rest, must be included with them under the same general head; and obviously, from this initial simple adjustment having no moral character, we pass by degrees to the most complete adjustments and to those on which moral judgments are passed."

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And hence he concludes that conduct is "the aggregate of all external co-ordinations, and this aggregate includes not only the simplest as well as the most complex performed by human beings, but also those performed by all inferior beings considered as less or more evolved."

In section 4 of the *Data*, Spencer treats in detail the advance of the evolution of conduct up from the lowest types of living creatures to the highest, beginning with the apparently purposeless movements of an infusorium, which, he says, moves about "determined in its course not by a perceived object to be pursued or escaped, but, apparently, by varying stimuli in its medium [environment]." And he says that "in the very lowest creatures most of the movements from moment to moment made have not more recognizable aims than have the struggles of an epileptic." He then illustrates the process of evolution of conduct by citing the character of the actions of higher and higher animate beings, from the rotifers and mullusca, low forms compared with higher ones, to vertebrate animals, from the fish, "roaming about at hazard in search of something to eat, and now and again rushing away in alarm at the approach of a bigger fish, makes adjustments of acts to ends that are relatively few and simple in their kinds," to the elephant, in which "these general actions performed in common with the fish are far better adjusted to their ends, * * * but the chief difference arises from the addition of new sets of adjustments." And then, going to the top of the scale, to man, he says, "we not only find that the adjustment of acts to ends are both more numerous and better than among lower mammals, but we find the same thing on comparing the doings of higher races of men with those of the lower races. * * And when with the ordinary activities of the savage we compare the ordinary civilized activities * * we see sets of adjustments of acts to ends not only immensely exceeding those seen among lower races of men in variety and intricacy, but acts to which lower races of men present nothing analogous. And along with this greater elaboration of life produced by the pursuit of more numerous ends there goes that increased duration of life which constitutes the supreme end."

Here Mr. Spencer is carried by his own logical ratiocination to the conclusion that "increased duration of life constitutes the supreme end" of conduct, almost exactly stating the proposition I have herein referred to as to the ultimate end of right conduct

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being the conservation and perpetuation of life, as opposed to the theory that happiness constitutes the supreme end. And yet Mr. Spencer does not seem to be conscious of the fact that he had herein contradicted his own premise that happiness is the end of right conduct; so that in formula he embraces the old doctrine of happiness as the *summum bonum* while in fact he himself proves that it is not, but that *life*—"increased duration of life" is the "chief good," or end of right conduct.

And further, he not only sees this end of conduct, increased duration of life, but he continues by saying that "besides being an improving adjustment of acts to ends, such as furthers increased amount of life"—a supplementary statement which brings his proposition as a whole still nearer to the completeness of the statement that the end of right conduct is the conservation and continuation of life. He recognizes this deficiency in the former statement, unattended by this later supplementary statement in these words:

"Length of life is not by itself a measure of evolution of conduct, but quantity of conduct must be taken into account, *

* the augmentation of it [life] which accompanies evolution of conduct results from increase of both factors. * * * Each further evolution of conduct widens the aggregate of actions while conducing to elongation of it."

In section 5, Mr. Spencer approaches still nearer the true ethical end, in his opening paragraph saying:

"Thus far we have considered only those adjustments of acts to ends which have for their final purpose complete individual life. Now we have to consider those adjustments which have for their final purpose the life of the species." This commits his whole theory of conduct, if not of ethical conduct, to the doctrine that the *summum bonum* of all normal conduct is the conservation and perpetuation of the life of the individual or of the species or race. And this law is fully in accord with the other general laws of the evolution of all animate beings.

In treating of acts whose end is race preservation Spencer says:

"Throughout the ascending grades of the animal kingdom, this second kind of conduct presents stages of advance like those which we have observed in the first. Low down, where structures and functions are little developed and the power of adjust-

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ing acts to ends but slight, there is no conduct, properly so named, furthering salvation of the species. Race-maintaining conduct, like self-maintaining conduct, arises gradually out of that which cannot be called conduct; adjusted actions are preceded by unadjusted ones."

He illustrates this by citing the cases of the protozoa, which merely "divide and subdivide in consequence of physical changes over which they have no control," in which case conduct cannot be alleged. Similarly, higher up, germ cells-and sperm-cells, are sent forth to their fate, unprotected and unprovided for. In the case of fish and the higher crustaceans, a sort of action adjusted to ends occurs, which may be called a simple kind of conduct. In some fishes, "the male keeps guard over the eggs, driving away intruders, there is additional adjustment of acts to ends, and the applicability of the name conduct is more decided" than in case of those species in which the female merely selects a suitable place to deposit her eggs and then leaves them to their fate, unattended by either parent.

He then passes to the mention of "creatures far superior, such as birds, which building nests and sitting on their eggs, feed their broods for considerable periods, and give them aid after they can fly; or such mammals, which suckling their young for a time, continue afterward to bring them food or protect them while they feed, until they reach ages at which they can provide for themselves, we are shown how this conduct which furthers race-maintainance evolves hand-in-hand with the conduct which furthers self-maintainance. That better organization which makes possible the first also."

Coming up to man, he compares the savage with the brute, and finds in him a higher development of both the self-maintaining and the race-maintaining conduct. Then comparing civilized man with savage man, he finds this:

"The adjustment of acts to ends in the rearing of children becomes far more elaborate alike in the number of ends met, variety of means used, and efficiency of their adaptations; and the aid and oversight are continued throughout a much greater part of early life." So that he finds these two kinds of conduct mutually dependent, and "neither can evolve without evolution of the other, and the highest evolutions of the two must be reached simultaneously."

(To be continued.)

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For THE HUMANITARIAN REVIEW.

THE FABULOUS STORY OF THE EXODUS OF THE JEWS FROM EGYPT.

BY GEO. E. SLY.

IN THE book of Exodus it is written, "And all the souls that came out of the loins of Jacob were seventy souls." Ex. i:5. Elsewhere, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." "And the sons of Joseph, which were born him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were three score and ten." Gen. xlvi:26, 27. "Thy fathers went down into Egypt with three score and ten persons." Deut. x:22. "Then sent Joseph and called his father Jacob to him, and all his kindred, three score and fifteen souls." Acts vii:14.

Jacob—her, or Jacob—El, was a chief of the Semitic Hyksos empire; or, as Josephus calls them, the "Hebrews," who had conquered Egypt, and that Thutmose III, about 1500 B. C., overthrew, is probably the basis of the Jacob story in the Bible.

The sojourn of the Israelites in Egypt is not mentioned on any of the monumental records, nor the alleged plagues inflicted by Moses and Aaron upon the Egyptians, as mentioned in Ex. 7th, 8th, 9th and 10th chapters. Egyptian history is a blank in reference to the Jews.

Jacob was the father of Levi. Gen. xxxv:23. He was the father of Kohath, he was the father of Amram, he was the father of Moses. Ex. vi:16, 18, 20.

In only *four* generations the seventy or seventy-five people who went into Egypt with Jacob had increased to "600,000 on foot that were men, besides children." "And a mixed multitude went up with them." Ex. xii:37, 38. If each of the 600,000 men was the head of a family consisting of a wife and several children, say five, there were between three and four million people. Just try to figure out how many children each woman had, commencing at fifteen years of age and continuing until forty, each alternate child a male!

[For a complete account of this mythical exodus from Egypt, see the book of Exodus.—*Editor.*]

The question now is, what is this fabulous account based upon? After an extensive research of Egyptian history and investigations and researches of the world's ablest scholars I find that at several times the Egyptians overran the country now called Palestine, and capture d

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Semitic prisoners of war whom they made slaves, and employed large numbers in making sun-dried bricks in the delta of the river Nile; and as they were infected with the loathsome disease of leprosy, they were driven out of the country by the influence of the Egyptian priesthood. Some were driven into the desert, crossing the north end of the Red Sea near the Bitter lakes, when the tide was out, or a strong *north* wind blew the water south (instead of *east* wind), in hopes of their perishing in the desert, and thus killing out the filthy disease.

The historian Chœremon relates that, at one time, the land of Egypt was infested with disease, and the king caused the infected people to be driven out of the country. Lysimachus relates that the Oracle of Ammon commanded the king to drive out the Jews, and they were driven into the wilderness. Diodorus Siculus says the most noble of them went to Greece, but the greater number followed Moses to Palestine.

Tacitus says Bocchoris (B. C. 712) exterminated the infected people, and in a wild and barren desert they were abandoned to their misery. They pursued their journey for six days. On the seventh they expelled the natives, took possession of the country, where they built their city and temple.

According to Hebrew tradition, Rameses II., B. C. 1292, oppressed the Hebrews, and was the Pharoah drowned in the Red Sea. In 1881 there was discovered in a cave at Dier-el-Bahor, near Thebes, Egypt, the mummy of Rameses II in a perfect state of preservation. The story of his being drowned is thus disproved.

The preponderance of evidence is in favor of 1652 B. C. as the date of the exodus. Hales places it at 1648 B. C. It is also claimed the exodus took place under a king of the 19th dynasty, between 1500 and 1300 B. C.

1st Kings, vi:1, says it was 480 years after the exodus that Solomon commenced to build the house of the Lord, which was in 1014 B. C., making the exodus 1494 B. C. According to the Bible chronology the exodus occurred 1491 B. C. Usher places it at 1490 B. C.

The contents of the El-Amorana tablets gives the date about 1470 B. C. Rehoboam, 41 years after the building of the temple (1st Kings, xi:43), is contemporaneous with Shishok, or Sheshouk, the first king of the 22nd dynasty, about 950 B. C. This would give the date of the exodus 1470 B. C.

Bunsen places the exodus at 1320 B. C. The date of the exodus commonly received is also 1320 B. C.

Another account says that the Pharoah in the time of the exodus was Menephtah I, the son of Rameses II, and the date of the exodus 1317 B. C. on the 15th of April.

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A Thebes inscription states that under Mernoptah I, about 1220 B. C., Israel was settled in Palestine.

Manetho relates that King Amenophis or Amenmesis, about 1215 B. C., banished a leprous people from Egypt.

Seti II is claimed to be the Pharoah of the exodus about 1209 B. C. Bocchoris drowned those of the Jews that were afflicted with leprosy and scabies, and drove the rest into the desert. That would be about 715 B. C. for the exodus.

About fourteen different dates for the alleged exodus of the Jews from Egypt.

Dr. G. W. Brown claims that Josephus's works were dug up in fragments in old monasteries, and are probably forgeries written by the monks to corroborate their Old-Testament stories, and cannot be relied upon as true history. And the same may be said of most of the histories of the early Christian era, because they have been interpolated, forged and portions destroyed and the context changed to make them corroborate their stories about the so-called Jews.

The monks took the history of the Phoenicians from the library of Alexandria, placed there by Ptolemy Philadelphus, and adapted it to a nation of robbers and murderers infesting the Libinus mountains of Palestine, called "Maccabees," and called them "Jews," "Hebrews," and "Israelites." And then banished the Phoenicians from history as a nation by also calling them "Jews," in order to create an imaginary nation of "Jews." The Jews first appear in history about 320 B. C., and then only as vassals of Greece.

Rameses III conquered Canaan about 1270 B. C., and the Egyptian records give a list of all the tribes inhabiting Canaan, but the "Children of Israel," the "Hebrews," the "Jews," were not there.

In the 5th century B. C. Herodotus, "the father of history," travelled all through every portion of Western Asia, but did not find the Jews, nor the wonderful city of Jerusalem—one-quarter of a mile wide and three-quarters long, surrounded with canyons 400 and 500 feet deep—about the size of a modern country village.

The ancient Jews seem to be only monkish creations. If God had circled the earth he could not have picked out a more barbarous, cruel, bloodthirsty and murderous nation for his special pets than those ancient Maccabees—that is, according to the monkish Bible story.

There was probably several expulsions of Semitic lepros slaves from the Nile delta into the wilderness, in hopes that they would perish and kill the filthy disease. That would account for the fourteen different dates.

Who was the murderer, Moses? He was only a variant of the ancient Sun-god, Bacchus. He struck water from the rock with his magic wand, turned a sprig of vine into a snake, passed through the Red Sea and the rivers Hydospus and Orontes dry shod, and was called the lawgiver; his laws were written on two tables of stone, was picked up in a box that floated on the water, had two mothers, one adopted.

Some monks living in Alexandria, Egypt, evidently *forged the whole Bible story*, basing it upon the expulsion of the lepros slaves, then travelled through the Semitic peninsula and located a few places to furnish

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those embelishments that help to make a story complete, called Ras Sufsafeh, with the plain of Er-Rahah in front of it, "Mount Sinai," then wrote an imaginary route through the wilderness, and also the quail and manna stories.

Thus we see the story of the exodus, like the stories of Samson, Jonah, the flood, Solomon's fictitious temple, the two contradictory stories of the creation, etc., are only monkish fairy tales.

San Diego, Cal., December, 1909.

Contributed to THE HUMANITARIAN REVIEW

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(Continued from January Number.)

THE OTHER SIDE.

AS I HAVE said before, nearly all the articles from which I have quoted were written by pronounced skeptics, who would have preferred, and usually expected, to write adversely, and if possible expose Mr. Foster. The favorable accounts given show the genuineness of Mr. Foster's great power. Occasionally, however, he would partially fail, and I have often been present when his seances were far from satisfactory. The failures on such occasions were eagerly reported by the press, and several articles were written attacking him. In fairness to the subject, I think I should give one or two samples on the other side. The following is from the Boston *Globe*, July 29, 1873:

It is astonishing how this ridiculous imposture, Spiritualism, flourishes, in spite of the damaging exposures of its professional exponents that take place daily. It has been in active vogue for years, and yet it has accomplished no single good, or told one valuable truth. It has neither added to our information upon the practical affairs of life, nor advanced one word to the benefit of art, science or literature. Its revelations have been confined to the utterance of commonplace or high-flown transcendentalism, and its performance to silly and useless jugglery. Its media are, without exception, those who make a livelihood out of it. We have never heard of a man or woman of science, of education, or of high social standing, who was possessed of the gifts of a medium. We have waited for years in vain for some disinterested person whose motives were above the shadow of suspicion, who should come forward and show the possession of power similar to that claimed by the professional media, who are in the main ignorant and money-hungry people. It is a profitable business, and to none has it proven more remunerative than to Mr. Foster; but our experience of it, as practiced by him and by many others we have tested, shows it to be a business barren of either principle or honor, and one which, in view of the outrageous

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boldness and heartlessness that characterize the huge swindle, should be subjected to that wholesome discipline provided by the law against obtaining money under false pretences.

A correspondent to the above paper writes:

This man Foster has been doing a tremendous business in New York for years, without having been exposed in the least. It was reserved for the Boston *Daily Globe* to throw the first stone at him. Now why not finish him by having him arrested for obtaining money under false pretences? It certainly amounts to that, and you have the proof in your own hands. Finish the good work by sending him where he will be of some service to the State, and thereby save hundreds of people from being swindled out of their money, and perhaps save many from becoming the inmates of a lunatic asylum.

Epes Sargent wrote a lengthy reply to the *Globe* article, a portion of which I will quote:

The real question at issue, as this writer ought to learn before he again attempts to wield the editorial pen, and "swindle" the public on this great subject, is not whether the spirits are at work, but whether certain phenomena, transcending the power of any man in his purely natural state to produce, do actually occur. That they do is an established fact in the minds of thousands of persons in this very city of Boston, to whom the proprietors of the *Globe* look for help in sustaining that paper, either as subscribers or advertisers; and the writer little dreams how many of his own readers he ignorantly insults when he prates of "the credulity of our citizens," and of this "ridiculous imposture." Such men, forsooth, as Alfred R. Wallace, Lord Brougham, Robert Hare, Mr. Crookes (editor of the London *Quarterly Journal of Science*), the late Robert G. Shaw, the late Nathaniel Bowditch, the Rev. William Mountford, Hermann Fichte (son of Fichte, the immortal)—such men as these, and many hundreds more that we might name, our fellow-citizens, neighbors and friends, the victims of a "ridiculous imposture," which it is the province of this immensely sagacious gentleman of the press to puncture and dispel!

REALITY OF PSYCHIC PHENOMENA.

From my investigation, I am positive that there are truths of great importance yet to be brought out of what is called spiritual phenomena, although a bad odor seems to follow the very name of Spiritualism, it having been brought into disgrace by unprincipled men and women. I yet hope for the future, and as has been said,

> One sometimes gathers gold from miry sands,
> And sweetest violets blow in darkest places.

A man like Foster should not have been allowed to die so little understood, his power having been so lightly treated by thinking and scientific men. It is true that Professors Crookes and Wallace have given much attention to the subject; and the investigation by the Dialectical Society of London for several years accumulated valuable facts. There was also a committee appointed in Russia for investigation, with good

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results. There is a society in England, and also one in this country, called the Society for Psychical Research. The subject seems to me of vital importance, and worthy the attention and investigation of the scientific world. I would suggest commencing at the A, B, C. I have not a doubt that raps can be produced through certain mediums without any kind of trickery. I would suggest first to investigate the rapping, which will not be easy, for the intelligence behind the rap must also be explained.

Speaking of the rapping phenomenon reminds me of a dinner I attended in Boston. There was quite a large number present, among others, Charles H. Foster, Robert Dale Owen and the Boston poetess, Lizzie Doten. The dining-hall was large and without carpet, the floor being waxed, as it was also used as a dancing-hall. After the cover from the dining-table was removed, it was proposed that we should have a dark seance. In fact the lights were turned out without consulting Mr. Foster. Had he been consulted, he would probably not have given his consent, being as timid and apparently as afraid of darkness as a child. Two leaves of the dining-table were taken out with the intention of shoving the table together, to make it somewhat smaller. But the table would not shove. Who has not experienced this difficulty with his dining-table? In this instance, however, I consider it fortunate that the leaves were left out. Many suprising physical manifestations occurred, so startling in their nature that I can hardly believe that they occurred myself. In these accounts of Foster, I have intentionally avoided mentioning the physical manifestations, and have thought it better to confine myself entirely to mental phenomena. Numerous questions were asked and answered by Mr. Foster, when, suddenly looking through the aperture which the vacant leaves left in the table, I perceived numerous small lights, like little balls of fire, in size from a large pinhead to that of a pigeon egg. The entire space of the lower part of the table was filled with these electric sparks, which to me was a wonderful phenomenon. When a question was asked and the answer was no, which was signified by one rap, one of these sparks, or balls of fire, darted against the side of the table or on the floor, producing the rapping, and disappeared. If the rap was low, a little ball of fire—just in proportion to the loudness of the rap was the size of the ball used. A loud rap evidently required a large ball of fire to explode. Having discovered this fact, I called the attention of the others to it. This lasted for nearly one hour. When the answer was yes, we could see three little balls of fire separate themselves from the others, run one after another, strike and disappear. We asked the raps to come as rapidly as possible, which was done, dozens of them racing one after another, with scarcely any intermission. Then we asked the raps to come deliberately, then slow, which was immediately complied with.

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That night's experience satisfied me that there were raps produced through an agency which has not yet been explained satisfactorily.

During my early association with Mr. Foster, we frequently held conversations on religious beliefs, the churches, and the attitude of clergymen to Spiritualism. Many clergymen called upon him, and he was always pleased to receive them. I proposed that we should insert in our advertisements that all clergymen could have the privilege of investigating this subject through him free of charge. Thereafter we caused notices similar to the following to appear in the leading papers of the cities which we visited:

Mr. C. H. Foster, the medium, is desirous of meeting the clergy of—— that they may have an opportunity to investigate the phenomena given through him. He will be glad to meet them in his rooms at——, at any time, and will give them sittings free of charge. It is to be hoped that the clergy will visit Mr. Foster, and witness the manifestations he gives.

Mr. Foster, during the summer, was often invited to Nahant to visit his friend, the Rev. Mr. Mountford, the author of *Miracles, Past and Present*, at whose house he frequently met Longfellow. It was probably the communications which Mr. Longfellow received through Mr. Foster that gave the spiritual flavor to many of his verses. For example:

Spirit friends are ever with us,
  Whispering, could our ears but hear,
Words of love and hopeful promise;
  E'en though dead, they still are near.

As Swedenborg was the great spiritual medium of his day and generation, so, we believe, Charles H. Foster was the greatest medium of the nineteenth century. A century separates them. Swedenborg died in 1772, and Foster was doing his best work in the decade following 1870. Foster exerted an extensive influence, either for good or evil. If it was for evil, all the more should we investigate it and help to blot it out forever. If for good, we should investigate and do all in our power to perpetuate it.

ANOTHER SUCCESSFUL SEANCE.

The following extract from the report of a seance appeared in the Denver *Sunday Mirror*:

It is sufficient to say that all tests given were of the most critical and exacting character; yet they were met and solved with a nonchalance that fairly startled to the roots of the hair every person present. Early in the evening, and before Foster had arrived, Judge Bond had penciled "What is the name of my mother?" adding in his positive way, "I know that no one in this city but myself can tell, and if he answers correctly he will do what no other medium ever did." As Foster's hand took up the slip he as quickly responded, "Yes, your mother will answer your qestion. Her name is Almeda." Again, to General Fiske: "A friend is present whose death was sudden. The name is Lee (appearing

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in red letters on his hand). Do you remember the circumstance? He was shot in Virginia." To all this General Fiske, blanching with consternation, assented, though he had not been thinking of the person referred to. Foster also saw and described two brothers of Colonel Stuart (one living and one dead), and recalled other relatives and friends who had "gone before," giving dates, ages, names and causes of death with alarming particularity. All at once Foster looks around and exclaims abstractedly, "Cousin Hattie! Who is Cousin Hattie?" Then, turning to the writer, adds, "Your dear Cousin Hattie is present, and bids me give you her undying love." Picking up a slip, he tossed it to us, exclaiming, "That is the question you wrote," which it proved to be. "Cousin Hattie was the wife of the late John Pierpont, the poet, being a relative to whom we were warmly attached. Again, "Aunt Sallie is present," describing her minutely, and recalling to another of the coterie (who had certainly not once thought of her during the evening) an esteemed relative long since dead. Still again to Mrs. Bond, "Your dear friend Lucia is glad to send greeting." To General Fiske, giving name in full (James A. Fiske), "He is your guardian spirit, and is constantly with you." The reader must understand that in the instances cited, and many others we haven't space for, the spirits named and described so as to be at once recognized were of persons who had neither been inquired after nor even thought of by those present. He not only gave perfectly intelligent and accurate answers to every question that was written, upon almost every conceivable topic, but suggested and depicted the faces, forms, manner and conversation of long deceased friends who had not been dreamed of by any of the company present.

While in Paris, Mr. Foster was the object of distinguished attention. He was the invited guest of Emperor Napoleon, and had frequent sittings with him and the Empress and members of the imperial household. Among his patrons and friends were the Duke and Duchess Persigny, Duke d'Aumale, and others of the nobility. In Belgium he was equally favored, receiving from ex-King Leopold a diamond ring as a token of his regard. In England he was the recipient of numberless personal and social favors.

AUTOGRAPHIC EXCERPTS.

Foster's book of original autographic letters from distinguished personages (although he seemed to set small store by them and gave scores away, including some dozen letters from Dickens and Thackeray) is of rare value. Scattered loosely through a plethoric volume (the seals on their envelopes bearing the crests, bars and shields of dukes, earls, lords etc.) are plentiful evidences from the nobility of their friendly regard. Turning over its pages we find such names as the following: Stewart Hobhouse (of the Byron family), Lady McDonald Lockhert (niece of Sir Walter Scott), Ruskin (the famous art critic), Lady Elizabath Byron, J. Milner Gibson, Thomas Browne, Mrs. Frederick Milbank, Sir Greville Smyth, Lord Napier, T. S. T. Sinclai r, Edward Montague Manning, William Howitt, Sir Emerson Tennant, Robert Chambers, and many other celebrities. These letters contained appointments for interviews, invita-

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tions to dinners (among the latter from an Episcopal bishop), most of them embodying expressions of friendship and good will. We copy an original epistle in the delicate, tremulous handwriting of Lord Bulwer :

35 Spencer Place.

My Dear Foster: Would you fix any hour on Monday next for a seance at your house, between 2 and 5 o'clock? There are two or three persons of some importance whom I should like to bring you.

Yours, E. Bulwer Lytton.

The letter from Thomas Browne is a full and cordial invitation to dine at his residence. The first of several letters from the philanthropist, Emily Faithful, reads as follows:

Sir: I should like to see you on Saturday alone with one friend, having been interested by Sir Emerson Tennant's account of his visit. Will you write to me, naming the hour? Very truly, Emily Faithful.

Another letter solicits arrangement for an interview with a distinguished party, Sir Henry Rawlinson, Lady William Powlett and Mrs. William D'Israeli (the Countess Beaconsfield), wife of the great Tory leader and ex-Minister of State. Lady Powlett is the daughter of the Earl of Lonsdale, etc.

Some of the most beautiful letters in Foster's possession are from the lovely Carey sisters (now passed away), who were pronounced Spiritualists and among his warmest personal friends.

He also gave seances to the Duke of Wellington, Lord Palmerston Edmund Yates, Robert Browning, Tennyson, Reichenbach, Dr. Ashburner, Abraham Lincoln, Andrew Johnson, Jay Gould, Tom Scott, Bayard Taylor, George Arnold, N. P. Willis, John Hay, Walt Whitman, J. G. Holland, Dan. E. Sickles, Gen. B. F. Butler, Gen. Sheridan, and many others whose names are known in society, literature, science, art and politics.

Mr. Robert Browing became much interested in Spiritualism, but was apparently somewhat annoyed at his wife's enthusiasm and hasty conversion. He was more of a philosopher. He refers, however, to Mr. Home, and not to Foster, in his poem, "Mr. Sludge, the Medium."

Abraham Lincoln was also a Spiritualist, and was intensely interested in the subject; but Mr. Lincoln went beyond all bounds, and seemed to think that every trifling occurrence had some wonderful spiritual significance. Usually I think an over-belief causes more discord and unhappiness in a family than an under-belief.

FOSTER VS. BRIGHAM YOUNG.

Mr. Foster created a sensation in Salt Lake City. The *Morning Tribune*, said of him: "Here comes a man who gives people more revelation in ten minutes than they have received through Brigham Young in twenty-five years, and more than they would receive through him in the next thousand years were he to live so long. Is it any wonder that the 'priesthood' feels it necessary to caution their brethren against being carried away by these strong delusions?"

(To be continued.)

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For THE HUMANITARIAN REVIEW.

THE LAND OF CRIME.

BY HAROLD BANNING.

A FEW months ago the world was startled when the news flashed over the wires "Ferrer has been shot." Every liberal heart was filled with indignation. But the news did not surprise the student of history. Spain has a bloody past.

As we turn the pages of history we see the horrible scenes in the Netherlands. The stake, the rack, and the dungeon pass before our eyes. The "Spanish Fury" appears and the screams of the tortured Protestants ring in our ears. But such pictures soil the pages of The Review.

It is enough to say that Spain was the home of the Inquisition—that horrible combination of ignorance and cruelty—Spain, the land of crime. Every page of her history is stained with blood. Her history is the history of crime. But it is doubtful if it records another as brutal an act as the murder of Professor Ferrer. The details of his trial and execution are so carefully concealed by the religionists that it is impossible to write a full account of the tragedy; but enough is known to cast eternal shame upon the nation. Born in a priest-ridden country, he soon learned to hate all religions. He was bitterly opposed to that lowest form of thought—god-worship. His schools at Barcelona turned out thousands of promising young Freethinkers. Such doctrines naturally aroused the hatred of the religionists. The clergy conspired against him; with the aid of a god-fearing king they made his life miserable. Knowing the truth would not convict him they invented all kinds of lies. He was called "anarchist" and "assassin." He was thrown into prison no less than twenty times on various charges. But he was always acquitted. Even the clergy could not convict him. But the priests were not discouraged. They had the king and the god-worshippers with them.

Then came the revolt in Barcelona. Ferrer was arrested and tried by a court-martial. The priests knew by experience that no civil court would convict him. This military trial was a farce. The officer who defended Ferrer was arrested and may also be murdered for talking justice. The verdict was death.

Ferrer was taken to the courtyard and the soldiers drawn up. Several priests thrust themselves upon the scene, anxious to witness the consummation of the church's work. Refusing to listen to their prayers Ferrer faced the rifles and died like Marshal Ney.

It is a strange fact often met in history that the most ignorant creature can paralyze a nation with the thrust of a dagger. Genius may be murdered, but it leaves its work behind it. Ferrer is dead but his thoughts live in the minds of thousands. His name will go down in history with Robespierre and Danton and Jefferson and all the great advocates of equality. The king who allowed his murder will be cursed by posterity.

Mt. Vernon, Ohio, Dec. 14, 1909.

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Rationalist Association Propaganda.

[The president of the "Rationalist Association of America" has sent me the following with a request that I publish it in The Review.—*Ed.*]

Assuming the great responsibility of leadership as president of the newly organized body of Freethinkers, I deem it of the highest importance to lay before liberal-minded men and women the essential principles of the Association with a view to extending a general knowledge of the systematic propaganda it has adopted. In this undertaking I invite the co-operation and assistance of each and every liberal element the country affords.

The first article in the systematic propaganda adopted by the St. Louis convention as a part of the working elements, reads as follows:

"The proper extension of that degree of culture and refinement which have raised man above the other animals and given him dominion over the earth, basing them upon a rational co-operation of the race for further improvement."

All who are in any way familiar with the theses formulated by Professor Ernst Haeckel, in 1904, will recognize this article as an adaptation therefrom. It is practically bottomed upon an extension of rational education, minus all the influences of theology or ecclesiasticism. It gives to man his proper place at the head of organized existence, recognizing his growth and development from more lowly forms. It is, in every respect, a recognition of evolution with all that evolution implies. It is a denial and an affirmation. It denies special creation and affirms the oneness of the universe. It questions orthodoxy and answers some of the objections offered by its advocates against rationalism. It is a contemplation of the wondrous works of nature, applying them more closely to the events of life.

Culture and refinement are the products of education, and education is a natural growth, aided by human skill. With a consatntly growing perception of the existing relationship between human thought and the activities of human life, it is conceded that the most of all human treasures is mental power and poise. It would follow, then, as a logical sequence, that one of the highest offices of true education is to strictly economize that mental power and to wisely expend it. When science alone is made the basis of culture this result will be accomplished. While theology is disporting with a mere speculative curiosity, a scientific education must necessarily lead to a pure love of truth. While theology is busily occupied trying to prepare humanity for life in another world, of which it knows nothing, the ideals of modern culture and refinement demand that all educational movements, affording a varied cultivation and discipline, must have for its ultimate the preparation of the individual for the responsible work of this life, the one and only life. Science commences with nature, works with nature, and lays the foundation of culture in the systematic exercise of the powers of observation. It increases perception, that faculty which brings to us a knowledge of

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the world outside of us. It increases the consciousness of man and enables him to grasp the changes that are going on in the world within us. It cultivates the memory and enables us to recall past events for present use. It strengthens reason, whereby we are enabled to explain what is unknown in the terms of the known.

An acceptance of the truths above stated may be construed into an admission that those intrusted with the education of the young should be required to know and be capable of teaching the facts of nature, as demonstrated by science, and above all, to know something concerning the nature of the children they are teaching. Such teachers are the desperate need of the age. For the most part our public teachers have extremely narrow conceptions of nature. As a general rule, the minds of most teachers are corroded by a prejudice against nature, and they are unable to grasp the fundamental principle of education, the final ascertainment of truth. The pupils should be taught to take the facts we do know and use them to get other facts we want to know. This brings on a higher degree of culture and stimulates the mental faculties making for further refinement. It is this very principle which has lifted man above all other animals, though forbidding him to forget his kinship therewith.

By aiming to inject into modern educational methods, through platform and press, the Rationalist Association hopes to inculcate the desired extension of knowledge that must lead to higher culture and greater refinement, carrying man, as it were, further from the brute, and increasing the sum total of happiness and joy.

The article previously quoted seeks a further improvement, and aims to secure it by bringing about a rational co-operation of the race to that end. True enough, the Association may never attain it. The years may bring other organizations into existence for a similar purpose. They, too, may fail. We may, however, find an irisated glory in the work that will help to belt the earth with beauty and with joy, content with the knowledge that he who strives, though he fail, is always and everywhere a conqueror. The Association seeks this desired co-operation. Its principles are for all. This co-operation can be had by membership therein. There is a strength in numbers that cannot he otherwise attained. Provided the Association be accorded a hearty and sincere co-operation in its work, I shall be pleased to take up and discuss the remaining elements of propaganda from time to time.

John R. Charlesworth, President R. A. of A.

Lexington, Ky., Dec. 24, 1909.

Not Polecats.

An Irish woman was carrying two kittens in a basket when she was accosted by a gentleman who admired the cats and asked her what she called them. "One is Moike and th' other Pat," she replied. "Why do you give them such old-fashioned names," he asked. "Why not call them Cook and Peary?" "Gwan," says she, "these are no polecats."

George Washington once remarked that "the church's feasts and fasts are marvelously well kept up. The rich keep the feasts and the poor the fasts."

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Views and Reviews

By The Editor

The Christian Spirit.

The following is one of the official forms of ex-communication used by the Catholic church in pronouncing sentence against heretics:

"In the name of the father, the son, the Holy Ghost, the blessed virgin Mary, John the Baptist, Peter and Paul, and all other saints in heaven, do we curse and cut off from our communion him who has thus rebelled against us. May the curse strike him in his house, barn, bed, field, path, city, castle. May he be cursed in battle, accursed in praying, in speaking, in silence, in eating, in drinking, in sleeping. May he be accursed in his taste, hearing, smell, and all his senses. May the curse blast his eyes, head, and his body, from his crown to the soles of his feet. I conjure you, devil, and all your imps, that you take no rest till you have brought him to eternal shame; till he is destroyed by drowning or hanging; till he is torn to pieces by wild beasts, or consumed by fire. Let his children become orphans, his wife a widow. I command you, devil, and all your imps, that, even as I now blow out these torches, you do immediately extinguish the light from his eyes. So be it. So be it. Amen. Amen."

¶ It may be denied by some that the above really expresses the spirit of Christianity; but I reply that it is the voice of the oldest and largest sect of Christians, and that in that light it is fairly representative. Besides, this sect, the Roman Catholic, is undeniably the most *direct* descendant from the original body of zealots who bore the name of Christian, and therefore inherited from the original source of doctrine, probably, a far less modified form of belief and disposition of heart than later sects exhibit, for these modern variants of original Christianity have engrafted onto the primitive system many ideas, doctrines and practices which have sprung from modern secular education and moral evolution, and are therefore not Christian at all. This being true, would it not be wise to "hew down the evil tree" and cultivate only the more modern and better one which yields the sweet fruits of a humanitarian spirit? It is not necessary to encumber a garden with weeds and barren briars in order to grow among them figs and grapes; indeed it is a dictate of common sense and human experience that the weeds and briars

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should be totally eradicated in order that the plants yielding good fruits may be unhampered and allowed to receive all the nourishment the soil affords. It is the mission of Rationalism to point out the evil-producing doctrines of superstition and the good-yielding principles of scientific ethics.

Another Preacher Sees a Light.

A newspaper dispatch from St. Louis, Mo., dated Jan. 6, says:

The Rev. Albert H. Jordan, pastor of the First Congregational church, and bridegroom son-in-law of William K. Bixby, has been studying the biography of the devil from the Typhon of Egypt and Ahriman of Persia, down to the witches of Salem, and has come to the conclusion that his Satanic Majesty, under all of his aliases, is more or less a myth. Dr. Jordan made this confession at a New Year's "experience meeting," attended by about a dozen ministers of his denomination yesterday. Each pastor named the most interesting book he had read during the last year or related his most important experience.

The young bridegroom, who also returned recently from his honeymoon, excited the merriment of his brethren when he announced, with all gravity, that the most instructive book he had read was by odds "The History of the Devil," by Dr. Paul Carus. "This book taught me," continued Dr. Jordan seriously, "that there are not two principles in the world, a good and an evil one. There is only one, which is God."

¶ "Excited the merriment of his brethren"! I have read Dr. Carus's very able *History of the Devil*, and I am much puzzled to see anything in the work, or in the fact of my reading it, that could possibly "excite the merriment" of any sane person. I presume the merry preachers have never read the work, and in their ignorance imagined that it was a mere sensational piece of fiction, written expressly for the purpose of affording amusement and "merriment." The fact is, that the work of Paul Carus is the production of an educated and well-informed student of comparative religion. The book gives a history of the idea of evil from the earliest times to the present day, is printed in two colors, on fine paper, bound in cloth, and contains 500 large 8vo pages and 311 illustrations in black and tint, and costs $6.00. "Beginning with pre-historic Devil worship and adoration of demon gods and monster divinities, the author surveys the beliefs of the Summero-Accadians, Persians, Jews, Brahmans, Buddhists, early Christians, and the Teutonic nations. He then passes to the demonology of the Middle Ages, the Reformation, and Modern times, discussing the Inquisition, witchcraft, and the Devil in verse and fable. The main purport of the book is philosophical, pointing out that the contrasts, good and evil, are

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the realities of life, and so the ideas, God and Satan, stand for actual facts. Though there is no Devil with horns and hoofs, as represented in Medieval folklore, he is a real presence in the life of man which has to be reckoned with."

If the merry preachers would attune their minds, if they have any, to close investigation and follow the example of this modern "bridegroom," and read *The History of the Devil*, their merriment would soon be changed to shame for their former superstition and silly credulity.

False Arguments for Vegetarianism.

There are certain facts and principles of biology and anthropology which support the theory of vegetarianism, or fruitarianism— a non-flesh diet for man; but the advocates of vegetarianism have for many years largely depended upon the Bible as authority for their doctrines, and the statement that "the meat-eaters are the fighters." These are both sandy foundations and neither helps in the least to uphold the doctrine of vegetarianism. Recently Dr. J. M. Peebles, a widely-known Spiritualist lecturer and writer, delivered an address in Los Angeles on "How to Live a Century and Grow Old Gracefully." The *Times* gave a report of the address, from which is given here a few brief extracts, as follows:

After briefly describing the muscles, bones, nerves, the skin-pores and the functions of the main bodily organs, he launched out directly to the foods, drinks and promiscuous habits that shelter human life.

The doctor was not timid in expressing his convictions. He denounced the slaughtering of animals, the eating of tuberculosis-infected beef, the trichina-affected pork. Notwithstanding the Bible command "Of swine's flesh thou shalt not eat," he said some unorthodox Jews and most of the Christians kill and feast upon the carcass of dead swine, not comprehending that great physiological fact that men grow to be like what they feed upon. The foods make the blood, the blood the body, and the body with its vital forces, affects the brain; enlivening or stupefying it.

"The meat-eating nations are the war-like nations. Buddhists, numbering 500,000,000 of people, never projected an aggressive war. Dogs fight because they are dogs. Duelists and boxing pugilists are as brave as street dogs. Bull-fights in Spain and Mexico call out, sad to say, Sunday crowds."

¶ The Bible argument on the question of diet is like all other Bible aguments; it is a two-edged sword that cuts both ways, just as in arguments for and against slavery, polygamy, liquor-drinking, etc. Quotations may be made from its different writers both against and for flesh eating, and in neither case have they

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any weight of authority with those who do not accept the Bible as a supernatural revelation from an omniscient being.

The other argument I have referred to as being impotent, Dr. Peebles used in his address and inadvertantly and apparently unconsciously used some very unhappy illustrations for his case. The idea that flesh-eating animals and men only fight and commit acts of cruelty is a mistaken one that is so glaringly erroneous that I am surprised that intelligent dietetic reformers continue to use it. Among animals, horses, cattle and sheep are among the most ferocious fighters, especially in combatting others of their own kind—the very kind of fighting the vegetarian tries to prove his system of diet tends to do away with. Every farmer knows that his cattle fight—not only the bulls in mad fury unsurpassable, but also the females. Horses kick and bite one another in fierce combat, and even the meek sheep is terrible in battle, sometimes continuing the fight to the death of one of the combatants. Of fowls, the cock is the most combative of all birds, not excepting hawks or eagles. Among wild beasts, the mild-eyed deer is a great fighter, the battles of the bucks being special favorites with the poets and the painters as subjects showing the greatest bravery, fury and persistence. The wild elephant is more dangerous to his kind than is the lion or the tiger to their kind. Even hares are most furious fighters. Many people, a few years ago, had experience with Belgian hares, and soon learned that the females as well as the males were the most ferocious of fighters, often continuing the battle until one or both were killed. The female hare will kill a youngster not of her own litter by tearing it to pieces in a fury of passion. The little pestiferous English sparrow, who eats the farmer's grain but will not eat the insect depredators, is a most combative little thing.

As to mankind, I think it can be shown that the flesh-eaters are no more given to cruel acts and combats than the abstainers. The Esquimaux are practically a carnivorous race, and yet they are mild-mannered and noted for their peaceable dispositions, while the Japanese, who are comparatively small eaters of flesh, proved themselves to be most furious and persistent fighters against their meat-eating Russian enemy whom they conquered so sensationally.

There may be good and sufficient arguments in favor of a non-flesh diet for man, especially man in a tropical or semi-tropical, or even a temperate climate, but among them are neither of those above referred to. When one appeals to such contradictory facts for support of his cause he only weakens his argument.

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A Sensational Scientist.

Of all men who we have a right to expect would avoid the quicksands of sensational predicting, the scientist is the one. But scientists, like other men, are of different qualities and possess different qualifications and disqualifications. Among the very few who profess to be scientists, the most sensational and erratic prophesier is that flamboyant Frenchman named Flammarion. In the past he has tried his hand several times at the "funny business," and now he comes out with a joke at the expense of Halley's comet. A newspaper dispatch of January 1, from Berlin, says:

Camille Flammarion, the celebrated French astronomer, now and then indulges in prophecies. His latest reported effort in this line has played hob generally with the peasantry of Europe, and has caused excitement even among the more enlightened citizens. It has got abroad that he says Halley's comet will probably come into collision with the earth in March, in which event it will destroy this mundane sphere.

The superstitious peasants of Silesia drew all their savings out of the banks and spent the money prodigally, determined to have a good time while they could in the few months left. In Baden the farmers refused to sow their fields because the comet would bring destruction with it before the crops could ripen.

Lest the fear should spread among the peasantry and become a panic, carefully written popular articles are being printed and circulated broadcast in all the official and local papers showing the fears about the comet to be illusionary.

¶ Flammarion has a world-wide reputation as an astronomer, and it is hard to believe that any real astronomer could make such an erroneous statement about the effects of a collision of a comet with the earth as above noted.

A Modern Jeremiah.

A dispatch from London to the L. A. *Times*, dated Jan. 9, contains the following:

General Booth, head of the Salvation Army, has taken upon his shoulders the mantle of those sad prophets who from time to time have predicted imminent dissolution of the world because of its wickedness. Addressing a meeting tonight he said:

"We have a world setting God Almighty at naught and rushing forward reckless of His wishes and threatenings as to their fate. Notwithstanding all that has been done in years gone by, men and women still pursue their wickedness today in all the nations of the earth. Not only one nation, but all nations, seem banded together as one great people of rebellion, transgression and wickedness, until some think—I believe with a considerable degree of probability—that we may be approaching

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rapidly the end of all things, with similar results, but far surpassing in magnitude anything that has gone before ; that all things may be wound up, but instead of there being a deluge of water sweeping the world and its inhabitants, there will be destruction by fire."

¶ Prophets never learn anything from experience. The pessimistic prognosticators have prophesied and repeated their misfit calculations from time immemorial that "all things" were about to come to naught just because that little atom of the universe, man, refused to conduct himself according to the will of an omnipotent deity; and in spite of the fact that the prophecies have invariably failed in the past, "General" Booth, in this day of science, ignores all precedents and launches out on the maelstrom of prophecy.

This mouthpiece of the omnipotent ruler of the universe, in his proclamation of the immanence of the "end of the world," thus acknowledges that his all-powerful and all-wise deity has at least twice utterly failed to lead "his children" in the path that he would have them walk, and that his only recourse now, as on another occasion, is to assassinate the whole bloomin' human family and make an end on't. Having failed to exterminate the wickedness of the world by the use of water, it is now predicted that the Almighty will try fire with hopes of better success. What, let us enquire, has the Christian church accomplished in the last 1900 years, if this modern Jeremiah's picture of the "world setting God Almighty at naught" be true to fact? Has the plan of salvation utterly failed? Has "General" Booth's "army" been ignominiously defeated? Has the infallible church of Rome failed? Have the apostles sent out by Christ to carry the Gospel to all the world accomplished nothing?

No Use for Spirits. —"I don't like ter hear 'bout sperrits comin' back ter earf atter day done said 'good-bye,'" remarked Brother Dickey, "It sorter makes you think dat dey wuz disapp'inted in what wuz waitin' fur um up yander—dat's des de way it looks ter me."

"You ain't never seen none—has you?"

"Not me. I has heern um comin' but dey wuz too slow ter ketch me."

Oh, woman, you are charming,
  And poets long have sung
Their sweetest verses to you
  In every written tongue;
But none of them has ever
  Told why it is that you
Will always leave a street car
  .ot dne gnorW

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Some Thoughts.

The Humanitarian Review is just *It*. It has no equal in its chosen field. The editor is really a liberal man, willing to give the various opinions and experiences fair play and trust the truth to triumph.

Harold Banning does not "wish to suppress the truth," and nobody else does. There is no one so illiberal as that. The most illiberal among them only wish to suppress other people's conception of it—the same as he does. He says, "All the principles of Freethought are opposed to Spiritualism." It is a mistake. On the contrary, Freethought is opposed to the limitation of thought expression. The discussion of Spiritualism is the way to learn if it be true, and the only way. The editor of The Humanitarian Review sees this and acts accordingly. Mr. Harold does not, and gives advice according to his limited conception of things.

In discussing the belief of Mr. Edison there is a thought left out that it will pay to consider. I think it is the key to the whole situation. Instead of saying "an atom of oxygen comes flying along in the air seeking combination with other atoms, and goes to the growing corn, not by chance but by intention; is seized by other atoms that need oxygen and is packed away in the corn where it can do its work," suppose we say. the life in the corn needs the oxygen, siezes upon it and uses it to accomplish its purpose; seizes the matter it needs, both in the earth and in the air to use in creating the new lives it is trying to effect. I hold that this view is both rational and tangible, and that no other view is. The worm does not unite with the bird with intention. It is the bird that wants the worm and uses it to supply the want. The bird appropriates oxygen from the air and the worm from the ground. Kill the worm and place it at the roots of the plant and the plant appropriates it as truly as the bird can. The crystal spirit uses the necessary atoms to organize its own body. I have not the slightest doubt but the crystal is a living organization, but unorganized matter is dead matter. Each life organizes matter to fit its peculiar needs as nearly as it is able.

In my judgment, Brother Jamieson fails to get at the real kernel of the matter in question. He believes there are only two things in the universe, matter and energy. He does not seem to know anything about life that is energetic; *that* expresses energy. But he evidently does not

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have any very clear conception of his theme, for he speaks of energy and of "vital energy," as though he believes in a live energy and one that is not alive. If he had said, there are but two things, matter and life, and life expresses energy, all the energy we witness, there would have been no confusion or apparent self-contradiction. But here is his way of putting it: "Of course there is a source of energy. Nature is a perpetual-motion machine, and perpetual motion implies a sustaining and impelling force. If one could learn to make vital energy directly without fuel, that is, without beefsteak in the stomach, and in such manner that the human system could appropriate it, the elixir of life would no longer be a dream of alchemy." A machine is something very different from a living organism. A living organism has within itself the elements of perpetual motion, and also the fact. No machine of any kind has this capacity and this manifestation. This is such a fundamental difference that those who look at a living organism as a machine and call it such are "blind leaders of the blind."

Universal nature is an organism of life, and like all other living organisms it has perpetual motion within itself. The perpetual motions in a man last while he does, and for the same reasons and under the same law, the motions of the universe will be perpetual while its life lasts.

I want to call attention to the fact that we cannot make "vital energy" with fuel—with "beefsteak in the stomach"—as the writer intimates. It is only "vital energy" that can take the beefsteak and use it to perpetuate and increase itself. Put the beefsteak into a stomach without vital energy and it simply rots.

The two great manifestations are matter and life. We know that life manifests wonderful and perpetual energy, and we do not know but it emanates all the energy there is. I incline to this belief. I am entirely satisfied that all lives are embraced in one.

Thomas Paine sensed this life and worshipped it, but could not comprehend it. We cannot comprehend ourselves: much less the great whole. Unless we are careful in studying this subject the effect will obtrude itself into the mind and obscure the cause. Beefsteak is never a cause of energy, but is the result of the living energy in the animal from which it came. Those who eat it use it in creating more energy for themselves, and they can use other matter for the same purpose.

As I look at it, the primal source of all energy is the All Life. This energy is imbibed by the sub-lives in proportion to their capacity, and they manifest the energy that they have appropriated.

It looks as probable to me that life is eternal as that matter is, but it also seems to me probable that this earth life had a beginning. I believe that naturalists generally agree with the Bible in this: that the earth was once "without form and void" and in the gaseous condition, rendering it impossible for life, as it afterwards appeared, to have existed. In this matter they simply guess, as they guess that all the space between the heavenly bodies is filled with something that they call ether. But as long as I make the same kind of a guess we will assume that it is so.

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According to my hypothesis, the earth at that time was in the embryo stage; the earth's spirit was organizing it. How did all the lives come? The earth life grew all the lives that are in us. It is scientifically known that each individual is constantly creating lives, and that the lives he creates constitutes his organism. Every molecule is a distinct living personality. These live their allotted time, die, we cast them out and grow others to take their places. We grow from the food we eat, and their continual dying is the principal reason why we need food. The blood is full of these living, personal entities. Our bodies are composed of an immense variety of these minor lives. Each goes to its own place and lives its own little life. One kind of a life constitutes the liver, another the lungs, another the heart, another the bones, every organ being composed of its own kind of lives. Every hair on the head or body has a distinct personal life, growing out of and being a part of our own lives. When we are in the bearing stage we grow living entities for future human beings, large numbers of them. There is nothing more miraculous or mysterious that all living things in the earth should have proceeded from it than that the things should take place in our own organisms that I have called attention to. There is as much evidence that the earth is a living organization as that a human being is, if we will receive it.

"All are but parts of one stupendous whole," and that whole is God.

Minneapolis, Minn., Jan. 5, 1910. Samuel Blodgett.

———o———

"That Practical Scientist."—A Reply to J. G. Schwalm.

I find in The Humanitarian Review for January two answers to my question who that "practical scientist" was who Brother Jamieson, in his article, "Knowledge and Belief," asserted believed the *atom* had intelligence. The answer from Brother Jamieson contained a report of what Edison said; while the one from Brother J. G. Schwalm contained the report and many other things. I shall confine my reply to the latter. I believe as you do, Brother Davis, that Edison never said what is attributed to him in these replies. There surely is a mistake somewhere. Hear this, ye gods: "An atom of oxygen comes flying through the air. It seeks combination with other atoms and goes to the corn, not by *chance* but by intention"! *Think* of that! Just as a small striped bug, in June, flies over your garden, looking intently for a squash or cucumber plant! He says further: "Very well, then why does a *free* atom of carbon select any particular one out of fifty thousand or more possible positions unless it wants to? Does a free atom of carbon ever do this? Where did it come from when on its tour of selection? As I do not know where there is any "free carbon" stored, I make the inquiry. No; Edison never said this. Oxygen never enters plants only as H O. Water in the soil is the source of oxygen in plants. There was no free oxygen in the air when those colossal plants or trees grew in the Carboniferous age which formed the coal we mine today.

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Now let us see how that atom of carbon really does get into the tree or plant. The motive power in plant life is heat, and the sun is the great source of *all* heat on this earth. Trees and plants grow by absorbing carbonic acid, CO^2, from the air. How? Trees and plants have green leaves from the chlorophyl contained in them. Now, mind you, our great sun here takes a part in the tree-making. He smiles on this chlorophyl leaf one of his beneficent rays—the actinic—and compels this green leaf to take to its bosom the carbonic acid, which is everywhere present—not selecting by any means. As the sun was doing a big business when the leaf was formed on the first plant, this green matter in the leaf has to take this atom to its bosom or *die*. The two parts of oxygen are eliminated by the leaf. Thus the wood (carbon) is formed in the trees or plants. The atoms have no more a *choice* than I had about entering this world. The same thing is true of nitrogen in plant life as it is of carbon. No *free* nitrogen enters plants directly. It is nitric acid, NO^5, which our kind old sun—our father in the heavens—makes with his wonderfully-equipped store-house of all power, from the free nitrogen in the air by his electric currents and electric storms, which decompose nitrogen, and it falls (diluted with the rain and dews) and the leguminous plants or the bacteria on the roots of these plants, fix it in our soils for plants' future use.

Many substances crystallize under different degrees of temperature. These crystals are of a peculiarly distinct form for each substance. In all acts of crystalization every atom or molecule is endowed with a positive and negative pole—a magnet. The positive and negative poles of the atoms undergoing crystalization are pushed together with terrific force—the closer they get the greater the force which binds them. The same energy that turns the wheels of an electric car crystalizes atoms. If there be any intelligence displayed in the formation of crystals it belongs to the sun, or the conservation of the sun's energies. Now the most common form of crystals we are acquainted with is ice or snow-flake. These are found in thousands of different patterns in the filigree work, but they all have six rays for the main plan. Prof. Tyndall says: "Gravitation is a very simple affair compared to the force or forces of crystalization. For here the ultimate particles of matter, inconceivably small as they are, show themselves possessed of attractive and repellant poles, by the mutual action of which the shape and structure of the crystal are determined. In the solid condition the attracting poles are rigidly locked together; but if sufficient heat be applied the bond of union is dissolved, and in the state of fusion the poles are pushed so asunder as to be practically out of each other's range." This is why copper and all other metals melt. Prof. Tyndall says further: "I have seen the wild stone avalanches of the Alps, which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer; I have also seen snow-flakes descending so softly as not to hurt the fragile spangles of which they were composed; yet to produce from aqueous vapor a quantity which a child could carry of that tender material, demands an exertion of energy competent to gather up the

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shattered blocks of the largest stone avalanche I have ever seen and pitch them to twice the height from which they fell."

I would advise Brother Schwalm at the first opportunity to take a cold table plate and catch a few snow-flakes, and with a glass examine them. Also take a good look into a vessel of clear water as it nears the 32nd degree mark and see there the snow-flake forming, and he will be amazed. And when he understands that this beautiful work of power is due to electricity—one of the different forms of heat energy which our sun is daily showering upon us, he will still be more amazed.

Were the sun blotted out, and were it possible for some man to be alive on the earth, he could never make a fire; the best oil and pine shavings could never be ignited, as all free oxygen would be fluid and the balance ice-locked. No play of the atoms, as their "intelligence" would all be a thing of the past, as the force which moved all things on earth is dead. Has the sun "intelligence" according to Edison?

I profess my ignorance of how or in what manner Mr. Schwalm's questions, "now, what is it that causes copper to melt and sulphur to burn under heat," and "why does water turn to steam, and why does powder explode," are material to the point at issue. Now, all metals have a fusion point on the scale. Copper fuses at 2000 degrees F. This means, Brother Schwalm, that the poles of the crystals in copper at 2000 degrees are pushed by heat so far apart that there is little cohesion. Mercury is a fluid at ordinary temperature. Its crystals are forced together at 39 degrees and it becomes solid. Powder explodes because it is a very unstable mixture. The atoms composing gunpowder were put together by man, and if it explodes by a spark of fire the "intelligence" of the atoms have naught to do with it.

What a conclusion Brother Schwalm has arrived at! Hear this: "The water boiling in a kettle is suffering from the heat, and by turning itself (through its intelligence) into steam it escapes from an undesirable position. Copper and lead melt for the same reason." If this should happen to be true, think of the endless sufferings of the different metals in the sun, which has been in a high state of fusion for billions of years! The principle shown us, in the steam escaping from the boiling pot, is the same principle which causes our clouds and rain, and because of this, I feel callous as to the "sufferings" of boiling water in a teapot!

Augusta, Mich., Jan. 4, 1910. F. B. Hall.

Some students thought to play a practical joke on Charles Darwin, and having caught a grasshopper, a butterfly, a beetle and a centipede, from these creatures made a strange composite insect. After taking the centipede's body, the grasshopper's legs, the beetle's head and the butterfly's wings and gluing them all together carefully, they put their new creature in a box and knocked at Darwin's door.

"We caught this insect in a field. Could you tell us what species it is, sir?" they asked.

Darwin looked at the bug and then at the boys, and smiled slightly. "Did it hum when you caught it?" he asked.

"Yes," the boys answered, nudging one another.

"Then," said Darwin, "it is a humbug."

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For The Humanitarian Review.

THE BREATH OF FLOWERS.

BY HARVEY W. JACOX.

The souls of flowers, how simply clad
Are they in beauty-bearing garb!
By summer sunbeams lifted in
The soft career of zephyr song,
They deeply dwell in our own—
In part, the same vitality.
  Yes, soon their spirits restless are
Around their temporary stem;
Upon the balance of the breeze
They live in our lonely hours,
And die in our dreams of them.
They wing their way in nicer notes,
Harmonic to the higher hopes
Within the heart of all our hearts.

Caledonia, Mich., Dec. 28, 1909.

Edison as a Prophet of Prosperity.

A newspaper dispatch of Jan. 6 from New York, says:

Thomas A. Edison, looking into the future, thinks the prospect of the laboring man is a particularly bright one.

"In 200 years, by the cheapening of commodities, the ordinary laborer will live as well as a man does now with $200,000 annual income. Automatic machinery and scientific agriculturre will bring about this result." Mr. Edison says, in the current issue of The Independent: "Not individualism but social labor will dominate the future; you can't have individul machines and every man working for himself. Industry will constantly become more social and inter-dependent. There will be no manual labor in the factories of the future. The men in them will be merely superintendents, watching the machinery to see that it works right. The work-day, I believe, will be eight hours. Every man needs that much work to keep him out of mischief and to keep him happy. But it will be work with the brain, something that men will be interested in, and done in wholesome, pleasant surroundings. Less and less man will be used as an engine or as a horse, and his brain will be employed to benefit himself and his fellows."

The family were waiting at the breakfast table for the father to come and say grace before beginning the meal, and the four-year-old, growing hungry and impatient, said: "Let me say the blessing," and putting her head flat down on the table, began: "Now I lay me down to breakfast, we are all hungry, O Lord, and you know father can't hurry."—L. H. M., in *Times Magazine*.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 7.] FEBRUARY, 1910. [Whole No. 86

EDITORIAL DEPARTMENT.

IS THE REVIEW "TOO ORTHODOX"?

¶ A report has reached the editor that certain professed Free-thinkers in Los Angeles object to The Review because "the editor is too orthodox"! Well, that's too funny! Taking the word orthodox, however, in its literal meaning, I shall not object to the objection—that is, *ortho-dox*, from *ortho*, straight, right; *doxa*, thought, opinion; straight thought, right opinion. My thoughts *may* be too straight and my opinions too rigidly right for some people, but I would be more than pleased to *know* that this is so. But taking the word orthodox in its acquired, popular value, it conveys the idea of acceptance of the Christian dogmas and traditions on authority of the Bible and the interpretation thereof by the Roman Catholic church or her elder daughters, the older Protestant sects—such as the Church of England, the Presbyterian or the Baptist. Taken at this valuation the word seems to me to be a most ludicrous epithet to be applied to either the editor or The Review. If anybody is radically unorthodox (without being rabidly intolerant or bigoted, however), the editor of The Review feels himself to be so. If refusal to accept and champion certain sociological theories—as socialism, anarchism, free-love, etc., renders him "too orthodox," he simply admits the charge and looks to other people for patrons of his magazine.

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COMMENTS ON MR. BANNING'S LETTER.

Should the Discussion of Spiritualism be Excluded from The Review?

¶ In The Review for January I printed a letter from Harold Banning (page 389), and noted below it that I would comment upon it in the Editorial Department; but to make room for other matter, that comment with other editorial stuff was left out of that number. I will now refer the reader to Mr. Banning's letter, and also to that of Mr. Berry on page 460 of this issue, and proceed to briefly state my own views of the matter.

Mr. Banning says that I make a great mistake by publishing such articles as those of Mr. Bartlett on Spiritualism, because "The Review is read by Rationalists and Rationalism is opposed to such theories." From my point of view Rationalism, or the principle of submitting *all* questions to the tribunal of reason for settlement, cannot consistently ignore the claims of Spiritualism to its attention, especially while those claims are being urged by some of the most renowned scientists of the world. Because The Review admits to its pages accounts of spiritistic seances does not in the least commit the magazine or its editor to the endorsement of the spiritistic hypothesis. Indeed I believe the psychic phenomena described by Mr. Bartlett as having occurred in the presence of Mr. Foster prove the fallacy of the spiritistic theories and afford facts which demonstrate that *all* of those phenomena emanated from the minds of Mr. Foster and his sitters in the seances. When this series of articles have been completed I may undertake to review them and demonstrate that this is true.

Mr. Banning also says, "we should wait until Paladino has been examined by the committee of experts," and "until this 'ism' has been accepted by the colleges before we give it serious attention." That seems to me to be a very curious position for a Freethinker to assume. The Review "waits" for nothing, nor for anyone. If we should wait for the colleges and the experts to accept doctrines before we "give them serious attention," we must include Freethought and Rationalism themselves, and exclude the consideration of them from The Review, for the colleges

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and the expert theologians have not as yet accepted either Freethought or Rationalism, or Materialism or Liberalism. As for Paladino, I do not deem her performances as of very great importance. The prestidigitators can do equally wonderful and unaccountable things. The purely mental phenomena of psychism exhibited by a certain class of "mediums," especially of non-professional ones, are of far greater importance than those of the class of Paladino's performance with its cabinets and dark seances.

Mr. Banning seems to think that The Review is trying to prove Spiritualism true. And he also seems to think that if it should do so it would give religion strong support, and "the Christians would immediately seize upon it as proof of their doctrine of immortality." That, to me, is a queer reason for refusing to discuss the question. The Review articles by Mr. Bartlett are not written with the aim of proving Spiritualism true; they are, as the title indicates, written from the standpoint of the Rationalist--of the investigator who holds his judgment in suspense until he collects all the facts possible to acquire before he formulates a decision or comes to a conclusion. And Mr. Bartlett himself after witnessing so much of Mr. Foster's phenomena, has not been convinced that the spirits of the dead have had anything to do with their production. He is, like the editor, of the opinion that all psychic phenomena may be attributed to the minds of living persons. But should writers in The Review prove to a certainty that the phenomena are produced by disembodied spirits—that Spiritualism is true—so far as the editor is concerned, and I believe so far as all of the magazine's Liberal and Rationalistic readers are concerned—they are welcome to do so, and we will gracefully acknowledge that they have won out. If Spiritualism can be *proved* to be true and this supports the Christian doctrine of immortality, then reason supports that doctrine and Rationalists are bound to accept it. I hope my prejudices against Christianity are not so strong that I would shut my eyes and refuse to accept any one or more, or all, of its doctrines if they should be *proved*, scientifically, to be true. He who would be so prejudiced is a bigot and not a Rationalist. My motto is, Let the truth prevail though the heavens fall. And I say let the truth be discovered though every article in my present creed be "knocked into smithereens." If I am wrong I want to know it and that soon and sure. But I must be *convinced* that I am wrong by reasoning, not coaxed to accept dogmas by exhortation and emotional sentimentalism.

Friend Banning fears that if Spiritualism be found to be true

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the "Christian mediums would soon be receiving messages from their Jesus and even" God and the Holy Ghost. But I should not object to their doing so *if they can.* If Jesus is now a living man in another sphere and can send to me any message of importance, I would not only receive it but thank him for it. But at this writing I believe that Jesus was only a personification of the year and the annual sun, and that there is in no sphere of human existence a living spirit of a god-man known some 1900 years ago as Jesus—son of a human mother by a superhuman father. Neither do I believe that God or the Holy Ghost ever did, ever does or ever can, through Christian or any other mediums, communicate to man any useful information. But others believe the reverse, and it is the business of Rationalism to find out which is right, the disbeliever or the believer.

My friend Berry says, "it is best not to make The Review a Spiritualistic-seance reporter for Spiritualism is not Liberalism." I agree with him that it would not be best to make the magazine exclusively a reporter of such seances; but I think it well within the province of The Review to report some of the phenomena of Spiritualism appearing at the seances, just as it does sometimes the doings and sayings at Christian meetings, for the purpose of discussing them and showing them to be the production of fraud or error or superstition, or, if perchance not of these, their truthfulness and beneficence. To say that Spiritualists are not Liberals I think is to make a mistake. I think many of them are just as liberal as are many materialists, and some of them more liberal than some materialists. Many of the readers of The Review are Spiritualists, and others are believers in a future life on other apparent evidence, and the editor himself would not be a Liberal if he denied these patrons of the magazine the privilege of presenting their reasons for their "faith." Let us be patient and broadly liberal—none of us know it all yet.

A RATIONALISTIC PURGATORY.

¶ Quite frequently I have received from the Moody Bible Institute, of Chicago, notices for publication in The Review, evidently expecting them to be inserted as "free" ads. Heretofore I have sent them to the editorial Sheol—the waste basket. The latest, however, I will put into "purgatory." Here it is:

The Moody Bible Institute is planning for a special Summer Course this year to meet the needs of pastors, evangelists, returned missionaries and public-school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel

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music, and the defense of Christianity against modern attacks. Dr. Jas. M. Gray, the Dean, will be supported by the larger part of the faculty of the Institute, and several pastors and specialists of reputation selected from other institutions of the country."

Note that this sectarian "institute" proposes to "meet the needs of [among others] the public-school teachers during their vacation season." What possible needs of public-school teachers the Moodyites can "meet" they do not say and I cannot surmise. But I can guess fairly true to fact that they want to supply the teachers with a dose of superstition that they do *not* need. Woe to our schools when Catholicism or Moodyism becomes the oracle of the teachers! The course is also to "cover * * the defense of Christianity against modern attacks." If so, I would earnestly recommend the institute faculty to subscribe for The Humanitarian Review and keep well posted as to just what the nature of these attacks are. They might find, also, in *A Future Life?* a few things that Christianity would need to be defended against if it is to stand. Come, Professors, don't set up straw men to fight, but read The Review and find the real thing.

Another New Liberal Organization.

¶ The Rational Education League, of Chicago, is a new project of Parker H. Sercombe. It seems to be a new movement somewhat after the example of Mr. Mangasarian's Independent Religious Society. It supplies free lectures every Sunday evening at Kimball Hall, Chicago, Mr. Sercombe being the regular speaker. The order of exercises at these meetings is like that at the Mangasarian meetings, and embraces abundant music in connection with the regular address. As an example of this order, I here present a copy of the program for January 9th.

7:30—Organ Recital; 8:05—Vocal solo; 8:10—Prelude, *The Fourth Estate*; 8:25—Vocal solo, offertory; 8:30—Lecture, "The Religion of Right Living." (Questions answered by the speaker following each lecture.) 9:30—Organ postlude.

Among the subjects announced for following lectures are: "The Evils of Our School System," "View-point of the Superhuman," "The Relationship of Crime and Superstition," "The Message of Rationalism," etc. The League announces its "Field" to be Education, Religion, Science, Economics, Politics, Evolution, Sociology, Philosophy, etc.

¶ "Boil it down." This has been the song of the editor from time immemorial, but the editor of The Review finds it still apropos. When you write an article for The Review, first sketch it out with your pencil in full. Go over it and cut out every superfluous word, clause and sentence, and even paragraph. Then rewrite it, carefully readjusting the construction of the sentences, carefully capitalize and punctuate, then read it over to yourself aloud, and correct again. Then take pen and ink and carefully copy it out, writing deliberately and making every letter perfectly legible, being especially careful in the spelling of names and the writing of figures. Then mail to the editor with stamps for return if found unavailable.

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NOTES AND BRIEF COMMENTS.

¶ The idea of a "first-cause" of the cosmos is a concomitant of the dualistic misconception so nearly universal. I mean the dualism which conceives of matter *and* force as two distinct entities, the one belonging in the category of cause and the other of that of effect. But a close study of nature will demonstrate to the investigator that no such dualism exists; that there is no such two fundamental elements as matter and force or energy or spirit, nor such a dualism of distinct entities as cause and effect. Every effect is in some relation a cause, and every cause in some relation an effect. No "first" cause was ever necessary to initiate motion or activity of matter, because matter never existed without motion—its necessary condition of existence is to be in motion. It is impossible to create or destroy motion; it can only be transmuted in its manifestations from one mode into another. We can never get back of all effects to a first cause, because all causes are themselves effects, and an uncaused cause is inconceivable.

¶ A Spiritualist correspondent recently wrote me from a near-by city, addressing his letter to "Mr. W. Davis Singleton, publisher of the Beweiw, Los Angles, Cal.", and after saying that he had read in The Review "many good things about many subjects," he advised the editor to get a certain book purporting to have been dictated by spirits as the only source of religious truth, etc., etc., and wanting me to publish some of its "testimony" in The Review. The writer probably reads the magazine in the public library of his town, as he is not a subscriber and that library is on my subscription list. In closing up his four pages of advice to the editor he remarks that he has read "books on Spiritism, Theosophy, buddhismen, and socialismen, but I will not be bound by one singlething, but I think that socialismen is worth more to the humanrase than all the religious scheme invented by man." Nevertheless, I thank the writer for his kindly interest and well-meant suggestions.

¶ The editor of The Review has received from the President and Secretary of the Rationalist Association of America, a beautiful certificate of charter membership. I learn from *The Rationalist* that these certificates to the number of forty-seven were mailed during the last week in December. In regard to the chances for yet being enrolled as a charter member of the Association, I find the following in *Rationalist* for January 9th:

> The temporary loss of a medium of communication between the officers of the Rationalist Association and its members, present and prospective, and the extra amount of labor called for in getting The Rationalist under way, have, in a measure, retarded the growth of the organization and militated against its work. For these reasons it has been agreed to extend the time within which charter membership may

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be secured for a period of sixty days, or until July 1st, 1910. All applications, accompanied by the annual membership dues, received by Secretary Sanders by the date above given, will be accorded a charter membership certificate in accordance with the laws of the organization. Address Secretary D. W. Sanders, at Covington, Indiana, enclosing two dollars for dues.

¶ Mr. James B. Elliott, Secretary of the Paine Memorial Association of Philadelphia (3515 Wallace st.), has my thanks for proofs of his pamphlet about to be published giving full account, with many illustrations, of the Re-dedication of the Paine Monument at New Rochelle, N. Y. See his letter on page 455, and then send to him for one or more copies of the booklet.

¶ The Constitution and By-laws of the Rationalist Association of America will soon be in print, and President Charlesworth has written me that he will soon send me 100 copies to be given away to Review readers who will send stamps to prepay the postage— the booklet itself being free. Those interested, especially here in California, are invited to send to The Review office for a copy.

¶ W. E. Clarke, Cor. Secretary of the Independent Religious Society (Rationalist), 140 Dearborn st., Chicago, has my thanks for programs, from time to time, of Mr. Mangasarian's meetings at Orchestra Hall, Sundays at 11 a. m., and other literature regarding the Society. Readers should send to him for copies of the Program, which contains a list of the Society's publications of the lecturer's books and addresses.

¶ In a business letter to The Review from the publishers of *The Vegetarian Magazine*, of Chicago, they incidentally remarked thus: "Your magazine is read by those who take interest in vegetarianism, and we receive quite a number of inquiries as the result of seeing our ad. therein." I advise all Review readers to send to the company for their catalogs of books, etc., and a sample copy of their magazine, not forgetting to say that they saw their ad. in The Humanitarian Review. See their ad. on page 464 of this magazine.

¶ Mr. William Plotts, of Whittier, Cal., one of the most liberal financial supporters of Freethought propaganda, and a gentleman whose character is morally irreproachable, and whose reputation among his neighbors of all beliefs is of the best, has, I hear, at the age of fifty-one years, after a long siege, surrendered body and "soul" to the little god with the bow and a gee-string. He married a worthy lady and has gone to Honolulu on a honeymoon trip. I wish my friend Plotts and his lovely bride all the joy possible in a perennial honeymoon "world without end, amen"!

¶ Rev. Dr. C. W. Blodgett, a distinguished Methodist preacher, according to a newspaper dispatch of January 16th, preached a sermon on "Fools," in Cincinnati, in which he said that "the Y. M. C. A. is a billiard room and a trysting place, and as such breeds sin in keeping the members away from church. He also stated he thought such sensational revivalists as "Gypsy" Smith ought to be run out of the country." Take the social entertainment and athletic features out of the Y. M. C. A. and only a ghostly skeleton of Christianity would be left, and their halls

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would soon be deserted. Run the Gypsy Smiths out of the country, and their next of kin, the regular preachers, might as well go also. Sensationalism and sociability are alluring "means of grace."

¶ Mr. John Hirt, of Cincinnati, on making his remittance for his Review for 1910, says: "I thank you for reminding me that subscription to The Humanitarian Review was due. I am so busy and am getting so many papers and magazines that I sometimes forget about such things." But Mr. Hirt always renews promptly. I send notice of expiration to all alike as soon as time is out, not as a dun, but to let each know how his account stands, as I realize that many, like Mr. Hirt, are too busy to remember when to renew; and also to have *all* notify me as to whether they wish to continue or not, for the P. O. department is very strict about the persons to whom magazines are sent being what it calls "legitimate subscribers," and I must at all times be able to show that my list is "legitimate."

¶ In a recent note from my friend John A. Whitton, of Long Beach, Cal., he remarked that a friend had sent him a report of an address by Mr. Bryan in which the speaker said that 'every time one raised a foot or lifted a weight gravitation was suspended, to which Mr. Whitton replied that it reminded him of the story of "the man on horseback carrying some weight on his shoulder so that it would not be so heavy on the horse," and that Mr. Bryan would weigh as much standing on one foot as on both. It is astonishing that a man who was considered by a very large number of the voters of the United States as fit to be President should confess his ignorance of the simplest laws of gravitation. No wonder he can swallow the biblical miracle-stories with such ease.

¶ As the editor of The Review began the celebration of the birthday of McKinley by being born on the same day, January 29th, 1843, and of Swedenborg aad Thomas Paine by being born on the same day of the month, he this year re-commemorates the birthday of these great world-movers by again celebrating his own by working in the Review office all day Saturday, January 29, 1910.

¶ In this number of The Review (last page) may be found a blank form of application for membership in the Rationalist Association of America. Cut it out, fill up the blank, enclose with it $2.00 and send to the Secretary-Treasurer, David W. Sanders, Covington, Indiana. Say to him you got the blank from The Review and thus give it credit that will be appreciated by both Mr. Sanders and myself.

¶ Los Angeles was in the lime light of the whole world for ten days, from Jan. 10 to 20, on account of the great international aeronautical meet. Some "records" were broken and no accidents of moment occurred. But the newspapers have carried the news world-wide and The Review need not repeat their story.

¶ Last June I printed an unusually large edition of The Review, and though I have disposed of a great many extra copies of that issue, I still have on hand about 60 copies. This is a valuable number, as may be seen from the following partial list of its contents: Illustrations—Front-

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ispiece portrait of a Veteran Freethinker and five astronomical diagrams; general articles on "Truth About the Only Two Substances," by Prof. Wakeman; "A New Cosmology," by J. G. Schwalm; "Reminiscences of an Aged Freethinker," by E. A. Fitch; "Is the Soul an Entity?" by W. P. Bennett; "Humanitarian Proverbs" and "Meaning of Humanitarian," by the Editor. Then there are the Views and Reviews, Exchange Table, Editorials, and interesting Correspondence Department. These magazines were printed to be read; they are useless lying upon my shelves; if friends of The Review will distribute them among people of intelligence who are at least somewhat liberal in their views, they may have them for 50 cents a dozen postpaid—less than half price. Less than a dozen, 5c. each.

¶ Renewals to The Review never came in so promptly before as they have done this winter, and new subscriptions have far outdone any previous like period of time. And the publisher is duly grateful and encouraged.

¶ In a note accompanying his renewal for The Review, Mr. Philip L. Bruch, of New Ross, Ind., remarks: "I enjoy reading your magazine very much." And so say they all.

¶ Hon. Louis H. Piehn, late President of the Anti-Vaccination Society of America, died at Nora Springs, Ia., on Dec. 23, 1909.

BOOKS AND PERIODICALS—REVIEWS AND NOTICES.

The Bible and Modern Literature. Comparing the Literature of Today with the Ancient Jewish Scriptures. By Edward Adams Cantrell. Published by the L. A. Liberal Club. Booklet of 56 pages, printed in large type on antique paper, in paper cover, price 50 cents.

This is an interesting book. It treats of the subject under such heads as, "A Modern Scribe in Jerusalem," "Religions Before the Bible," "Comparative Religions," "Similarities in the Sacred Books," "Buddhism and Christianity," "The Unity and Continuity of Life," "The Literature of Knowledge," "The Literature of Power," "The Genius of the Jewish People," "The Spirit of Modernism." The little book is valuable but the price is entirely too high. Similar books sell everywhere for 25 cents or even less.

Health and Wealth From Within. How to Apply New Thought to the Attainment of Health, Success and the Solving of Every-day Problems. By William Towne. Published by Elizabeth Towne, Holyoke, Mass. Pp. 157, cloth, $1.00.

The publisher's announcement says:

"This book is a practical, concise, plainly-written elucidation of the principles and practices of mental healing which is at present attracting such wide attention. Mr. Towne is particularly well qualified to write on this subject, as he has been a close student of this work for the past

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fifteen years. *Health and Wealth from Within* is not always dignified, nor even scientific. It is rather plain and homely in tone and was written, Mr. Towne says, 'with the fixed intention of stating the principles of new thought so clearly that anyone can apply them and receive the great benefits which I have received from this new way of life.'"

Whatever of good may be afforded by the suggestions in this book is not at all to be assigned to the theories it sets forth. For instance, on page 9, the author defines disease to be "the precipitate cast by error thoughts. It is an evidence of habitual error in our thinking." Glad to know it! In my garden are some pear trees that have been afflicted for some time, and now I know that it all comes from the "error thoughts" of the trees! If I can only get them to accept my suggestions of right thinking they will soon be flourishing and bearing heavy crops of luscious pears! My neighbor had a pet dog; some one gave him a dose of strychnine. The dog erroneously *thought* strychnine was a deadly poison, and immediately went into spasms from which he died. If doggie had only *thought* the strychnine could not possibly do him harm he would not have suffered a pang and would still be as frisky as ever! The author says "all disease arises from ignorant beliefs." That explains why the frost killed my beautiful tomato vines. They ignorantly believed Jack Frost could bite! And that explains why I awoke this morning with a severe headache: I ignorantly believed in my sleep that my head would ache when I awoke! O yes; great is "New Thought"! But greater in this line of book making is No Thought.

The Dimensional Idea as an Aid to Religion. By W. F. Tyler. Published by R. F. Fenno & Co., 18 E. 17th st., New York. A cloth bound volume of 76 small pages. Price 50 cents.

The contents of this book include, as indicated by the chapter headings, "Thought and Language," "Knowledge," "The Dimensional Idea," "Our Psychic Evolution," "Truth and Religion," and a chapter of "Conclusions." The author in his preface says he "has not read much, has remembered but little, and has been far removed from any atmosphere of speculative thought," and that his "ideas are the result of introspective groping, stimulated by desultory reading of a varied though limited character," and he deprecates the use of "an undue regard for exactitude of terms." These confessions of themselves are enough to condemn the book. An author having no better qualifications and so little regard for the use of well-defined terms can have little that is useful to impart, and his language will be vague and ambiguous.

Personal Information for Girls. By Ernest Edwards. R. F. Fenno & Co., 18 E. 17th st., New York. Size, about 4 by 7 inches. Cloth binding, price 50 cents.

This is one of a series of small books called "Personal Purity Publications," which the Fenno Co. have undertaken. The titles of the several volumes of the series being respectively, For Boys, For Girls, For Young Men and For Young Women.

In the introductory of this volume it is stated that it is principally in-

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tended for girls under the age of sixteen. The object of the writer is chiefly to give young girls correct ideas of the facts and laws of generation, beginning with the lowest forms of life and leading up, inductively, to the highest, the human. The style is scientific but the language well adapted to implant the physiology of generation in the mind as a wonderful process of nature to be admired and studied with sincere interest instead of an indecent thing to be shunned or spoken of only in lewd or base conversation.

After the physiology of generation has been briefly but clearly set forth, the work continues to discuss relative matters under the heads of "About Heredity," "Care of the Body," etc. The work is pure and clean, yet there is no admixture of religious twaddle so often spread over the discussion of these subjects as a mere cloak of sanctity instead of exposing the real sanctity of the natural process itself.

Tamar Curze: By Bertha St. Luz. Published by Fenno & Co., 18 E. 17th st., New York.

A Crime on Canvas. By Fred M. White. Same Publishers.

A cursory look through the pages of these books convinces me that time spent in reading them would be worse than wasted. "Words, words, words"—wildernesses of words, expressing less than commonplace ideas.

The Rationalist is a new Freethought weekly paper, the first number of which was published January 2, 1910. The editor and publisher is John R. Charlesworth, late editor of the *Blue Grass Blade*, and now president of the newly-organized Rationalist Association of America. Mrs. Isis Charlesworth, wife of the editor, is the business manager, and the place of publication is Lexington, Ky. The paper makes a creditable appearance, and promises to be a success. I have received three numbers of it, and improvement upon the first is plainly discernible in the third, which I take it is a good indication of its becoming a valuable assistant in the propagation of Freethought ideas. It is in size, 12 pages 9x12, and the subscription price is $1.50 a year. Address, The Rationalist, Box 413, Lexington, Ky.

The Searchlight, of Waco, Texas, is one of my most highly-prized exchanges. The editor, J. D. Shaw, has for some time been publishing a series of articles under the heading "Some Signs of the Times" (something in the style of my "Views and Reviews"), which are of much value and great interest. In No. 13 of the series, December issue of *The Searchlight*, B. Fay Mills on the Bible is discussed in a bright way; and also the views of a Los Angeles Universalist preacher upon the same book, and Bro. Shaw's comments on both are eminently just.

¶ The editor of the *Weekly Herald*, of Tracy, Minn., has true grit. Most newspaper editors ko-tow abjectedly to popular opinion in matters theological, but Editor Rea speaks right out in meetin' and prints editorials full of radical Freethought ideas without a sign of an apology. I have seen several of those of late that are excellent, under such headings as, "Thanksgiving Farce," "Religio-Political Meet," "An Enemy of Science," etc.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Mr. Cantrell in San Francisco.

San Francisco, Jan. 12.—Edward Adams Cantrell delivered two lectures for our Materialist society during his visit to San Francisco. His subjects were on the "Fallacy of Spiritualism" and "Science or Christian Science." He handled the subjects in a most masterly manner. Here is our program for February, 1910. J. Frantz.

Towanda, Ill., Jan. 3.—Inclosed find money order for one dollar to apply on Review for coming year. Begin year with December number. Accept my very best wishes. I am in hearty sympathy with you and your work. Keep pounding away. I am trying to brush a few of the cobwebs of superstition from the brains of my associates.

Andrew Harman.

Pella, Iowa, Jan. 3.—Enclosed please find check for the paltry dollar in payment of The Review for one year—worth many times its cost. Count me on the roll for life. I am one of the redeemed—not the blood washed, but redeemed from the lowest slums of the Christian quagmire —through the efforts of such men as Singleton W. Davis and others who have stood on the watch towers proclaiming—singly and alone—the glad tidings of salvation to men through reason and common sense.

H. M. Fisk.

Bloomington, Ill., Jan. 10.—Herewith I send you $1.50 to pay my subscription one year ahead, and for five copies of the January Review which I will try to place where they will secure some new subscribers. Both my wife and I heartily enjoy every number of The Review and have no advice to offer as to your conduct of the magazine, for we think you need none. W. H. Reedy.

Palisades, Colo., Jan. 2.—By accident I came across a copy of your magazine some time ago, and I was so elated at its contents, which expressed my views to a dot, that I took your address. So enclosed find 50 cents, and send me a copy of the latest number of The Humanitarian Review and a copy each of the following books: "Fallacies of Faith," "The Challenge," and "Death in the Light of Science." Also send me your book catalog if you issue one. I am anxious to investigate Freethought literature in a more comprensive manner. When I get located permanently, I shall subscribe for The Review. M. B. Butler.

Remark.—"The Challenge" is not for sale at The Review office; I

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have never even seen a copy of it. All the books I have for sale are advertised in each number of The Review.—*Editor.*

From President Indiana State Rationalist Association.

Muncie, Ind., Dec. 27, 1909.--Enclosed you will find P. O. money order for which please send Humanitarian Review to my friend ——— ———. Date his subscription from the December issue of The Review.

I rejoice that orthodox religion is now struggling on its death bed in the United States of America. In Austria, Spain, Portugal and Russia, it still has its fiendish clutch upon the throat of humanity, but in the Republic founded by Paine, Franklin, Jefferson and Washington, the life-blood of this monstrous beast is rapidly draining away, and millions of heroes and heroines have made a vow upon the sacred altars of science and reason that it shall be buried out of sight forever in this glorious Republic.

You have not lived in vain; the good seed which you have been sowing for many years is now germinating and will soon ripen into a golden harvest for the toiling millions. T. J. Bowles. [M. D.]

Later---An Earnest Appeal to Rationalists.

Muncie, Ind., Jan. 7.—Enclosed you will find P. O. money order for $1.00, for which please send The Review to my friend ———, beginning with the January, 1910, issue.

There is no kind of propaganda work that will compare in usefulness with the dissemination of Freethought literature, and as it costs no money and but little time to solicit subscriptions for our great weeklies and monthlies devoted to Rationalism, I sincerely hope that every Freethinker in the United States will make it his or her duty during the current year to secure as many subscribers as possible for The Humanitarian Review, and for all other publications that are devoted to the emancipation of the human race from the galling bondage of theological superstition.

Again appealing to all Freethinkers to renew their devotion to the sacred cause of Rationalism which is the only saviour of the human race, I am yours always, T. J. Bowles. [M. D.]

The "Paine Pamphlet" Will Soon be Out.

Philadelphia, Pa., Jan. 11.—I am sending you proof-sheets of the pamphlet of Proceedings of the Re-dedication of the Paine Monument, which contains some information not to be found elsewhere. It will be chiefly valuable for the illustrations, which will enable those at a distance to see New Rochelle as it appears today. The farm presented to Paine by the State of New York has been sold to a real estate company for a quarter of a million dollars.

We now have a room in the old home set apart as a museum, where the precious souvenirs of Paine are stored and on exhibition. Our

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friends at a distance can see the monument and bronze bust of Paine by Wilson MacDonald, to which Colonel Ingersoll gave the proceeds of a lecture to which were added the subscriptions of Paine admirers all over the world. They can have the assurance of the fact that the money has been put into a substantial bronze bust.

It is to be hoped that this pamphlet will find a large sale, and be presented by Paine's friends to their public libraries and historical societies. The prices are: In paper 25 cents, in cloth binding 50 cents.

3515 Wallace st., Philadelphia, Pa. James B. Elliott.

Who Said?

Lexington, Ky., Jan. 4.—I see in your issue of January, 1910, under the heading of "Important Change," you say that the *Blue Grass Blade* will no longer be published and that its name will be changed to something else. I wish you would please correct this in your next issue, as you will see by your receiving the *Blade* each week that it is still very much alive. Because we discharged a disgruntled employee, does not signify that we are going out of business. James E. Hughes.

Rewark.—Mr. Hughes errs in saying "you say." Read the notice again and you will plainly see that I said John R. Charlesworth, editor of the *Blade*, says so. I simply made an announcement as requested, the same as I have here done for Mr. Hughes. Of myself, I know nothing of the merits or demerits of either side of this controversy between Mr. Hughes and the late editor of the *Blade.—Editor.*

An Explanation.

Lexington, Ky., Jan. 11.—By reason of your comment upon and the publication of my letter concerning my statement to the effect that the *Blue Grass Blade*, of which I had been editor for four years, was dead, and that *The Rationalist* would succeed it, I feel that some explanation is due, as an effort is being made to keep the *Blade* going. I can assure you, and your readers, that I simply took the publisher of the *Blade* at at his word, relying upon his positive declaration to me that he would refuse to publish it any more after its issue of December 12, 1909. I can see now what I could not see then, simply that I had been deceived into making that statement; and I am fully satisfied now that if I had not undertaken to start *The Rationalist*, which I have done, the *Blade* would positively have died. This proposed demise of the *Blade* was discussed with Dr. J. B. Wilson by its publisher, during the third week in November, 1909, two weeks before anything was said to me on the subject. The publisher of the *Blade* stated to me on the morning of Friday, December 3, 1909, that the *Blade* was to die. He also reiterated this on the night of Monday, December 6, during a two-hour conference

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with him for the purpose of keeping it going. His last statement to me, at 11 o'clock, on the night last mentioned, was that the *Blade* should die, and I accepted his statement in good faith, never referring to the subject again with him. Realizing that a medium of communication was necessary to enable me to properly conduct my office and its duties as President of the Rationalist Association of America, I at once resolved upon the publication of *The Rationalist*, and I so informed the publisher of the *Blade* as we parted December 6th, last. Under the circumstances, I had no other course to pursue and I am in no way responsible for the deception practiced upon me. Trusting this will satisfactorily explain my action in writing to you on the subject, I am, fraternally yours,

John R. Charlesworth.

From Sec.-Treas. Rationalist Association of America.

Covington, Ind., Jan. 12.—Long ere this I should have acknowledged in more than a formal way your remittance for membership in the R. A. of A., and your very kind letter which accompanied it. Even before that I should have sought your acquaintance and become one of your family of readers. Of late my correspondence has been simply enormous, but I take this opportunity to write you. About three years ago I purchased a Review occasionally at news stands, but in the last year have not seen it on sale. I admired it then; but the recent samples completely captured me, as proof of which please find enclosed.

I have just received a letter from our mutual dear friend, Dr. T. J. Bowles, Muncie, Ind., asking me to send you a detailed report of the "Indiana Rationalists Association," held at Indianapolis, December 4-5. The doctor has probably overlooked your nice notice of the meeting given in your January issue. I caused a report to be sent to the weekly Rationalist and Humanitarian papers, thinking that from them the monthly journals would give condensed reports. Our convention was of a state and local nature, and the chief interest outside of the state I supposed would be in the fact that the meeting occurred at all, and that it was a great success. That was the only reason I did not send you the story of it. Indeed, in the January issue I find every single article of such excellence that none should have been crowded out by a lengthy report of our local meeting. I shall be pleased to send you for publication articles from time to time along the line indicated by the enclosed circulars and booklets (not on civil government).

As to the "Rationalist Association of America," of which I am Secretary-Treasurer: I was glad to note your friendly attitude in The Review, as well as to receive your remittance. The improvements in the constitution which you suggest will surely come later.

Within a week I shall send you plates of the enclosed "Call for Volunteers and Ammunition," and application blank, and ask their publication in the very next issue of The Review. I think the returns will amply justify me in paying you your regular advertising rates for the

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space. There is no reason why a Freethought association should not pay for space, nor why a Humanitarian paper may not charge for it.

Well, I presume, Mr. Davis, you find the fight for Humanitarianism less profitable than a man of your abilities would find a fight for superstition and against humanity—in California as elsewhere. But a real Humanitarian never stops to figure on personal rewards. "For what doth it profit a man if he gain the whole of California and lose his self-respect?" This letter has already taken perhaps too much of your busy time. Instead of asking the stars or sky for pardon, I repent in a more practical way—I'll close. Hoping for The Humanitarian Review a large and paid-up circulation for the good it may do, and happiness and prosperity for the editor, I am Sincerely yours, D. W. Sanders.

An Englishman's Views.

London. Eng., Dec. 15.—I was very glad to learn of your exemplary perseverance. No wonder that with such perseverance and devotion to the journal, The Review is making such rapid progress and that each number is an improvement on the last. I am only sorry there are not many such as you to devote themselves, heart and soul, to the grand cause of Freethought and universal mental liberty. Oh, if there were many more such noble souls as the late Mr. Bradlaugh, of England, and Col. Ingersoll and Mr. Bennett, of America, firmly devoted to the cause of truth and Freethought, the world of today would be far, far better than we find it. I wish, and I am sure every friend of truth, justice and equality would wish, that those few souls like our Mr. Foote, of the *Freethinker*, Mr. Macdonald, of the *Truth Seeker*, and yourself, who are indefatigably advocating and championing the Freethought cause, not minding the innumerable difficulties in their way, I say, all friends of Freethought will wish that all of you be spared long to work and give impetus to the younger generation to energetically devote themselves to the car of Progress, Liberalism and Freethought. G. Anna.

How Do You Like the Suggestion?

Los Angeles, Jan. 5.—I do not like pessimism, yet I think false optimism is still more dangerous. I think that we Liberals lack enthusiasm. We may brag of our wonderful growth, and say, truly, that the church does not dare to persecute as it did in olden times. Yet when we compare membership with the Y. M. C. A. and many other societies that help build up the church, we find that we are very small indeed. We know that many infidels belong to those societies. Why? Because the young long for something full of life, to help pass away the time. Can anyone point out a better place for our young people, that is at all attractive to them? They demand, need, and will have something that is full of action, like the "Triangle cadets," athletics, games, etc.

Our papers are for *old* people. Most of our old gray-heads (my hair

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is gray) seem to be afraid of fiction, so our young people read religious fiction, because they will not—*can not*—get interested in our (to them) dry literature. It is all the same to them whether their forefathers were monkeys or mud. Sun spots, etc., are not at all interesting to them. While a few thousand of us have reasoned ourselves out of the church, millions are joining the church and increasing her power. It is *surely* time that the churches are growing more liberal; of this I am very glad --that is, if it will not cause them to gain so much power that they will retrograde in liberality. I am very much afraid to trust them with too much power. The Liberals in the church seem to have a good influence on the majority yet. One minister of New York City says that while the population is gaining 40 per cent the church is gaining 60 per cent.

Now, I feel that Mrs. C. K. Smith has suggested the right thing, and hope that there will, in time, be more in our literature to interest the young. We must take them as they *are*, *if we take them at all.* A story full of life, energy, fun, adventure, love, good morals and *Freethought* would be a great help. A page of real jokes, with morality and Freethought as a basis, would make our grand magazine still better—at least for the young, and I like a little spice with my meat. Come, Mr. Freethinker! are you too old to enjoy a good, hearty laugh? Wouldn't you feel better if you would relax a little, lean back in your chair and give your thigh a good, resounding slap, and let a grand ha, *ha*, HA, roll out like it used to do when real, live blood ran in your veins? Even if it is beneath *your* dignity, couldn't you enjoy your children's enjoyment? Do you want your children to join the church? How does the church gain and hold her membership? Can we do the same?

I think The Humanitarian Review is the very best of its kind. Can you better the best? I think that your article on the Bible in the Public Schools is very, very good. Success to you. S. F. Davis.

Cleveland Freethought Society.

Cleveland, Dec. 31, 1909.—Though a little tardy, I am pleased to be able to inform you that Cleveland now has a Freethought Society numbering 57 paid-up members. We have arranged a series of lectures on natural science and have been fortunate in securing professors in Western Reserve University and Case School of Applied Sciences, both colleges here at Cleveland. We will cover astronomy, geology, biology, sociology, etc. In all the talks we have requested the speakers to have the idea of evolution, and they have done this. We will therefore cover inorganic, organic and social evolution. Our meetings are so well attended that we have obtained larger and better quarters from Jan. 1st.

We plan to hold a Paine celebration on Saturday night, January 29, 1910, and will have a banquet at the Forest City House here. A lunch and a program of addresses is being arranged and the Liberals hereabouts are looking forward with great pleasure to the event.

Trusting that you are enjoying good health and prosperity, and with kind regards, I remain, Very truly yours, T. C. Jefferies.

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National Military Home, Ohio, Jan. 5.— The January number just received. A decided improvement is noticed in each number. It is just splendid. I agree with Mr. Banning, of Mt. Vernon, Ohio, that it would not be best to use The Review as a Spiritualistic-seance reporter for Sprititualism is not Liberalism. Then, both being published in the same publication they might get to disputing over the editorial rights as to whether they were Spiritualists or Liberalists. I think it best to keep church and state forever separate.

I love to read the various opinions of our practical scientists upon this power called the "first cause"—something they don't and can't possibly know anything about. But it is both instructive and interesting to listen to them. Mr. Herbert Spencer comes very near telling the truth when he says, in speaking of this power, or first cause: "What do we know about it? Nothing beyond the simple fact that it exists." But we ask, how are we to know that it even exists? Mr. Maple has put a "beginning" clear out of sight. Does not a first cause go with it? I think so.

Joel M. Berry.

"View of Lambert's 'Notes on Ingersoll.'"

Marietta, O., Jan. 8.—[In reference to the placing of 150 copies of her book, free of all expense, with the publishers of Freethought periodicals to be sold for their own benefit, the generous donor says:] I flattered myself that I would do something towards placing Lambert in his true light and show that Ingersoll was not the kind of man Lambert says he was; but I guess Freethinkers do not see any necessity for things of that kind. I think Freethinkers should not confine themselves to one thing, like so many of them do. I think they should not scorn to go to church and read religious books, especially Catholic books. I know that what Lambert and others say about Ingersoll has great weight. I am sure if Freethinkers heard as much as I do from Catholics and other Christians, they would wish to know those Ingersoll slanders so they could come to his defence. Clearing up of Ingersoll's character seems to me to be necessary to our chances with religious people.

I sent word with the books that if their publications of Freethought literature should be abandoned, I wished the books to go to someone in the business. So if you think they might be of any use to you, I will write ——, and then see what happens to the *Blade* and *Rationalist*. I do not understand their mix up at all. One or both must be pretty bad. If you cannot do anything with those books, do not be afraid to say so. I am not one of the kind that gets discouraged. H. M. Lucas.

Remark.—The Review has sold some of the books so kindly donated to it by Mrs. Lucas, and hopes to sell all of them in time; but it is "up to" its readers to say whether they will buy all of the first consignment and still more in addition. I wish I could accept more and sell them, not alone for the benefit of my magazine, but also for the benefit of its readers and the cause of Freethought and the truth about Robert G.

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Ingersoll. Friends of The Review can help it, themselves, the cause and the true history of Ingersoll by buying these books. The price is 75 cents per copy. See ad. on page 402.—*Editor.*

From a Green-Mountain Octogenarian.

Wilmington, Vt., Dec. 24.—Inclosed please find $1.00 for The Humanitarian Review the coming year of 1910. Am pleased to note the enlargement and in other respects the improvement in your magazine. I like its form and I like its tone. May magazine and editor long live and do valiant service in the cause of Rationalism. I was especially interested in the very able and comprehensive articles in the November and December numbers, entitled, "Will Religion Survive the Final Conflict with Science?" by Dr. Anna H. Barnes, of San Francisco, Cal. Both were *great* and *grand* and well worth the price of the H. R. one year. If you have plenty of those numbers you may send to me and I will place them where they may do good. Have seen no commendation of the Rationalist Association organized at St. Louis, November 14. Why?

E. A. Fitch.

Remark.—There was such an increased demand for the December number of H. R. that, though I printed a larger edition than ever before, the supply was soon so near exhausted that I was compelled to retain the few copies I had left to supply new subscribers who wished to begin with that or some previous number. As to the Rationalist Association: I had not at the time the December number was printed any reliable news from the convention. January number, however, gives a quite full account. I had previously printed the call for the convention and editorial remarks in relation to it.—*Editor.*

On the Existence of God.

Chicago, Ill., Jan. 2.—Those who affirm the existence of God must produce him, or proof of his existence; and until they do advance their evidence there can be no consideration of the matter. Such a position is practically that of the men who were formerly called atheists. It is amazing how men cling to this idea of God. It is about all the "liberal Christian" sects now hope for to save their religion. Jehovah has been relegated to the limbo of the mythological garret, and in his place has been put a "Supreme power," an "unknowable," or, in the latest phrase, "vital principle," or the "ultimate atom," for which men are supposed to feel reverence and adoration. Yet there is no more evidence for such than there is for the existence of Jehovah.

The God proposition is one which no one can state with sufficient clearness to win assent from science. It is a bold exercise of faith and imagination. To say that there *must be* a God because the world is so marvelously constructed is to throw no light upon the subject. It would be just as marvelous if constructed in some other way.

On the question of the existence of God all finite minds have to call

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a halt, for the finite being cannot comprehend infinity. Reason cannot assent to a belief in the existence of any god yet described by dreamers. To argue against the existence of something indescribable, and unknowable when attempted to be described, is a waste of words. "Ultimate atoms," "vital principle," worthy of reverence and adoration are relics of the old God idea and equally baseless. The question of immortality, too, is of a piece with the God idea. Samuel Roberts.

Does the Editor "Take Life Too Seriously"?

Barker, N. Y., Dec. 20.—I see you have blue-penciled my last Review and to prevent you from doing it again I enclose with this a five-dollar postal order. Now if you can't collect this order because I spelled Los Angeles wrong send it back and I will send you another if I am here doing business. Of course I want The Review while you and I live, and you may send with it, *A Future Life?* and *View of Lambert's Notes on Ingersoil* [and several booklets].

When I go to California next summer I mean to hunt you up and find out, if I can, why you are so emaciated. I am afraid that you have taken life too seriously. I wish you the merriest Christmas and happiest New Year of all. L. D. Mosher.

Remark.—Well, I *have* taken life quite seriously—it seems to me to be a pretty serious affair. A part of my life was spent in the Union army as a volunteer soldier, and I found that part *very* serious; and the exigencies of that experience left me in such a physical plight that I have never been able to wholly regain my health. Nevertheless, I am far from being a solemn pessimist—if I had been, I should have died long ago. Good self-care and a cheerful and hopeful disposition have enabled me to reach well-nigh the proverbial "three score and ten" in spite of my war experiences, and I am trying to add just as many "scores" to my life as I can fill up with usefulness and enjoyment. —*Editor.*

A Common-Sense View.

Monrovia, Cal., Jan. 3.—The Review for January, 1910, is on my table, looking neat and clean as a calla and much more interesting. The contents, or spike of the calla, is in perfect keeping with its environment. But I must take exception to some parts of the contents of The Review, although I realize that you are not publishing a magazine especially to meet my approval. If you should undertake such a foolish project, it would be uninteresting, no doubt, to the mass of your readers and my subscription would terminate with the second or third issue, for I could learn nothing from it.

I read The Review not to get what I *believe* but what I do *not* believe. I have learned in sixty years of reading that to get new and useful ideas I must read and hear things that I do *not believe*, and for that reason I have a feeling for the H. R. somewhat as Bourke Corcoran had for a

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certain politician of the opposite party. He said he "loved him for his faults." If you should publish just what I believe there would be no variety in it for me, and variety, you know, is the "spice of life." Sense and nonsense, truth and fiction, are the forces that entertain the masses and occasionally set some to thinking.

There are two grand divisions in human nature. One class can be led by fiction and delight in their leaders. The other class demands facts and reasonable probabilities, welcome all who are able to teach truth, but draw the line on leaders who resort to ancient reports of miracles and divine revelations to confirm what they affirm.

If there be a Universal Intelligence dwelling in nature, as I believe there is, your articles on The Evolution of Ethics are splendidly pointing to Nature's method of evolving morality in humanity without miracle or Mosaic law. I herewith enclose money order for the magazine for 1910.

H. C. Jacobs.

Good Advice.

San Diego, Cal., Jan. 3.—Let me also advise you how to conduct The Humanitarian Review: Collect the combined advice of everybody, then on the 29th of February, 1910, follow them all. On all other days conduct it just as you darn please. In that way you will continue to make it *Humanitarian*, and a "Singleton Waters Davis" magazine; and it will continue to be one of the great beacon lights on the pinnacles of the temple of religious liberty, showing mankind that "man's greatest enemy is man."—a monk and a priest with a cowl and a gown, a Bible and a catechism, a nunnery and a parochial school, a monastery and a church, a cross and a sword, a faggot and a stake, a thumbscrew and a rack, and a purgatory and a hell, all based upon inventions and forgeries.

Geo. E. Sly.

Miserly Monasteries of Russia.

The chancery of the holy synod has just published some interesting statistics dealing with the amazing riches of the monasteries of the Russo-Greek church.

There are in Russia 300 recognized monasteries, 228 recognized nunneries, 137 monasteries not under control and 154 nunneries of the same description. In the monasteries there are 9707 monks and 8104 novitiates, while in the nunneries there are 11,870 nuns and 35,559 novitiates. The Alexander Nevsky monastery here possesses $1,600,000 in gold, without reckoning the share certificates representing money that is well invested and is of far larger amount. The Percherskoi monastery at Kieff is Russia's oldest and leading monastery, for it was built in 1055, and it is also the second wealthiest, for it owns property worth $900,000,000. The famous Troitsa-Sergieffski monastery, situated forty miles from Moscow, and established about 1342, has property to the value of $1,600,000,000.—*Exchange.*

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Something Entirely New

The old idea of living in any old way until sickness came and then to rush away to the doctor or be taken away by the undertaker is entirely out of date. The new way is to join the International Health League and get posted regarding the way to KEEP WELL.

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For The Humanitarian Review.

SOME HUMANITARIAN BEATITUDES.

BY SINGLETON W. DAVIS.

¶ BLESSED be the feet to deeds of kindness swift,
And arms the fortuneless and fallen lift.

¶ Blessed the hands their help e'er to the helpless lent—
Those to lives of love and labor ever bent.

¶ Blessed be the heart that erring man redeems—
The head, what *is* peferring to what *seems*.

¶ Blessed be lips to words of truth and kindness given ;
Blessed nature's noblemen who make on earth a heaven.

¶ Blessed be the tongues that ne'er repeat the tattler's tales ;
Blessed the brave that wins success where faintness fails.

¶ Blessed be eyes that see the good, the beautiful and true,
And gracious one who the *I* makes second to the *You*.

¶ Blessed be ears that hear the prayers of the hungry and athirst ;
Blessed is he who by virtue is ever blessed, by vice is never cursed.

¶ Blessed be the body that's the home of a soul sincere—
The thoughtful brain of a mind both sound and clear.

¶ Blessed be the soul that illumes and glorifies mankind—
Blessed the love that beautifies and sanctifies the mind.

¶ Blessed be the mind to tolerance and sincerity sealed ;
And blessed be they who find the fertile world their field.

¶ Blessed be they who give to heroic lives affiance,
And who on right and truth bestow complete reliance.

¶ Blessed be the conscience to reason's rein respondent,
And the being, ever cheerful, never grows despondent.

¶ Blessed be the love its deserving object glorifies ;
Blessed be who what others need unto himself denies.

¶ Blessed be he who is neighbor to his neighbor,
And who idleness abhors and gives his life to labor.

¶ Blessed be the deeds that useful ends freely serve, but base desires never ;
Blessed the spirit that idols break and superstition's fetters sever.

Frontispiece to The Humanitarian Review for March, 1910.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

Vol. VIII, No. 8.] MARCH, 1910. [Whole No. 87

For THE HUMANITARIAN REVIEW.

SUFFERING, STRUGGLE AND WAR, FROM THE HIGHER THOUGHT.

BY RICHARD EDWARD TITUS.

¶ This work is respectfully dedicated to my good friend, Walter H. Gould, a man of the world, a successful business man, a deep student of human nature, who, when others sneered and turned away, when others doubted and hesitated, remained kind, true and loyal until clearer skies appeared.

I. INTRODUCTION.

THE KEYNOTE to human life, to existence, to growth, to progress, and to attainment, has always been a subject for thought; especially so has it been for those who suffer from misfortune or adversity, and who seem to be borne along in currents beyond their control.

In the solution of the problems of this work I have drawn from my own experience, from history, and from the birds and worms in our back yards. Peculiar conditions in the deepest poverty early turned my thoughts to human life and its destiny. Raised in a home of skepticism, I was early thrown upon my own resources to find consolation, solution and hope, which the conventional thought around me refused to give. Denied at times of all that makes life worth the living, my only recourse was either death or my own thoughts.

We are on the material plane, and in order to live, to grow, to progress, and to attain, we must have physical means and meth-

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ods. There must be the desire, the purpose, the will, the thought and the effort. Possession of these has been the secret of great personalities and their careers.

That there is any law in the universe which does not rest upon force has not been proven to me, as yet. Each man is his own master here, and hereafter each man is his own saviour. Experience is the best teacher.

II. SUFFERING.

PENALTY.

Suffering is good. Suffering is a friend.

The head of one of the great world churches made the statement that "God loves most those who suffer most"; while the Higher Thought does not accept his teachings, the final conclusions are similar. The Higher Thought has no book, no authority, no divine revelation from some unseen external world to guide it, but it draws from nature, from history, from observation and experience, and from reason, for its conclusions and conduct.

Suffering is a part of life, with a normal place in it; it is one of the processes of nature, being an agency for progress and evolution. Suffering is a penalty both to discipline and to teach; and as a coercive power it compels struggle, and this leads to progress.

As a penalty, suffering is a sign of the imperfect, the unfinished and the incomplete, as well as of broken laws and of folly. Men are here to suffer and to learn, because they learn more by experience with suffering than they do by reading, preaching, or reasoning. Suffering is the real secret, the keynote of the world's progress and evolution.

The Higher Thought can see that the penalty does not look to blind revenge upon willful conduct or ignorance, but to painful experience begetting knowledge thereby. The night-time of suffering is always followed by sunshine of the day. Present and past faults and misfortunes will result in good.

To the slave suffering is a penalty, a discipline, a stern tyrant. To the freeman suffering has an object-lesson; the master man

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does not fear suffering, but despises it. His own mighty will rises above it and dominates, while to the fighting man it is through suffering that he makes progress.

How often can we see in the shadows of a buried past the seeds of present good; and the fact is, in the evils of today lie concealed the seeds of future good. Suffering is good, it is a friend.

SUFFERING IS GOOD.

Time changes all things; and often it is the patient endurance, the dogged fortitude, the greatest staying power, that brings final and complete victory. The ability to endure suffering is the selective process which makes for triumph or defeat. Examples of this may be seen in the battle of Waterloo, when for practically the first time Napoleon's matchless cavalry were repulsed. Those English and Scotch infantry regiments were the first to stand the punishment of Napoleon's genius and cavalry, and at the eleventh hour salvation came. The capture and enslavement of the West African negroes in America is slowly working out to good results for the black race of the entire world. In Southern United States and in Northern Brazil two Black centers of power are growing; the ability to suffer and survive through it was their salvation.

The Turks and the Russian soldiers are patient, stubborn fighters; to their wonderful endurance is due many of their victories. The Jews and the Chinese, and also the American Indians, have this power to stand suffering to a marvelous extent. The salvation of these peoples has often rested on this endurance and fortitude. It is an indication of who the future masters of the world will be.

In her processes, Nature is a mystery to the ignorant—so much larger and broader than man, that to the thoughtless she is incomprehensible.

Suffering is a means of existence and life, of growth and progress, of evolution and salvation. Whether species, races, nations, or individuals, Nature provides for the ultimate salvation of the wounded, the fallen; for the vanquished, the defeated, the failures and disappointed of life; for the distressed and

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destitute--for the ultimate good of the whole body—and the future.

The Jews lost Palestine, the Negroes lost Africa; many Russians have been banished to Siberia; the Huguenots lost France, the Palatinate, Germany, the Pilgrims and Ulster Presbyterians lost their native lands; but they entered into new combinations and their genius has flowered elsewhere to the good of the world. Evil is a blessing in disguise. The freeman, the master man and the fighter fear no suffering.

COERCION.

The race problem is represented by two slowly-forming groups —the white and the colored races of mankind. Two hostile centers are beginning to form, enveloping the whole world, and directly interesting all men. The white camp is represented by Europe and North America, by modern science and a large part of the Christian sects, while the colored races are represented by Africa and Asia, in a rough and general way.

Today, after 500 years of expansion and conquest, the white race holds either the advantage, the control, or else the dominant influence over the others. These white conquerors and oppressors are the best friends in the long run that the colored races have. For their sufferings are gradually begetting struggle and out of this progress is appearing—the only means nature has for the evolution of the world. Common conditions and sufferings tend to gather the scattered forces into a form for organization and defense.

The salvation of the colored races is at hand but it will be fully 1,000 years before the results are known. 500 or 1,000 years from today, the world in general will profit from the past and present oppressions of the colored races by their white conquerors. While the excessive sufferings of the conquered, subjected, enslaved, oppressed colored races during the past 500 years is creating war clouds, yet beyond and back of them is good. Likewise the American trusts are the best friends of the nation. They are an agency for good, because they are a compelling force.

Common danger and excessive suffering is gathering the scat-

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tered, disordered forces into form for defense and action. Individuals crushed out of business, or out of employment, grow in numbers, power, sympathy and discontent, expand to a class affair; but this has already failed, and the movement is working into a public or national problem, and this will rebound and overwhelm or change the system and conditions. The trusts are creating their own harvest; the vast centralized wealth will pass into the hands of the nation. The sooner the point of distress is reached, the more rapid will be this movement. Despair and desperation must first be reached. For the sake of the next century, it is good for the people of this century to suffer. Desperation means struggle and resistance, and this means progress.

Suffering may be a compelling force, as well as a penalty. Extreme suffering begets struggle, and this bring progress.

Today France has no suffering, and there is very little emigration, while Britain, Germany, Italy, Japan and China having a surplus population, have more or less suffering, and therefore a large emigration. The poverty of Scotland and Ireland has been good for the world. The degree of suffering is the secret and keynote of ultimate progress. Those who suffer most do proportionately the most. In the struggle lies the secret of growth, development, progress and evolution.

Suffering, pestilence, war, conquest, famine,—explains the great tidal waves of migrations of all history. The excesses and oppressions from the nobilities and aristocracies have caused the rebellions among the common people which have led to ultimate higher conditions of life. Excesses in the priesthood produced the Reformation. Out of this North and West Europe entered upon a higher view-point of life. Through suffering the German people learned the value of organization, and one of the highest-developed empires in the world today is the result. Through oppression the British king was ultimately the best friend the Americans have had.

There is some similarity between the history and prosperity of the English Puritans, the Ulster Presbyterians, the French Huguenots, the Irish Catholics, and the world is better on account of their sufferings and struggles.

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The evils that have compelled European expansion during the past 500 years have had ultimately good results, developing a world-embracing civilization, and for the first time in the history of man a higher *man*—the modern, up-to-date man, from the world-embracing commercial-financial system and modern science. The evils and the sufferings of the past 500 years have been our best friends.

Two problems are before the world today. The first is the race problem. The second is the labor and capital question.

III. THE ELEVENTH HOUR.

The darkest hour before the dawn, when utter defeat, absolute failure or total loss seems at hand, is the eve of victory. In the struggles and conflicts of the forces in human life the movements pass alternately from one extreme to the other, action is followed by reaction, like a clock pendulum—the waves of adversity are succeeded by those of prosperity.

In the eleventh hour some lives fall and perish by the wayside and others are destroyed, while others survive the sufferings and conflicts for some future work and purpose. Of the last there are two classes: The first, wherein assistance and relief bring salvation; the second, forces within respond to the crises and rise to a terrible exertion. Examples of the first may be seen at the battle of Waterloo; the British infantry could not go forward, but they would not go back. It was the first time that Napoleon himself appeared against the English and Scotch soldiers, and it was one of the first, if not the first, time that his matchless cavalry were repeatedly and successfully repulsed, and notwithstanding this, the great Duke of Wellington himself called for Blucher or for night. His only instructions were to stick it out till the last moment and the last man. Wellington was beaten. Where would the British Empire of today be had Grouchy supported Napoleon and had Blucher failed to appear?

I cite another incident, made famous by Whittier, the Relief of Lucknow. The liberty of the colored races of the world was sounded when Japan defeated Russia. Examples of the second case may be seen when the ancient Greeks drove back the Per-

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sians; when the battle of Chalons turned back the Huns and the Saracens were routed; when Washington at Valley Forge seized Trenton, and Col. William Campbell won King's Mountain; when Lincoln and Grant appeared at the eleventh hour to save the Union. Fear and despair turns to reckless desperation; all the forces are aroused to the occasion and opportunity; with a concentration and intensity they drive on to victory. At the eleventh hour Japan rose to the occasion to free the colored man.

While for five hundred years the European white race has been fighting and conquering, still the fact stands out that it can not own and control all the earth. The last stand, the last card, has often been the salvation of men.

IV. STRUGGLE

THE KEYNOTE TO PROGRESS.

Struggle is the secret of progress, the keynote to evolution. Extreme suffering begets struggle, and this begets growth and development. We must struggle in order to live—to exist; we must struggle in order to grow, we must struggle in order to make progress. Struggle implies action, exercise, effort. The race or nation or individual that refuses to struggle must fall and perish, and give way to those who will. For example, Korea, Morocco, Paraguay, Bolivia and the captured negroes who were made slaves in Africa and America.

To struggle is good. Action develops, exercise strengthens. Happiness is in the struggle—in the clear conscience of having made a good fight, of having made the best use of things. The immediate object in sight may be lost, but what of it? It is the conditions that are sought. The means supposed to be able to bring about these conditions may not be able to do so, but the persistent effort and struggle can finally create the desired conditions.

The game of life is fascinating; the sport of it is an actual pleasure, to feel the sense of growing strength an absolute joy. What a sublime example Paul Jones has been to Americans.

The spirit for adventure, the pioneering temper, runs through

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the blond, long-headed race, more than any other, which accounts for its present supremacy over the others. The game and the sense of struggle is the mainspring of their life and conduct.

The slave, the subject, the dependent, the failure, the oppressed, owe their condition to the lack of persistent struggle. The freeman owes his liberty to struggle, the master man owes his supremacy to struggle, and the fighting man loves the struggle, whether it be the ancient Greeks against the Persians, Hannibal against Rome, Napoleon against Europe, or the Scotch-Irish who settled in the border states or along the Western frontier. Suffering brings struggle, and this brings progress, and herein lies the real secret of evolution.

V. COMPETITION.

Competition is good. In the same class with suffering and struggle, competition is one of nature's means of progress. Whether it is between species, races, nations or states, or between individuals, competition aims for the ultimate and general results.

Historic civilization, coming up from the past 12,000 years, through the long, narrow valley of the temperate zone to our present plateau of world-embracing systems, the secret of this great movement has been more favorable climate and better world situation than in other regions; better conditions for mutual communication, whether it be in the Mediterranean basin or in the Chinese plain of Eastern Asia. These physical environments have been the fundamental forces of the world's progress toward the higher culture of today.

The higher-man of today, his conditions of life and his habits of thought have all been the result of growth. The keynote of this growth has been suffering, struggle and competition.

The rise of private property in the West, with its individualism, has been one reason why the West has developed faster than the East. Another reason for this leadership of the West is that Europe has always had two great centers and currents of competition of her own which eastern Asia never had. The Baltic Basin in the north and the Mediterranean in the south.

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This great rivalry will also continue in America, under new conditions, but will be just as sharp and as productive of ultimate progress. The offspring of the Baltic will center in North America, while that of the Mediterranean will rest in South America. From this friction the world in general will profit.

This was the experience between the Castilean with the Moor and Jew, between the various clans of the Scottish Highlands, between the Dutch and British in South Africa—which was the selective process, the training school, and the preparatory course for later and larger work and destiny.

The chosen regions of the world have also the densest populations; therefore the suffering, struggle and competition is equal to that in the less attractive and less populated areas. The volume and greater friction however makes more rapid progress. Competitors give free advertising and more extensive publicity. They call attention and aid in the education of others.

However, for five hundred or a thousand years, North America will dominate South America by virtue of climate. It was climate and local conditions with perpetual competition that developed the great Iroquois and Dakota organisms and character. The European came during the formative stage of their institutions. Otherwise what their history and power might have been can only be imagined. A perpetual fountain existed then as it does today among the Whites of energy, action, force and exertion, which can be found nowhere else in the New World.

The strenuous life is more characteristic of climate of the North than of the South.

Suffering, struggle and competition is the salvation of all life. Herein lies the reason why the soft and oval-haired races will continue to dominate the world.

Holding the most favorable positions, the suffering, struggle and competition is the selective process, and from the present higher-man types will develop the future over-man.

The five hundred years of competition between the various European states for lands, wealth, colonies and conquest, was a preparatory condition for the present higher-man systems—for

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the modern-world empires and nations. Through this selective process the British races have won the mastery of the high seas, of North America and a large part of Africa, and a world-embracing dominion. It is through this selective process that the blond, long-headed race of Europe has won the dominion of the world, as invaders and conquerors; as masters and superior beings this race has gone to all parts of the world.

The five hundred years of Baltic expansion has drawn to a close, and the next five hundred years will be one of contraction. As the Semites finally fell back before the Aryans and the Romans before the Germans, so will the Baltic before the others of today and the future.

Of the world-nations today having aggressive foreign policies due to over-population and demand for foreign markets, the selective process of suffering, struggle and competition will determine which one will finally prevail. The same rule applies to the four great fundamental sections within the United States, and this experience makes for Greater America. Between organized capital and organized labor, between plutocracy and pauperism, between the great cities, between the upland and the lowland sections of the South, between the coastal and inland sections of the Pacific section, between the white and colored races in the South—between the two former sections, the North and the South.

(To be continued.)

Mrs. Gladstone's Faith.

It is well known that a large part of the public success of William E. Gladstone was due to his wife's unbounded confidence in his ability. An amusing instance of her exhibition of this confidence is related.

One evening a party of friends were discussing a theological question in the Gladstone drawing-room. In the midst of the discussion Gladstone excused himself to go upstairs for a book.

During his absence the conversation continued along the same line until one of the party said: "This question seems rather beyond our ability to settle. I think we had better leave it to the Power above."

"Yes, do, gentlemen," said Mrs. Gladstone enthusiastically. "William will be down in a moment."—M. C. C., in the *Times Magazine*.

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For The Humanitarian Review.

HEART'S QUERY.

BY J. ATWOOD CULBERTSON.

LOVE! What sort of unfathomable thing art thou?
Behind thy impenetrable veil of mystery,
Dealing to some much peace and happiness
While to others you allot only misery.
Are you the regulator of home and conscience?
The great dynamo controlling the nations,
Without whose power to hold us straight,
We would be heeding all perverted notions?
You surely are the supreme ruler of life,
But with all your strength you're weak;
Often stubbornness makes you beat a retreat
And you're defeated in the purpose you seek.
Again, you often surrender to passion's flame,
Helpless before the pleadings of carnal lust;
And in your wild endeavors to favor or please
You abdicate virtue's throne and shatter trust.
Strange and unfathomable you certainly are,
Regenerating some lives by your hypnotic gaze,
Inspiring thoughts language cannot express,
And for others all aspirations you raze.
We survey your doings with wondrous surprise,
So miraculous and differential they seem;
To some you bring the smile of content
While from others only rays of sorrow gleam.
When least expected you make your thrust,
Seemingly impartial where you put your darts;
Yet, 'tis true, with great precision you labor,
As with Cupid's arrow you join two hearts.
The happy call you an eternal fountain of joy,
Yet you're not; anguish you also dispense,
And try to hide it from the world's view,
But each bleeding heart knows your offense.
Can you help but think of the pain you cause
(When people applaud and call you great)
As you relentlessly continue to murder souls,
And dash hopes against rocks called fate?
But what would mankind be without you?

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You lift the race above the level of the beast,
And while we know you're sometimes cruel
None are reluctant to around your altar feast.
From your springs rivers of sorrow flow;
Likewise, immeasurable floods of gladness rise,
And as we consider your amazing works
We say, "What thou art beyond our reason lies."
Christians sometimes say you emanate from God;
But Love, thou art the one true God
Before whose shrine all normal persons bow,
Never forced by flaming torch or prod.
Many obstacles in your way you overcome
But religious prejudice you can't defeat;
And when two hearts you're about to join
Often that prejudice prevents the meet.
Marriages without you are mere arrangements,
And hearts you weld according to the need
Let no man, woman or god rend in twain,
Though another heart must forever bleed.

Sewickley, Pa., Jan. 19, 1910.

No Place for Nudity.

Eve—Where shall we go this summer?

Adam—Why not stay here? Isn't Eden good enough?

Eve— Now, Adam, you know very well that the mosquitoes here are something frightful.—*Columbia Jester.*

A Compliment.

"The editor said my poetry was rotten."
"He was complimentary."
"Complimentary?"
"Sure, he called it poetry, didn't he?"—*Houston Post.*

Old Uncle Jasper was buying a post card in a New-Orleans postoffice, when a gentleman, approaching the next window, had a small parcel weighed and stamped for Jerusalem.

On this gentleman's departure, Uncle Jasper chuckled, and said:

"He was only jokin', wasn't he"?

"Not at all," returned the clerk.

"My-oh-my!" cried Uncle Jasper in an awed tone, "Is it possible ye take letters to Jerusalem? I thought it was above."

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Written for The Humanitarian Review

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VII.

VIEWS OF ETHICAL EVOLUTIONISTS.

HERBERT SPENCER.

(Continued from February number.)

THEN Mr. Spencer enters upon a consideration of the third kind of conduct, which he explains inductively thus:

"The multitudinous creatures of all kinds which fill the earth cannot live wholly apart from one another, but are more or less in presence of one another—are interfered with by one another. In large measure the adjustments of acts to ends which we have been considering are components of that 'struggle for existence' carried on both between members of the same species and between members of different species; and very generally a successful adjustment made by one creature involves an unsuccessful adjustment made by another creature, either of the same kind or of a different kind."

He illustrates this by citing the facts that herbiverous animals must die that carnivorous ones may live, the death of many small birds is necessary for the maintainance of the life of the hawk and her brood, and the worm and insect must die that the small bird may live; and even in the same species the competition is attended with similar results. Then he truthfully observes that "among creatures whose lives are carried on antagonistically, each of the two kinds of conduct delineated above must remain imperfectly evolved; * * * even in such few kinds as have little to fear from enemies or competitors, as lions or tigers, there

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is still inevitable failure in the adjustments of acts to ends toward the close of life; death by starvation from inability to catch prey shows a falling short of conduct from its ideal."

But Mr. Spencer then calls attention to conduct which he declares is perfectly evolved—" adjustments such that each creature may make them without preventing them from being made by other creatures." And he says:

"That the highest form of conduct must so be distinguished is an inevitable implication; for, while the form of conduct is such that adjustments of acts to ends by some necessitate non-adjustments by others, there remains room for modifications which bring conduct into a form avoiding this and so making the totality of life greater."

Here he virtually concludes that the highest form of conduct has for its end the greatest totality of life—*life*, not happiness.

Then, coming to the concrete, he discusses the conditions under which the conduct of men "in all three aspects of its evolution reaches its limit." Thus:

While the lives led are entirely predatory, as those of savages, the adjustments of acts to ends fall short of this highest form of conduct in every way. Individual life, ill carried on from hour to hour, is prematurely cut short; the fostering of offspring often fails, and is incomplete when it does not fail; and in so far as the ends of self-maintenance are met, they are met by destruction of other beings of different kind or of like kind. In social groups * * conduct remains imperfectly evolved in proportion as there continue antagonisms between the groups and between members of the same group—two traits necessarily associated, since the nature which prompts international aggression prompts aggression of individuals on one another. Hence the limit of evolution can be reached by conduct only in permanently peaceful societies.

But this condition of society is a purely ideal one, and is never, and never can be, actualized to perfection. Spencer says it "can be approached only as war decreases and dies out." But there are many other inevitable social antagonisms besides war.

Now he proceeds to fill up what he calls "a gap in this outline," by saying:

For beyond so behaving that each achieves his ends without

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preventing others from achieving their ends, the members of a society may give mutual help in the achievement of ends. And if either indirectly by industrial co-operation or directly by volunteered aid, fellow-citizens can make easier for one another the adjustments of acts to ends, then their conduct assumes a still higher phase of evolution; since whatever facilitates the making of adjustments by each increases the totality of the adjustments made and serves to render the lives of all more complete.

Thus he stands to the last by the proposition that life is the ultimate end of conduct, averring that this "still higher phase of evolution" of conduct * * * serves to *render the lives of all more complete.*"

In §7 of his *Data of Ethics*, Mr. Spencer refers the reader back to passages in his earlier works, *First Principles*, *Principles of Biology* and *Principles of Psychology*, and quotes his former technical definitions of life, viz: "The definite combination of heterogenous changes, both simultaneous and successive, in correspondence with external co-existences and sequences," and in briefer phraseology and less specific formula, "the continuous adjustment of internal relations to external relations." And he points out that the difference between the presentation of facts made in those earlier works from that here made in his *Data of Ethics*, as herein discussed, consists mainly in "ignoring the inner part of the correspondence and attending exclusively to that outer part constituted of visible actions," and recommends the thorough-going student to "join to the more special aspect of the phenomena" herein considered, "the more general aspects before delineated"—in the above-named works.

After this introductory remark, he recurs to the main proposition which he has been setting forth in the first and second chapters of his *Data*, and begins with the fundamental propositions that "as the conduct with which Ethics deals is part of conduct at large, conduct at large must be generally understood before this part can be specially understood; and * * that to understand conduct at large we must understand the evolution of conduct," which leads to the formula of the subject-matter of Ethics, "that form which universal conduct assumes during the last stages of its evolution," which form of conduct

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consists of the "last stages of conduct displayed by the highest type of being [man] when he is forced to live more and more in presence of his fellows," from which follows the corollary that "conduct gains ethical sanction in proportion as the activities, becoming less and less militant and more and more industrial, are such as do not necessitate mutual injury or hindrance, but consist with and are furthered by co-operation and mutual aid." And he then proceeds in the succeeding chapters to show that "these implications of the Evolution-Hypothesis * * harmonize with the leading moral ideas men have otherwise reached."

In Chapter III of the *Data of Ethics* Mr. Spencer enters upon the elucidation of his propositions by clearly pointing out the nature of good and evil—of "good" and "bad"—as differences not intrinsically belonging to things or actions, but as merely relative aspects, for apart from human wants, he says, such things and actions have neither merit nor demerit. That is, both the old notion that there exists in nature—in matter—an intrinsic character of evil or badness, and the modern "New Thought" dictum that "all is good" are erroneous, for all things and all activities in nature are good or bad only in their relations to life—specifically to human life. He rightly says "we call articles good or bad according as they are well or ill adapted to achieve prescribed [desired] ends." In the use of these terms as "characterizing conduct under the ethical aspects * * observation shows that we apply them according as the adjustments of acts to ends are or are not efficient."

In §8 Mr. Spencer says that the discussion of any ethical question must be preceded by a definite answer to the question often asked, Is life worth living? If not, then what we call good is not good and what we call evil is not bad. He says that on the answer to this question depends entirely every decision concerning the goodness or badness of conduct. Those who take the pessimistic view must not blame but praise whatever causes the ending of an undesirable existence, while "those who take the optimistic view, or who, if not pure optimists, yet hold that in life the good exceeds the evil, are committed to opposite esti-

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mates, and must regard as conduct to be approved that which fosters life in self and others, and as conduct to be disapproved that which injures or endangers life in self or others."

He regards the ultimate question herein involved to be:— "Has evolution been a mistake? and especially that evolution which improves the adjustment of acts to ends in ascending stages of organization?" Assuming that men are divisible into two schools upon this question, he asks, "have these irreconcilable opinions anything in common?" He answers, "Yes, there is one postulate in which pessimists and optimists agree. Both their arguments assume it to be self-evident that life is good or bad according as it does or does not bring a surplus of agreeable feelings. * * Each makes the kind of sentiency which accompanies life the test." And the implication common to both views is that "conduct should conduce to the preservation of the life of the individual, of the family, and of society, only supposing that life brings more happiness than misery."

Spencer logically arrives at the conclusion here that "if we call good every kind of conduct which aids the lives of others, and do this under the belief that life brings more happiness than misery; then it becomes undeniable that, taking into account immediate and remote effects on all persons, the good is unversally the pleasurable." But he falls short of reaching the ultimate of his logical stepping because of not apprehending right here the demonstrable fact that "the pleasurable" is not the ultimate end of conduct but a means to that end, which, so far as objective observation can discern, is the conservation of the life of the individual and of the species. Yet Mr. Spencer's conclusion would be correct with the qualification that the *conscious* end of our conduct is pleasure or happiness; just as the conscious end of eating is the pleasure incident to the gratification of appetite, while the unconscious and ultimate end of eating is to supply material for the maintainance of the integrity of the bodily tissues —a condition indispensable to the continuity of life.

Yet in §11, Mr. Spencer refers specifically to the fact that people do mistake the means for the end; for he says; "Sundry influences—moral, theological and political—conspire to make

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people disguise from themselves this truth"—that is, that the good is universally the pleasurable and the ultimate end of conduct.— "As in narrower cases, so in this widest case, they become so pre-occupied with the means by which an end is achieved as eventually to mistake it for the end," which he illustrates by referring to the miser and his money. Then adds: "Just as the miser, asked to justify himself, is obliged to allege the power of money to purchase desirable things as his reason for prizing it, so the moralist who thinks this conduct intrinsically good and that intrinsically bad, if pushed home, has no choice but to fall back on their pleasure-giving and pain-giving effects." But I contend that in this case the moralist has not really been "pushed home." Push him still further and he will be bound to acknowledge that the pleasure-giving and the pain-giving effects are themselves not ultimate ends but means to the ultimate end, viz: the conservation of individual and race life. The idea that pleasure or happiness is the ultimate end of conduct is the old theological one upon which is based the doctrines of a future heaven and hell: Our lives here are only preparatory to future happiness or misery! But to the scientist, nature presents a stolid, mechanical and unsympathetic aspect. Nature conducts life processes by inducing the living being to provide the means upon which those processes depend. The means nature uses to induce this conduct are, in conscious beings, pleasure or happiness, as enticers, and pain or misery as deterrants. Like a stern parent or teacher, Dame Nature holds out to us in her right hand the sugar-plums of pleasure and happiness to entice us to so conduct ourselves that our individual lives shall be maintained and the units of the race reproduced as maintainance fails; and in her left hand she holds the rod of pain and misery by which she unmercifully compels us to avoid the things and the conduct that would minimize or destroy life. But this stern mistress is not omniscient—she makes mistakes, from the view-point of human reason. Some of the things she has ordained to give us immediate pleasure lead us to ultimate ruin. Not all that's sweet is nutritious, and some sweet things, useful in moderation and at proper times, are over-enticing and lead us

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to untimely or over-indulgence to our misery or death; the song of her Siren may lead us astray. A Christmas pudding or a Thanksgiving dinner may prove to be a means of ultimate disaster—the partaker's thanks may be turned to wailing and his living body to insensate clay.

In treating of theories of morals, Mr. Spencer, on page 42 of his *Data*, writes of the intuitional theory as follows:

By the intuitional theory I here mean, not that which recognizes as produced by the inherited effects of continued experiences, the feelings of liking and aversion we have to acts of certain kinds; but I mean the theory which regards such feelings as divinely given, and as independent of results experienced by self or ancestors. "There is therefore," says Hutcheson, "as each one by close attention and reflection may convince himself, a natural and immediate determination to approve certain affections and actions consequent upon them"; and since in common with others of his time, he believes in the special creation of man and all other beings, this "natural sense of immediate excellence" he considers as a supernaturally-derived guide. Though he says that the feelings and acts thus intuitively recognized as good, "all agree in one general character of tending to the happiness of others," yet he is obliged to conceive this a pre-ordained correspondence. Nevertheless, it may be shown that conduciveness to happiness, here represented as an incidental trait of the acts which receive these innate moral approvals, is really the test by which these approvals are recognized as moral. The intuitionists place confidence in these verdicts of conscience simply because they vaguely, if not distinctly, perceive them to be consonant with the disclosures of that ultimate test.

After giving a number of concrete examples proving the error of the idea of an innate moral sense, he adds:

The unavoidable conclusion is, then, that the intuitionist does not, and can not, ignore the ultimate derivations of right and wrong from pleasure and pain. However much he may be guided, and rightly guided, by the decisions of conscience respecting the character of acts, he has come to have confidence in these decisions because he perceives, vaguely but positively, that conformity to them furthers the welfare of himself and others, and that disregard of them entails in the long run suffering on all. Require him to name any moral-sense judgment by which he knows as right some kind of act that will bring a surplus of

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pain, taking into account the totals in this life and in any assumed other life [after death], and you find him unable to name one; a fact proving that underneath all these intuitions respecting the goodness or badness of acts there lies the fundamental assumption that acts are good or bad according as their aggregate effects increase men's happiness, or increase their misery.

This quotation from Mr. Spencer is here made more complete and at length than usual in this essay, because he therein treats directly the great question at issue between the Rationalists and the Christian theologians; that is, the question stated in the subheading of this series of articles, viz: "Were moral laws supernaturally revealed, or are they products of human experience and evolution?" (See page 485.) And this is the chief question to be answered in this discussion, so that the discussion embraced in the above quotations is eminently pertinent.

Yet, from my point of view, the author of *The Data of Ethics*, great intellect though he was, failed to a degree to arrive at the complete conclusion of his reasoning. Pleasure and pain, happiness and misery, true enough, *have been* the standards by which emotional and comparatively unreasoning man judged of the right and wrong of his acts and his conduct, just as he has judged of the fitness of his food to nourish his body by the fact that this or that article was in taste agreeable or disagreeable—pleasurable or not. But man, upon reaching a higher plane, more and more subjects his acts and conduct to his reason, and allows his reason to judge of the fitness of things for food aside from their mere quality of pleasurable taste. He asks, is it necessary, digestible, assimilable? Does it contain within its bulk injurious materials? So the reasoning man sets up a rational standard of moral right and wrong by his acquired greater power of ratiocination, and asks, will this act, or this line of conduct, result ultimately in the welfare of himself or his fellows, or of both, regardless of immediate or proximate pleasures or pains? Still, in daily practice, man yet is bound by the limitations of his reasoning power to decide upon the moral right or wrong of very many of his individual acts, "upon the spur of the moment," by the emotional standard of pleasure or pain—certain or probable as to results; but as to lines of conduct, as to conduct

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in general, he is not nearly so much restrained from the use of reason in determining right from wrong. He may, and does, to a great degree and extent, use a rational standard of moral judgment, rather than the more primitive emotional standard, in the domain of general ethical conduct. It has been objected by the intuitionists that man cannot deliberate rationally upon each act to decide upon its utility or its adaptability to a good end. So far this is true. But reason may arrive at general principles upon which general rules may be formed as the basis of subconscious moral practices, just as, for instance, one studies the elements and rules of arithmetic or grammar and then in composition or business speaks or writes correctly and arrives at correct arithmetical results without a conscious reflection upon the elementary principles he had learned by the exercise of his reason.

(To be continued.)

Contributed to THE HUMANITARIAN REVIEW

PSYCHIC RESEARCHES OF A RATIONALIST.*

BY GEORGE C. BARTLETT.

(Continued from February Number.)

THE VIOLET.

IT IS recorded in Mr. Owen's book entitled *The Debatable Land Between This World and the Next.* This was in 1860.

Then he turned suddenly to me and said: "Mr. Owen, I see a spirit —a lady standing beside you. Perhaps the same of whom you spoke to me. She holds in her hands a basket of flowers. Ah! that is peculiar; they are all violets."

"Does she communicate her name?" Mr. Foster paused. After a time he said: "No, but she has taken one of the violets and laid it before you. Has all this any meaning for you?" "Yes." "But we ought to get the name. I usually do."

After a few seconds his arm slightly convulsed, as by a feeble electric

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* This article is the seventh of a series in which the writer will contribute to The Review his experiences with a remarkable "psychic," without attempting to prove or disprove the theory of Spiritualism.—Editor.

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shock, and he said: "The name is on my arm." Whereupon he bared his left arm to the elbow, and I read thereon distinctly the name "Violet." The letters looked as if they had been traced by a painter's brush in pink color, and extended from the elbow clear to the palm of the hand.

(Houston *Daily Union*, March 13, 1873.)

But what astonished us most was the appearance on the back of the medium's hand, in red letters, the name of Ida, very plain. It appeared there while the hand was lying idle upon the table, and without any effort whstever on his part. It was the name of a deceased sister of a member of the circle.

To sum up, the entire seance was a wonderful and unexpected phenomenon, and we are free to confess that, while we do not believe that we were actually conversing with the spirits of our departed relatives and friends, we cannot account for the precision with which our questions were answered. We went there an unbelieving skeptic; we came away almost a convert to spiritualistic converse. We will not pretend to deny or contradict anything that we saw or heard while in company with the medium. The manifestations were simply the most wonderful that have presented themselves to the writer, and he has been "around right smart."

(Nashville *Union and American*, Dec. 30, 1872.)

He returned these names to Foster, who stated that he could not tell him exactly then, because another Wandering Shade from the Spirit World was present, annoying him very much, and was very anxious to speak to Smith. The spirit, through Foster the medium, said it wanted to write its initials in blood on Foster's hand.

Smith laughed at the absurdity of such a proposition. However, Mr. Foster held forth his hand, his fingers twitched as if electrified by a galvanic battery, and within a minute's time the letters "C. T. D." were as visibly traced thereon as if printed there. Smith was very much amazed at this startling manifestation, and immediately he recognized the initials as those of a friend who died several months ago. This dead friend's name Smith had not written on any of the paper slips, and had not uttered it to anyone present. How Foster, who now spelled the full name, could have gained the information is perhaps beyond human reason to know. Smith said the letters looked like his friend's handwriting, and as such he would have recognised them anywhere. After asking questions and receiving satisfactory answers, this spirit departed and the spirit of the first-mentioned friend returned, its presence agitating Mr. Foster, whose sensations we learned were somewhat like these from a galvanic shock. He forthwith wrote the mode and place of his death. Mr. Foster now gave a personal description of the dead friend, who had light hair, blue eyes, presenting a pale and care-worn appearance. Upon inquiry as to how he so perfectly, and yet so minutely, described dead persons, he informed us that the spirit stood before him. He could see its person, every feature and lineament, as well as he could those of the living. While we wondered how all this mystic power was his, we also were forced to acknowledge his descriptions were most wonderfully true, and must be made with some percep-

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tion of the person so described. Mr. Foster stated he could see a person plainly, and said: "A woman cometh holding a wreath, and 'mid its floral beauty circle I see inscribed, in glittering letters, the name Maggie." And, sure enough, one of the party stated that it was a beautiful little girl who had long been slumbering with the dead, and recalling those who were in the grave, he had thought of little Maggie. Mr. Foster gave a true description of her appearance; and the circumstances of her death, with various instances of her life, were detailed with an exactness scarcely less astonishing than true.

A young gentleman, formerly a student of Washington-Lee University, wrote on paper the following nicknames of certain class-mates: Cophagus, Taurus, Tom, Bob, Berk, Doctor, Pig, Brother Bucker, and Ike. One of the number bearing one of these nicknames was dead, and Mr. Foster was asked to tell the real name of that deceased one. This he did, and also stated which of the nicknames he bore. However much surprised the young man was, he was amazed when Mr. Foster told him that his nickname was Pig. This was quite laughable to us, and yet it was quite satisfactory to all.

We shall give our readers interesting, and, we trust, truthful accounts of Mr. Foster's manifestations during his visit here. Whatever the incredulous say, we are inclined to believe him an extraordinary man. Irrespective of any spiritual causality, the method he illustrates so well of ascertaining events and knowing circumstances beyond the grasp of reason itself, is worth much, and may be productive of much that is useful in the pursuits of life and the inductive researches of science. If true, it deserves investigation, and is susceptible of thorough development. If false, it demands attention, and must be comprehended in order to be successfully combatted. Such could be said of all transcendentalism as well as the humblest truth, however startling the mystic character of the one and obscure the other. Regarding scientific follies, Fontelle says: "It is proper, however, to apply one's self to these inquiries, because we find as we proceed many valuable discoveries of which we were before ignorant." This remark is aptly illustrated in many instances by the researches of scientific men; among them Glauber, who, after a vainly long search for the "Philosopher's stone." discovered a valuable purging salt which bears his name. So, it is well to give such a serious consideration. Truth is never defiled by, and its purity is not marred by, sincere investigation. Mr. Foster informs us he is able to commune with the dead of antiquity, and this is a test many have believed no medium could stand. At any rate, Mr. Foster will give satisfactory evidence of his power in this respect. He professes merely to act as an agency for communicating with the dead, and he has been the subject of much scientific study.

"Tommy," said the landlord's wife to her little boy, "who is that talking on the doorstep to your father?"

"It's a divinity student," Tommy answered, "who is looking for a furnished room."

"Hurry, then," said the mother, "and walk up and down the hall whistling a hymn."

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Views and Reviews

By The Editor

A Scientific Second Adam.

A newspaper dispatch of February 4th, from New York, contains the following bit of news:

Woman is largely to blame for the considerable increase in recent years of suicides and insane persons, in the opinion of Prof. Max G. Sclapp, who is delivering a series of lectures on public health before the New York Academy of Medicine.

"There are nearly twice as many cases of suicide and insanity at present as there were a generation ago. And the chief cause of these conditions is the steady invasion of women into different sorts of industries, helped by the tension of the times in which we are living."

¶ As the increase of insanity and suicide has been as marked among women as among men, it is not evident that the invasion of women into the fields of industry heretofore exclusively occupied by men has had anything to do with causing the increase. Jahveh, Adam, Paul and modern theologians, and even some pseudo-scientists, have had a sort of chronic habit of blaming every evil that they felt themselves responsible for to woman. But it is a curious fact that though these sanctimonious dodgers of self-responsibility so much deplore the depravity of woman, and call her a snare and a delusion, they are so prone to dally with the snare and hug the delusion!

Japan Opposes Christianity.

An Associated Press dispatch from New York, Feb. 2, is as follows:

The influence of Christianity in Japan has been inconsiderable, according to Baron Kikuchi, president of the Imperial University of Kioto, who will spend several weeks studying educational institutions in the East.

"I do not think that Christianity has borne at all on the national thought of the Japanese," said the baron. "It played no part whatever in the political revolution resulting in the establishment of the empire. None of the Japanese moral teachings come from the West. In fact the attitude of some of the Christian converts among my people has not been acceptable to the body of the nation because they oppose our

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reverence for the Emperor and our worship of the spirits of our ancestors."

¶ The reports from Japan from both the Japanese and the Christian missionaries are extremely contradictory as to the spread and influence of Christianity in Japan. Generally, the missionaries, of course, report that their religion is making rapid progress in that country, but it is only a little while ago when one returned missionary publicly denied this. Some of the Japanese who visit this country, especially such as have an ax to grind, report that their people are favorable to the introduction of Christianity as a substitute for their old religion, and that they are rapidly embracing the new religion. Yet other Japanese, as exemplified by Baron Kikuchi, president of the Imperial University of Kioto, in the above-quoted dispatch, report the very opposite. Coming from the source it does, and without any political strings on it, I am inclined to accept the Baron's statement as substantially correct.

Preacher Upholds Gambling.

Rev. Fletcher Cook, of the fashionable Trinity Episcopal Church of San Francisco, according to a morning paper of that city, recently preached a sermon in which he declared in substance:

"There is no wrong in taking a chance. When you run for a street car, it is a chance. Why, I played poker myself when I went to college. I have gone to the race track with members of my congregation and we all chipped in and made a pool to play on a certain horse to win. If I gamble with a friend and there is no bitterness about the transaction, I maintain that there is no wrong done.

¶ This is an old argument. But moral acts should conform to ethical general principles. We can conceive circumstances when to kill a fellow being there would be "no wrong done" directly; yet men recognize as transcendant the general principle that to kill is wrong. In view of the fact that gambling at poker or the races everyone knows that, speaking in a broad sense, the results are disastrous to possessions, character and even life, it appears reasonable that this preacher's teaching and example can only be classed as evil, in that they encourage others who will not gamble without bitterness, and who will form the gambling habit, which almost universally sooner or later leads to moral as well as financial bankruptcy. To "run for a street car" is not a parallel case to betting in card-playing and horse racing; and the fact that this preacher himself played poker at college is

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not a good example for other young men. Perhaps if he had devoted his time and intellect to the study of ethics instead of poker he would not now be leading others into the pitfalls of horse-racing and gambling hells. Besides, if Mr. Cook "gambles with a friend and there is no bitterness about the transaction," and he wins that friend's money, has he not wronged his friend and that friend's family or other dependants? Such may be "Christian morals," but it is not Humanitarian morals.

Demagogic Gush.

In the Associate Press report of February 6th, from Rome, Italy, is an account of Ex-Vice-President Fairbanks's dilemma of pope or Protestism. The dispatch is long, but I here quote the more pertinent parts of it, as follows:

By a tactful arrangement, Mr. Fairbanks's audience with King Victor Emmanuel was fixed for Saturday, and that with the pope for Monday. But when everything seemed satisfactorily arranged, the Vatican announced it would be impossible for the pope to receive the former Vice-President, if he carried out his intention of speaking in the American Methodist church here, because the Methodists had been active in proselyting among the Catholics. But Mr. Fairbanks finally declared that, although he was animated by a strong desire to pay his respects to the head of the Catholic church, he could not withdraw from his promise to deliver an address before the American Methodist church.

Monsignor Kennedy, rector of the American College (Catholic), gave a dinner at noon in honor of Mr. Fairbanks. The hall was decorated with American flags. Among those present were 144 American students.

Mr. Fairbanks in rising gave a toast to the Christian church, making no distinction of denomination. He declared that the Catholic church had accomplished great things for God and humanity, while past prejudices against the Catholics had entirely disappeared, for they were ever at the front when the integrity of the country needed to be defended or its dignity to be upheld.

At the American Methodist church Mr. Fairbanks's address acquired exceptional importance because of the incident with the Vatican, and it is looked upon as his final answer to the conditions imposed upon him relative to his audience with the pope.

Mr. Fairbanks said: "It is impossible to emphasize too strongly the good work the Christian church is doing in all lands, and among all nationalities. * * * The agitation going on in the political, social and economic worlds is due to Christianity breaking down the castes and prejudices and lifting mankind to a higher plane. * * * All Christian churches are worthy of support. They, above all, should be inspired by a generous, tolerant spirit toward each other. Nothing is more unseemly than the narrow jealousies which they occasionally manifest toward each other. There is room for all. Cease the narrow

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denominational wars, and direct your energies toward the common enemy. Let the Catholics and the Protestants of all denominations vie in carrying forward the work of the Master, which is worthy of the best in them all."

¶ It seems that the demagogic bug finds congenial environment in the ambitions of politicians of all parties. It seems to have a narcotic effect upon the sense of honesty, truthfulness and sincerity. Just why an American citizen who is not a Roman Catholic should be "animated by a strong desire to pay his repects to the head of the Catholic church," I cannot understand. The faker over in Rome who lives in luxury upon money obtained by false pretenses from the rich and poor of America as well as elsewhere, deserves no more "respect" from an American than does any other faker.

But was it really respect for the pope that animated Mr. Fairbanks to seek an audience with him? I think not. First, it was mere curiosity; and second, it was political "sugar" for the Catholics of the United States.

Note that Mr. Fairbanks "gave a toast to the Christian church, making no distinction of denomination." But does Mr. Fairbanks know of the existence of any such institution as "the Christian church" that is not denominational? Does he not know that the Catholic church does not recognize the other denominations as members of the Christian church at all? And does he not know that the Catholic church is in principle chained to the doctrine of the "divine right of kings," and the divine right of the pope to be king of all earthly kings and countries? Does he not know that the Catholic church is opposed to our democratic principle of government of the people, for the people, by the people? And does he not know that that same church and its pope would destroy this republic and wipe out of existence every Protestant denomination in a moment if it had the power? Does he not know that the Catholic church of the United States is laboring incessantly to gain political control, not only of our schools, but of the entire government, with the evident purpose of suppressing religious liberty and replacing it with the pontifical autocracy? Does he not know that the Catholic church which, he says, "has accomplished great things for God," has accomplished the most direful calamities imaginable for man? Mr. Fairbanks uses the cant phrase "works of the Master." Who *is* the Master? Did not he whom Mr. Fairbanks calls the Master admonish his followers to call no man master? The term master implies its counterpart, the slave. Americans have no use for either. Beware of the wolf in the sheep's skin.

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Christianity in Japan a Cause of Suicide.

According to an Associated Press dispatch from St. Louis, under date of Feb. 4, a returned missionary in that city has asserted that the introduction of Christianity into Japan has a fatal effect on thinkers. In addressing the laymen's missionary movement the Rev. Dr. J. L. Deering made the following remarks:

"The transfer of the seal of moral authority from Confucius to the individual conscience as taught by Christianity, was so sudden that many a man has been killed by the shock. The moral unrest existing among thinking men in Japan today is illustrated by the fact that the *Ashe Shimoun*, a newspaper, has a bureau of consultation for those intending suicide and sometimes receives as many as fifty letters a day from such persons, who are mostly students."

¶ Can the Rev. Dr. Deering or anybody else explain clearly what he means by the phrase, "the transfer of the seal of moral authority from Confucius to the individual conscience as taught by Christianity"? In my view I see no intrinsic difference in "the seal of moral authority" between that of Confucius and that of Christianity; in both cases it is "faith in the superhumanity of the supposed dispenser of the moral code. In the one case the moral authority is Confucius, in the other it is Jesus Christ supplementing Moses as the agent of Jahveh. "The moral unrest" spoken of, I take it, is not at all of a *moral* nature—it is purely of a speculative, metaphysical character. But I have no doubt that the Doctor's statement is correct that the confusion of ideas caused by the introduction of Christian absurdities into Japan has been the cause of many suicides. Christianity has been a prolific cause of lunacy even in Christendom.

The scientific explanation of this is that intemperate emotionalism unbalances mentality and so disorders reason.

Guessing is the Basis of Theological Science.

A special dispatch to the Los Angeles *Times* of February 5th says that Rev. Edwin B. Richards, an African missionary in attendance upon the Laymen's Evangelical Convention in St. Louis, and who says he has spent thirty years in Africa, in his address to the convention made the following statements:

The negro never came from Ham. You cannot get a black man from a white one, either by time or conditions. There is no verse in scripture that maintains any such idea. The notion that the negro came *from* Ham is from the commentaries and not from the Bible. The black man is co-Adamic with Adam. Adam had about four brothers that the Bible

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doesn't mention God Almighty knew what he was doing when He made the black man and he made him for Ethiopia.

¶ With the true scientist—the real ethnologist—the question of what is said in the Bible about Adam, Ham and the origin of the black man has not a feather's weight. He appeals directly to nature for his facts, not to the traditions of barbaric ignorance. But the most amusing thing about this declaration of Rev. Richards is his own explanation of the origin of the black man. To put his argument in the form of a syllogism is to expose its absurdity. Thus: There are five races of men; they could not have originated from one primal father; therefore Adam had four brothers! Mr. Richards guesses that there was a man Adam; he guesses Adam was a white man; he guesses Adam was the primal father of the white race; he guesses that a black race could never be evolved from a white parentage; he guesses Adam had four brothers, and that one of these was the original father of the black race; he guesses that God Almighty knew what he was doing when he made the black man, though he acknowledged in the days of Noah that he did not know what he was doing when he made Adam; he guesses God made the black man for Ethiopia. And this is theological ethnology! But—If Adam had four brothers, the fathers of four races, and the world of mankind was all drowned, as the Bible says, in the flood except Noah and his sons, Rev. Richards has another guess coming to account for the existence of the black race after the deluge.

Written for The Humanitarian Review

TO MOTHER NATURE.

BY HARVEY W. JACOX.

FAIR Mother Nature! One eternal act!
We know thee not, except as we divide
The act according to our foolishness.
We feel the spaceful bow when drawn along
The starry strings by thy perfecting hand:
We faintly iconize the lofty note,
And dimnly catch the swell of cosmic tone.
But thou, sweet Chansonist of change, alone
Encompasseth the stage to e'er translate
The real harmonies of the One.

Caledonia, Mich., Feb. 3, 1910.

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

What is Freethought and Rationalism?

If a Freethought or Rationalist society includes all sorts of religious, social and political subjects, then we should have some other name to designate an anti-religious society. If a secular society means anything else than one for the advocacy of a government which does not give support to religion, then we need another word in place of secular.

The constitutions of Freethought, Rationalist and secular associations give no permission for other objects than those concerning religion, but there is a determination on the part of some of those who incidentally call themselves Freethinkers in a religious sense, to take advantage of those societies for the advancement of those other objects in which they are more interested. They answer remonstrance by saying, "But one thing gets monotonous," and, "People are tired of religion, and you cannot get them interested in it." One said, "See how much larger audiences Socialists have!" If the inference that we prefer larger audiences to principles is correct why not be satisfied with religious revivals?

Most Freethinkers are probably woman suffragists, but I do not know of one who belongs to a woman suffrage society. They insist on using Freethought societies in the propagation of their views. When the proposal is made that they use their own they say, "But I do not belong to any." or, "We have none." If it is suggested they join one or organize one for spreading their opinions, they answer that they cannot afford it. Doubtless you might leave your pocket-book in sight and it would never occur to them to help themselves to the means of getting something they desire but think they cannot afford; but I should suffer less from that kind of robbery than the kind which appropriates all the results of my efforts as well as cash. What definition of freedom would they substitute for this: The right to do anything we please provided it does not interfere with the rights of others?

At the Rationalist convention at St. Louis, when an attempt was made to get an understanding as to what qualifications the members that constituted a Freethought society should have, a speech was made about freedom which did not touch the question. The same speaker rose again in favor of striking out the clause in the proposed constitution making moral character a qualification for membership. In that speech he declared, "I am not a moral man; in fact, I am an immoral man." He said afterwards, "A Catholic thinks a Freethinker immoral because he is a Freethinker." Does any one suppose he feared being barred from a Freethought society because he is a Freethinker?

Another excuse given those for voting against the clause was, "The

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standard of morality is changing, and is not the same at different times and places." Can anyone imagine that the standard for judging would be any other than our own, at this time and place?

I should here deny the report that I introduced the clause, though I see that it was the right thing to have it. The plan adopted by the Buckeye Secular Union of having applicants recommended by members is also good.

If the words Freethought, Rationalist and secular were confined to the meaning indicated by the constitutions of existing societies, those who seek to divert them to their own purposes would have no power to disgrace them by giving them even the appearance of encouraging immorality.

Marietta, O., Jan. 20, 1910. [Mrs.] H. M. Lucas.

A Conservative View.

A few days ago I attended a Materialist Society meeting. As it was the first of the kind I had attended, I could not help from noticing the prominence of a rather heterogeneous foreign element and a variety of type of individuals ranging from a college professor to a rabid anarchist of Polish origin.

During this meeting I had a chance to observe the crying need of better and broader understanding of the human race and its environment. Several speakers from the audience exhibited many signs of ignorance of the rudiments of sound reasoning, and showed lack of charity for the beliefs and actions of others, as well as prejudice against all religious organizations.

I sincerely trust that your magazine does not reflect this antipathy toward any organization of religious workers, for, as you know, they are laboring earnestly for the uplift of humanity, albeit, possibly they are pulling down their edifice upon their heads nearly but not quite as fast as they are erecting it. Many years of associating with religious people compels me to assert that as a class they are good, true people, and far surpass in many respects the sample of Materialists above referred to.

To an unbiased observer, they are both laboring for the same cause but are antagonistic toward each other. While I believe the religious organizations could and should do more for the aid and comfort of the body, they are still to be commended more for what good they do do than condemned for what they do not do.

While my ideas about religion are not exactly reflected in any one church, creed or organization, I am not in any way ready to tear down their structures until the human race is better educated along liberal and scientific lines.

Our school system and universities are rapidly preparing the people for a gradual emancipation from the thralldom of religious bondage,

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and the churches are giving in more and more in an effort to hold popular favor. Ministers everywhere are feeling their foundations, which have rested for centuries upon the shifting sands of ignorant superstition and false hypothesis, slipping from under them, and they are doing violent calisthenics to maintain equilibrium. They see their congregations dwindling and their incomes diminishing. Although there are numerous exceptions to this, you will most certainly find that where the opposite holds true, you find the man who does hold his popularity, it is where his labors and preaching is principally directed toward the uplift of humanity and the religious side is sandwiched in for good measure. It is to be hoped that these kind of ministers should continue to do their good work.

We learn also that the Catholic church is also suffering from the education of this and other countries. The pope has recognized the condition and has inaugurated new schemes for advertising the church. They are losing their own people and they know that once they get clear of them it is hard to regain them. In San Francisco they are holding noon-hour services and all sorts of meetings, to which Protestants are *especially* invited. In my own town the Protestant ministers are holding monthly union services, mainly because none of them have regularly a baker's dozen in their Sunday evening, or even morning, services.

The Seventh-Day Adventists held tent meetings here for six months (nightly) and secured about five weak-minded converts, although they had five people going from house to house daily (except Saturday) and distributed hundreds of dollars' worth of literature. Yet withal they are good-hearted and honest people. Sometime it may dawn upon them that the age has past when they can crowd their absurdities down the throats of educated people who have become emancipated from the ancient fear of impending destruction of the world, etc., etc.

Haywards, Cal., Jan. 17, 1910. Cecil Corwin, D. D. S.

Why Don't Men Go to Church?

The question of why men don't go to church is now troubling the mind of the religious world, because of the recent statistics issued which show that in the United States there is a church membership of only thirty-three million, 43.1 per cent. being males.

The question has also been receiving attention in *Leslie's Weekly*, and in the issue of December 2, 1909, there are some views on the question from editors of prominent religious journals. Apparently not being satisfied with the answers given by the editors, *Leslie's*, in an editorial, invited their readers to express their opinions on the subject. Accordingly, on December 3, 1909, I forwarded a letter expressing my views, and, under date of December 7, 1909, I received from Mr. John A. Sleicher, editor of *Leslie's*, the following: "I have your interesting letter which will have consideration."

In the issue of January 6th the question is again considered, and I

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notice that my "interesting letter" has not received "consideration." Just why, I cannot say. Perhaps I said something which the editor thought would injure the sense of piety of some of the *Leslie* readers. Let us see: "In God We Trust" is *Leslie's* motto, and in writing on the subject of why men don't go to church, I said:

Your motto is "In God We Trust." Among credulous people that motto has been used by many and cashed for untold millions. But which god do you mean? That is the question fifty-seven million people of the United States want you, as well as the church, to answer. Do you mean the god of the Mohammedans, the god of the Jews, or the god of the Christians? Do you mean that loving, all-powerful, all-knowing and ever-present god who stood for centuries a silent spectator and permitted men and women to be tortured and murdered in the Inquisitions? Do you mean the god who stood idly by and permitted millions of poor deluded souls to go down to death in the Crusades? Or do you mean the one who said, "Thou shalt not suffer a witch to live?" Perhaps you mean the god who permitted Japanese and Russian soldiers to butcher each other on the battlefields of war—the one who assisted "heathen" Japan to whip Christian Russia. Tell us which god you place your trust in. Here is a reason why men don't go to church: They don't place their trust in a god who has been an accessory to all of Christianity's crimes.

The church only claims about thirty-three million members at best in the United States, which means that there are fifty-seven million non-church members, Indifferentists, Freethinkers, Agnostics, Atheists and Materialists. It means that fifty-seven million people, according to the teachings of the Christians, are candidates for hell. But who believes that those fifty-seven million people have committed enough wrong in this world to justify eternal punishment? The church answers, "Thirty-three million Christians." Just so long as the church continues to teach such a damnable doctrine it will be wondering why men don't go to church. * * * * * * * And men who do not go to church realize that the very enormity of such a punishment is a crime beside which all other crimes sink into insignificance.

If the Christian religion emanates from an infallible head, what was true of it in the sixteenth century should be just as true today. If it was right to burn people in the sixteenth century to promote the cause of Christianity, it should be right today. And why don't the church burn people today? Because fifty-seven million people have become infidel to the doctrine. The church is being found out and her criminal record stands against her. The extreme heinousness of the crimes that have been perpetrated against humanity by the Christian church has never been exceeded, but still you ask to know "why men don't go to church?"

* * * *

It is an amusing editorial *Leslie's* has on the question. Witness the following: "The only part of the United States where people go to church as they used to is in the South, where social customs and habits of thought have undergone least change." That is certainly a strange confession from a paper that has as its motto, "In God We Trust." If it

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were not for the fact that gods, "like gold bricks," may yet be cashed we would hear little of them. Freethinkers have long understood that the disintegration of the church and its god would come with change of customs and habits of thought.

There are many reasons why men don't go to church, but the best reason no doubt is: They have better sense. It is easily seen that the present day man is not taking the matter of salvation, as understood and taught by the Christian church, seriously. If men really believed the teachings of Christianity respecting the soul and the salvation of it, how long would they remain "totally depraved"? If men took Christianity and its teachings relative to a hell and heaven seriously, every mother's son of them would apply for church membership before night. The preachers would be doing such a rushing business in the work of washing away sins, they would have to call on every fire department in the country to assist with the pouring on of the saving fluid. The disinfecting methods of Texas ranches would be mere school-boys' play as compared with Christianity's work of disinfecting sinners.

The man of today is not interested in promises of a future existence; he is concerned only with this life, which is a stern reality, and is trying to make the most of it. He recognizes that another life is highly improbable and the possibility very remote; therefore, the affairs of this life are the things that interest him, not the empty promises of Christianity. Do not men know that the list of errors charged against "the one true and infallible church" grows larger each year? The church never keeps pace with the times, for which reason the church for the most part is uninteresting to the man who thinks and reasons. The church member is he whose "customs and habits of thought have undergone least change." And the church member who partakes of the new fruit of the tree of knowledge must do so amid the contemptuous scorn of his orthodox brethren. The church has always waited for truth to be forced upon her; she never has gone out in search of it.

When Christianity becomes respectable and discards her worn-out doctrines, repudiates her god, abolishes her hell, heaven, Bible and devil, and starts a campaign for truth without fear or favor, and lets reason have at least an equal chance with faith, then men will go to church.

J. Atwood Culbertson.

Sewickley, Pa., Jan. 17, 1910.

Wrong Again!

Brother Blodgett, may I courteously observe, has a fondness for setting people right, while he gets wrong himself!—as I think editor Davis has several times demonstrated. He means well; speak of him kindly. Nevertheless, had he exercised care in reading what I wrote his mistake could have been avoided, saving time and space. He says: "In my

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judgment, Brother Jamieson fails to get at the real kernel of the matter in question," then proceeds to quote Thomas A. Edison's views as my "very own," placing the responsibility for what Edison says upon my guiltless head. A writer who undertakes to be critical should not be careless. For instance, he says that Jamieson "believes there are only two things in the universe, matter and energy. He does not seem to know anything about life that is energetic; *that* expresses energy. But he evidently does not have any very clear conception of his theme." Then he again quotes Edison more at length, still charging me with what Edison says! "Not guilty, your honor." Unwittingly, he classes him as one of the "blind leaders of the blind," but aiming at me. That is a curious kind of controversy. I consider Mr. Edison a very great man; but have no wish to claim views that belong to him, whether copyrighted or not.

In another article, which I shall entitle, "When Doctors Disagree," I shall endeavor to show that Edison is a "practical scientist."

Pentwater, Mich. W. F. Jamieson.

No Magazine Fills the Bill.

[See comments in the Editorial Department.]

A sample copy of The Review has been received, and with it the customary trade solicitation for a subscription. While my circumstances are such that it is necessary for me to limit the use of money almost strictly to necessaries, yet if The Review were such a periodical as I want, I would endeavor to provide myself with it. And if such a publication as I want were in existence I would endeavor to provide myself with it.

The attempts at accounting for things have had three outcomes in the minds of men, namely: Supernaturalism, Naturalism and Agnosticism. I believe that the simple explanation of the universe is simply the *eternality* of the universe itself. More specifically, I believe in the eternality of duration, space and substance; and I have no doubt that the existence of these eternal factors, together with the necessarily inevitable—that is, the unproducible and unpreventable—eternal cosmic functioning of substance in space, accounts for everything else. I believe that humanity was thus cosmically originated, with the capacity in its members, through their experiences—although, of course, in different degrees—to acquire the ability to sense, in contrast, cause and effect or result; also favorableness and unfavorableness of results; thus originating all ideas as to right and wrong, good and evil, truth and error. I believe that on account of the nature of things, of necessity right and wrong, good and evil, truth and error, and the standards of the same, have ever to be sought for; present understanding being, of course, the basis and stand-

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point upon and from which all endeavor in these respects must proceed. Of course, certain conditions precedent—such, at least, as enjoyment of the actual necessaries of life; with also some degree or other of leisure from the exertions necessary in order to obtain them, is at least valuable, if not in fact indispensable, in order that there may be fruitful efforts on these lines.

I believe also that there are many who are deterred by their economic environment from the activities in these respects which they otherwise would gladly indulge. If such is the case, this shows the importance, if not, in fact, the necessity, of economic reform to the end that there may be right acting as well as correct thinking.

I have used the term naturalism of necessity, not of choice. I deem it exceedingly unfortunate that as yet those who have perceived something of the truth as to the facts of the universe have done so, virtually, only in terms of dissent from the convictions of others about the facts. As a consequence of this, there is not in the language an appropriate designation for the concepts which I have expressed as to the basic facts of the universe. While I fully realize this fact, yet I do not possess the knowledge which is necessary in order to enable one to devise such a designation. And I know well, too, my own lack of ability to do great service in the building anew of art, science, philosophy, literature, and of that which is to take the place of the existing supernatural religions. Yet I constantly realize the great need of this affirmative work; and am deeply disappointed in seeing so little of it being done by those who have seen at least something of the truth about the facts of the universe.

I have no doubt that the greatest human efficiency is attainable only through the conceiving of a true cult; this to be followed by the union of those possessing the concept into the social embodiment of the cult; and this by such functioning on their part as would be natural to such state of affairs.

Therefore, as you must naturally and readily infer, as a means and agency to all of these ends and purposes, I want a publication especially devoted to all of the work herein indicated.

St. Paul, Minn., Jan. 29, 1910. W. R. Stokes.

Note.—Through the kindness of Mr. Withee I have seen most of the numbers of The Review for three or four years past, and my expressions are based upon this experience of it, as well as upon my experience of other publications of the class which I have seen from time to time during the past ten to twelve years. W. R. S.

¶ "Boil it down." This has been the song of the editors from time immemorial, but the editor of The Review finds it still apropos. When you write an article for The Review, first sketch it out with your pencil in full. Go over it and cut out every superfluous word, clause and sentence, and even paragraph. Then rewrite it, carefully readjusting the construction of the sentences, carefully capitalize and punctuate, then read it over to yourself aloud, and correct again. Then take pen and ink and carefully copy it out, writing deliberately and making every letter perfectly legible, being especially careful in the spelling of names and the writing of figures. Then mail to the editor with stamps for return if found unavailable.

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THE HUMANITARIAN REVIEW

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 8.] MARCH, 1910. [Whole No. 87

EDITORIAL DEPARTMENT.

AN ASTONISHING MENTAL PHENOMENON.

¶ Whatever one may think of the necessity of killing animals for human food, or to remove certain kinds inimical to human life or the means upon which life and health depend, is it not a strange phenomenon of human mentality that we see in people who enjoy as sport the slaughter of sentient creatures? Let anyone of common sense and a normal sense of justice and sympathy with suffering beings, reflect for a moment upon this. See children for self-amusement torturing and slaying insects and small animals; see grown-up women wearing for ornament, to give themselves the pleasure to be derived from the admiration or the envy of others, furs and feathers that cost sentient birds of great beauty, sweet songs and innocent habits, and animals that never molest or injure human beings who do not molest them, unspeakable terror, anguish and physical pain, as well as their lives. See men—so-called—who spend thousands of dollars and much time in hunting, maiming and slaughtering birds and animals for mere sport! When we come to think closely of this, is it not appalling that human beings can take delight in inflicting upon other beings that which to themselves gives the greatest possible pain, dread and anguish? And does not this phenomenon prove to a certainty that so-called civilized man is a product of evolution, and that his ascent from savagery is in this respect at least not even as great as that of some brutes? No; *civilization* has not been reached. The *civil* man is humane in his relations with all sentient beings, be they human or brute. And the intellectual, moral or religious teaching or philosophy that has in it no element of humaneness—universal civility—can never raise man to the altitude of a complete civilization.

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RATIONALISM.

¶ There are a number of names and epithets used to designate those who intellectually reject the doctrines of Christianity and all other institutions derived from supernatural revelations, so-called, and who place their reliance for knowledge of all kinds upon natural perception and reason. Some of these names carry with them a base meaning—the idea of moral derelictness—such as Infidel and Materialist, and are used by enemies as epithets to injure the reputations of those who hold opinions diverse from their own. Some express mere negation or denial, as Atheist, Infidel, Unbeliever; one, Agnostic, merely a profession of lack of knowledge of the existence of superhuman beings or of an after-death life of human beings. Others, as Liberals, Freethinkers, Rationalists, express affirmative ideas, and carry with them less of the nature of epithets of reproach. Another term, acceptable to many of those who are called and call themselves by one or more of the other names here mentioned, is Humanitarian; a name which implies all that all the others imply without any taint of obloquy attached to it, and with the added idea of positive, practical morality, virtuous conduct and heroic self-devotion to the welfare of others. The meaning of this last, as understood and used by the editor of The Review, has been fully set out in an article on the *Meaning of "Humanitarianism,"* in this magazine for last July and other months, and will not be further considered at this time.

The names Infidel and Atheist are of extremely narrow meaning, mere negations, and convey, by sanction of common usage, the idea of moral delinquency. Literally, an Infidel is one who is unfaithful—one who is not practically true to his professions; and an Atheist is one who is without a god—in Christendom, narrowed to, without God, or without belief in the existence of the Hebrew-Christian God. Neither word conveys any idea of affirmation or of the practical application of any principle, or system of principles, to the affairs of life. When the Atheist declares there is no God nor gods, he has said all that the name Atheist implies; he may or may not be wise, moral, humane, philanthropic; these things are extraneous to the appellation.

The name Agnostic has been accepted by some scientists and

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other thinkers, but their enemies frequently contort the intended meaning of the word to a derisive one embraced in its literal meaning —Agnostic: literally one who does not know; as used by those who accept the name, it means one who does not *know* of the existence of the supernatural—a supernatural world or sphere, of gods or God, of a future life of man. It, like Infidel and Atheist, carries no affirmative meaning and no idea of devotion to any moral principle or system of human conduct.

The Liberal is one who, whatever be his own opinions, is charitable toward others, and willing that they may hold, express and propagate their opinions. He may be a Christian, an Infidel, a Materialist, a Jew, an Agnostic or a Humanitarian, but by virtue of the name Liberal may be neither. The Freethinker is one who professes to reject so-called divine revelation and use his own intellect in solving the problems of ethics; and the name also implies the same as Liberal—willingness that others be free to think for themselves and to express their conclusions or opinions. The Materialist is one who rejects the doctrine of the existence of a spirit world or spiritual beings, and who denies that there is anything else in existence than matter and the phenomena of its changes. He may or may not be moral, virtuous or philanthropic. His appellation does not bind him to any ethical system or humanitarian line of life conduct, and the name, by common usage, carries with it the objectionable meaning of one who is devoted to the satisfaction of the selfish appetites—to money-getting for money's sake, to eating and drinking for the mere gratification of a perverted appetite, and so to other merely selfish and sensual temporary pleasures. The new organization in America calling itself the Materialist Association, though consisting of well-meaning and very good people, has misapplied the name and adopted the creed of the Atheist—"there is no God nor future life." Besides this misapplication, the society is handicapped by the meaning of grovelling sensuousness so commonly attached to the word materialist. And like the other names above referred to, the name Meterialist (and the Association's creed) carries no affirmative meaning, nor no pledge of devotion to any moral principle, ethical philosophy or system of human conduct.

Of late the name Rationalist has come into more general use than formerly, to a large extent displacing the negative names above treated of. In its true application, the name Rationalist means one who relies wholly upon his reason in matters of religion, or rather of morals and theology. The Rationalist rejects

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mere authority, rejects the doctrine of supernatural inspiration, but he may or may not believe in the existence of gods, or of God, or spirits, or the soul, or in the immortality of the soul. He may or may not, so far as his name implies, be a good man, a moralist, a Christian, or a Humanitarian. He is bound to and limited by only what his reason convinces him is true and right. The name Rationalist carries no real meaning of reproach, but Christian theologians do sometimes apply the term in a spirit which plainly means to attach to it such a meaning. The name, in my opinion, is far preferable as a designation for those who are usually called Liberals, Freethinkers, Materialists, Agnostics, etc., to any of the negative and narrow names above defined. Yet, personally, I prefer the broader, more comprehensive, more affirmative, and least reproachful name, Humanitarian, which carries with it the idea of devotion to the welfare of humanity, which not one of the others does. Speaking of my mere opinions, I may profess to be a Liberal, a Freethinker, an Agnostic, a Materialist, a Rationalist, but in a far broader, more comprehensive, affirmative, sense, implying devotion to practical ethical utilitarianism, in addition to mere denials of false doctrines, I call myself, and prefer to have others call me, a Humanitarian.

COMMENTS ON LETTER OF MR. STOKES.

¶ On page 509 of this magazine may be found a letter headed "No Magazine Fills the Bill," written by Mr. W. R. Stokes, of St. Paul, Minn., and I intend to use some of his remarks in that letter as texts for two or three very short fragmentary "sermons" at this time.

First, I will refer the reader to the first paragraph of Mr. Stokes's letter and specifically to the last sentence of that paragraph. I will merely remark, in passing, that The Review is such a periodical as some people want, but I do not expect everybody to want such a magazine. The magazine publisher who expects to make a magazine that will suit everybody has very much to learn about human nature. But when a person tells me, even by implication, as in the final sentence above cited, that there is not "such a publication as I want in existence," I think I have met an exceptional person--one who expects to find the nonexistent or else one whose hand is against every man and every man's hand against him. I take it that Mr. Stokes belongs to

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the first class, and that while man remains a finite being—remains subject to limitations—the kind of magazine Mr. Stokes wants will not be found.

In all literature, books, magazines, papers, are but the individualized parts of the great body of literature, existent and possible. A writer, an author, or an editor, is limited by the bounds of time and space, as well as of mental and physical power, to intelligently write upon, or pass upon as an editor, a comparatively small particle of the general mass of subject matter which is of interest to mankind in general. It may be laid down as a rule that the more extended the field of a writer's effort, the weaker and less effective is that effort upon any part thereof.

In the second paragraph of Mr. Stokes's letter, he proceeds at some length to tell us what he believes as "the simple explanation of the universe." The universe is a *very* complicated structure—the most complicated of *all* things, for it embraces all things. It is not probable that man will ever find a simple explanation of this infinitely complicated structure.

Further, Mr. Stokes tells us what he *believes* about the origin of humanity and our ideas of good and evil, etc., etc. But these beliefs are of little importance to others unless they know what support they have in the facts of nature and what those facts are. But I note that he mentions one of his beliefs which gives me a strong clue to the grounds of his objection to The Review. In his third paragraph, page 510, he says: "I believe also that there are many who are deterred by their economic environment from the activities in these respects," etc. "If such is the case, this shows the importance, if not, in fact, the necessity, of economic reform to the end that there may be right acting as well as right thinking." This remark indicates to me that Mr. Stokes, like some other Freethinkers I know of, objects to The Review and all other existent Rationalist periodicals, because they do not champion Socialism as the head and front of Rationalism. But I, as the editor of The Review, do not see in Socialism any promise of economic "reform," or any necessary connection with Rationalism, and so do not devote The Review to the championship of that ism. However, I have no objection to readers of The Review taking and reading Socialist publications, or writing for them. Whether Christian Socialism or anti-Christian Socialism, the place to advocate it and to get acquainted with its doctrines is in publications especially devoted to the propaganda of Socialistic theories.

In Mr. Stokes's fourth paragraph he comments upon the atti-

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tude of "those who have perceived something of the truth as to the facts of the universe," in that, he says, they "have done so only in terms of dissent from the convictions of others about the facts." And he complains that there is not in the language appropriate terms for designating their concepts, or his own concepts, "as to the basic facts of the universe." In reply to this I will only say that the editor of The Review accepts, in general, the facts of modern science as the "basic facts of the universe"; and he finds in reading the works of modern scientists that they find or invent suitable terms of language by which to express those facts and their concepts of general principles logically obtainable from such facts. In conclusion, Mr. Stokes wants a publication especially devoted to all these ends and purposes" as referred to in his letter. But such a publication would necessarily be mammoth in size and colossal in price. It would have to cover the entire field of modern science and embrace all reforms and so-called reforms. Such an *e pluribus unum* publication is impracticable to make, and hence Mr. Stokes can never find the publication he wants.

NOTES AND BRIEF COMMENTS.

¶ Don't forget to send for a package of back numbers of The Review to give away to your liberal-minded friends. I furnish them at a merely nominal price, as they do no good lying upon my shelves.

¶ The Review for this month of March is somewhat larger than usual, consisting of 70 pages and cover. The publisher would be glad to enlarge it still more if the Rationalists would enlarge its subscription list.

¶ The attention of all Rationalists is earnestly directed to the "Call for Volunteers and Ammunition," by the Secretary of the Rationalist Association of America, printed on page 535 of this magazine. Read it carefully and then "lend a hand."

¶ In the article "Psychic Researches of a Rationalist," in the February number of The Review, page 427, second paragraph from the bottom, an error occurred, viz: "But Mr. Lincoln went beyond all bounds," etc. It should have read *Mrs.* Lincoln.

¶ The Review has been favored with a copy of *The American Whip*, a semi-monthly paper devoted to "civil and religious liberty and opposed to political and ecclesiastical usurpation— for wide-awake, uncompromising Americans." It is published at Lancaster, Pa., by Ezra J. Weaver. The first paragraph of the first page of the number of Feb. 5, reads: "*The American Whip* is anti-Romanist and anti-Socialist. Link

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Romanism and Socialism together and what's not in one you'll find in the other." In that number is a good communication from G. Major Taber, who is well and favorably known as a contributor to The Review.

¶ A wide-awake solicitor is wanted by the publisher of The Review to canvass the city of Los Angeles thoroughly for subscriptions to this magazine. A very liberal commission will be paid to either a lady or a gentleman who will do the work thoroughly. Sample copies will be supplied free, and a list of addresses will be furnished to start on. Call for further particulars.

¶ *The Edgar Sun*, edited and published by Dr. T. E. Casterline, at Edgar, Neb., gives The Review a nicely-displayed advertisement. The Doctor has been a reader of this magazine for several years and esteems it very highly. See his letter in Correspondence Department. His publication is a very well gotten-up weekly country newspaper, and I am glad that so liberal a thinker occupies its sanctum.

¶ Remember, you members of the Rationalist Associations, the Materialist Association, the American Secular Union and Freethought Federation, the Independent Religious Societies, the Liberal Clubs, the Paine and Ingersoll Memorial Associations, the Free-Speech Leagues, etc., that though The Humanitarian Review is not the exclusive "organ" of any of these organizations, it is friendly to them all and gives all a fair representation in its pages when they offer anything for publication. And the editor extends to the representatives of these organizations a cordial invitation to send him reports of the proceedings of their official meetings and doings at their regular meetings.

¶ In commenting on the Fairbanks-Pope affair in the Views and Reviews department of this magazine, I asked, "Does not Mr. Fairbanks know that the Catholic church would if it had the power in this country wipe out of existence every Protestant denomination?" In support of this imputation read this confession:

"We have taken this principle for a basis: that the Catholic religion, with all its rights should be exclusively dominant, in such sort, that every other worship shall be banished and interdicted."—*Pope Pius IX, to Consistory of Cardinals, Sept., 1851.*

¶ Sectarianism has invaded the State University of Oregon. The entering wedge was the Y. M. C. A. Once in, the wolf shows his teeth. In February Prof. Herbert Crombie Howe, dean of English literature of the University, was invited to lecture before the Y. M. C. A. in their University hall on his conception of the mission of Christ, but the invitation was withdrawn before the time set for the delivery of the address because the management discovered that the Professor was unorthodox —as the newspaper telegram puts it, "because his ideas were not in

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accord with the orthodox beliefs of the evangelical churches." But he delivered his address in a Unitarian church and the congregation included many of the University students, so that the little game of intolerance was not entirely successful. In that address Prof. Howe made this unorthodox remark: "If Christ was not a man, as we are, then God who was His father is not our father in the same sense," which is far from being radically heretical, though logically correct and unanswerable.

¶ Any reader of The Review who would like to have a copy of the Constitution and By-laws of the new Rationalist Association of America can get it from this office for the asking and a stamp to prepay postage.

¶ The April Review will be an unusually good number, judging from the character of the leading articles already on hand, accepted and assigned to places therein. If you want a number of extra copies for distribution, order them early. Single copy, 10 cents; 3 for 25, 16 for $1.00.

¶ The publisher of The Review would like to make some important changes in the magazine, by way of improvement and enlargement, at the beginning of the next volume, August, 1910. But before this can be intelligently and safely decided upon, it is necessary to know something of what the patrons of The Review will do to back up the advance movement. A large increase of the subscription list is the most important condition, and I would like to have a letter from each and every reader expressing his views in the matter and saying what he can and will do to secure this condition. Write *now*.

¶ The attention of all Review readers is called to *The Cosmopolitan* for February, which contains an article by Harold Bolce on "The Crusade Invisible" that should be read by every Liberal Freethinker in America. It is a most important statement of the status of hundreds of American universities and colleges, and of the women graduates from them, on the question of theology. It will not only astonish the orthodox by its proofs that "the universities are hotbeds of heresy," but will surprise the heretics by its showing the wonderful progress Freethought is quietly making outside of the professed Freethought propaganda. Next month The Review will contain an abstract of this article.

¶ The editor of The Review has long realized the fact that there was need of a magazine adapted to the use and benefit of the children and young sons and daughters of Liberal Rationalists; and the letter of S. F. Davis, in last month's magazine, on the matter of supplying such with reading matter that they will read and at the same time be benefitted thereby, was replied to by a letter in which I mentioned the fact that I had thought for some time of starting a periodical for such young people if I could be assured that the Rationalists would properly support me in the effort. What say yo u, reader? Let me have your suggestions.

¶ Has any man ever stood upon the north pole of the earth? Two men have claimed to have done so. Dr. Cook's claim has been universally discredited and he is down and out. But the claim of Robert E. Peary has been accepted as true almost universally. Yet there is plenty of room for doubt. The so-called evidence is largely the same as that first presented by Dr. Cook—the mere say-so of the professed discoverer. Why not demand of Mr. Peary a scientific report subjected to one or more committees of competent scientists for final decision? The

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friends of Peary have been trying to get Congress to confer national honors upon him as the recognized first discoverer of the north pole, but I see that some members of the House naval committee were cautious enough not to help put the U. S. Congress hastily on record to its disgrace, as was done with the University of Copenhagen. A dispatch by Associated Press, Feb. 19, says:

"One House leader, who declined to allow the use of his name, said today that he was opposed to accepting the proofs of Mr. Peary that he discovered the pole merely because the National Geographic Society had accepted them. He charged a preconceived prejudice in favor of Peary on the part of the society, and said that before Congress took this step the verdict of this society should be confirmed by other scientific bodies of the world. Several members have expressed opposition to the proposed Peary honors, and one or two have threatened to discuss vigorously the matter on the floor if it is brought there."

¶ A stock phrase with the Christians is, "Confession is good for the soul." The following, by Rev. John R. Emers, of Pittsburg, in a sermon at Kansas City, should be par excellence:

"Modern religious revivals are nothing more than emotional debauches with no lasting good effects, and are damaging to the cause of Christianity. I am opposed to revivals, and I will tell you why. They work up a fanatical enthusiasm that lasts only over night, and when the fever effervesces and is gone, the religion is gone. The man who gets religion in a whirl of excitement, loses it when the excitement is gone. Then he thinks there is nothing to religion, after all, and tells his friends so. In this way the church is damaged to an untold extent. It does not pay to scare people into Christianity. They can be scared out just as easily. When an evangelist begins to shout and get excited, they profess Christianity from sheer nervousness. It is an emotional debauch and nothing more. Mob psychology will not save souls."

¶ Mr. Samuel Roberts, of Chicago, in a letter of Feb. 11, containing a list of six more new subscribers for H. R., making *thirty-two* he has sent in between Jan. 20 and Feb. 15, incidentally remarks: "I believe The Humanitarian Review has more subscribers here now than any other Rationalist paper." And I will add that I believe that if The Review had such a solicitor as Mr. Roberts in every other locality it would soon have a larger circulation than all other Rationalist periodicals put together. The results of his work demonstrates what *can* be done if one tries. I offer a very liberal cash commission, and hope many others will undertake to emulate Mr. Roberts. Send to me for a package of sample copies and try it.

¶ Mr. R. E. Titus, of St. Paul, Minn., in a personal letter, says: "I have been through your magazine from cover to cover, and I like your style." I am glad to be able to present valuable truth in The Review in a

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"style" of language that its readers will like. I am sorry that I cannot command a style so attractive that a million readers would become enamored of this magazine. The Review may be good—and I think it is—but the superlative Review is still an unattained ideal that I hope yet to approach nearer and nearer.

¶ Moses Harman, the eccentric editor of a magazine formerly called *Lucifer* and later *Eugenics*, died in this city on the 30th of January at the age of about eighty years. An affection of the heart was assigned as the cause of death.

¶ The Cleveland (O.) Freethought Society celebrated the 173rd anniversary of the birth of Thomas Paine by holding a banquet meeting on the evening of Jan. 29th. The program was as follpws: Toastmaster, G. H. Lyttle; Address, Life and Public Services of Thomas Paine, J. C. Heald; Great Men, Isador Ladoff; Politics of Thomas Paine, H. H. Kline; Paine, Humanity's Friend, J. A. Culbertson. Recitation by Mrs. P. B. Morlock. Music, Mrs. A. B. Schram. The Crisis, Harry Barkowitz. Recitation, J. A. Martin. The Age of Reason, C. J. Bath. Recitation, Mrs. M. C. Smith. The Rights of Man, H. H. Wolf. Ingersoll's Paine, T. C. Jefferies.

¶ Mr. James B. Elliott has kindly sent me a copy of the program and menu of the Second Annual Dinner of the Thomas Paine Banquet Association, Commemorating the 173rd Anniversary of the Birth of Thomas Paine, for Saturday, January 29, 1910, at Hanscom's, 1217 Chestnut St., Philadelphia, Pa. The literary exercises consisted of addresses by Thomas Phillips, Mrs. Elizabeth H. Goetz, Wm. H. Toole, Jas. A. Robinson, Miss Voltairine de Cleyre, Rev. J. Carey Phillips. The music consisted of numerous vocal and instrumental solos and a vocal duet. The menu was gotten up in an eminently appropriate style. Frank G. Bowers was Master of Ceremonies, Samuel M. Jones, Toastmaster, and Mrs C. R. Munro, Chairman of Committee of Arrangements. Closed with a benediction by Rev. E. M. Frank.

¶ The Independent Religious Society (Rationalist) of Chicago, held its annual meeting and banquet of this year on the 22nd of February at the Hotel La Salle, in celebration of the 10th anniversary of the Society's history. The announcement sent to The Review, gives the program, in brief, thus: 6 p. m., Reception; 7 o'clock, informal dinner in the banquet hall; followed by a brief business meeting, music and addresses following. Dinner, $2.00 per plate. Mr. Mangasarian arranged for an interesting program of speakers.

Mr. W. E. Clark, Corresponding Secretary of the society, kindly sends

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the monthly programs, but it is not practicable to get them in time to publish in advance. The February program embraced a very interesting series of lectures by Mr. Mangasarian, as follows: On the 6th, The "Mysteries" of Mind—Telepathy; 13th, The Occult, or New Thought and Theosophy; 20th, Mesmerism and Suggestion—or the Power of Mind over Mind; 27th, What is Materialism?

¶ In a note to me written Feb. 2, Katie Lee Shaw, daughter of the editor of the *Searchlight*, Waco, Texas, says: "My father wishes me to thank you for the kind notice you have given him in the February number of The Review. He has been sick for over a month, and was compelled to omit the January *Searchlight*, but hopes to get the February number out late in the month." I am very sorry to hear of Bro. Shaw's serious illness, but hope he will soon be able to be again regularly sending out his valuable *Searchlight* as he has so well done in the past. Friend Shaw's ideas on theological questions agree very closely with my own, and so does his idea of the best and most successful manner of propagating Rationalistic principles—that is, the policy of appealing to reason in temperate language in truly tolerant spirit, avoiding unnecessary harshness and irritating ridicule and abusive epithets; and so I can recommend to those Review readers who prize these features in this magazine to help the good cause along by also taking the *Searchlight*.

¶ A continental Sunday—a blue sabbath—is wanted by some political schemers in Washington, according to a telegram from that city to the L. A. *Times* of Jan. 16, which contains the following statements:

Washington society is greatly agitated over the efforts of certain leaders to have a general continental Sunday here. For some time the diplomatic circle has received and called and entertained Sundays in a restricted way, there being no official participation. Under this leadership the American observance of the day in exclusive society has disappeared, and Sunday is rapidly being made the favorite day for dinners, card parties and other forms of amusement. Mrs. Taft, as the leader of the administration circle, is opposed to frivolity on the sabbath day. She unquestionably will control, so far as White House functions are concerned, but so popular have grown the Sunday diversions that her opposition is not likely to have any effect in diplomatic circles and with members of Washington's aristocratic colony. Most of the families of diplomats come to Washington accustomed to the European observance of the day, and find it difficult to change their habits.

What is "the American observance of the day"? Why American? Is it not, rather, the Puritanical observance that is meant? And so the President's wife "is opposed to frivolity on the sabbath day"! Are we to infer that she favors frivolity on all other days? And is Sunday a sabbath day? If so, by what authority? The Roman Catholic church

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was the originator of the trick of substituting the Bible sabbath with the Roman Sun's day. Yet, the Catholics themselves are the worst offenders as sabbath breakers as judged by the standards of Puritanism. The President and his family seem to be ko-towing to both the Puritanic Protestants and the Roman Catholic church, both enemies of modernism and true Americanism.

Paine Memorial at Marietta, Ohio.

¶ The Liberal people of Marietta held a public meeting in honor of the birthday of Thomas Paine (Jan. 29), at the Court House on the evening of Feb. 28. Mrs. H. M. Lucas was the leading spirit in arranging for successful carrying out of the celebration. She had the meeting announced in the *Daily Register-Leader* with a program and large portrait of Paine. After the meeting, the city's newspapers gave respectful accounts of the event. In one account the reporter says, "a fair-sized crowd was present and greatly enjoyed the interesting program." Another says: "The announced program was carried out in full and was well received. Miss Flossie Reed was the first on the program and sang in a very pleasing manner. She also sang several other selections during the evening. Rev. E. A. Coil gave a reading. Mrs. Libby Culbertson Macdonald of New York City [widow of the late editor of the *Truth Seeker*], sang the Song of Thomas Paine, which held the interest of all her hearers. Mrs. Macdonald gave several recitations. Mrs. Helen M. Lucas read a paper on Samuel Toomey. Attorney E. B. Follett followed with a reading on the 'Paine Condorcet Constitution.' The meeting came to a close with a song by Miss Flossie Reed."

On the 29th, the Marietta *Register-Leader* contained the following:

"Today is the anniversary of the birth of two of America's noted men. Thomas Paine, the distinguished patriot, and William McKinley, soldier and statesman, late President of the United States. Throughout the land admirers of Paine are observing the occasion with memorials of differferent kinds, and hundreds of citizens are paying silent tribute to the martyred president by wearing a carnation, the flower he loved so well."

Rev. Mr. Coil, who is, I believe, a Unitarian minister, deserves much praise for his liberal attitude and fearless championship of the memory of Thomas Paine. Mr. Follett, who is a member, or at least an attendant, of the Congregational church, is another public man who fearlessly expresses his Liberal opinions in regard to Paine as a Humanitarian. He is the Prosecuting Attorney and County Humane Officer, and commands the respect of the community which well know of his Liberal attitude and candid declarations. These facts show that men may be reasonable, liberal and outspoken, if candid and sincere and mindful of the rights and feelings of others, and yet maintain honorable positions in society and receive the respect and good will of the public.

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BOOKS AND PAMPHLETS—REVIEWS AND NOTICES.

The Story of My Mind: or How I Became a Rationalist. By M. M. Mangasarian. Published by the Independent Religious Society of Chicago. Paper cover, 124 pages, 50 cents.

This is a really valuable booklet. It is the story of a mind's progress from the cradle of Christianity to the full manhood of Rationalism. The work is written in a style and language adapted to the minds of youth; and Mr. Mangasarian dedicates it "To My Children," and in his dedicatory remarks addresses them personally—Zabelle, Armand and Christine. And he says he puts the story of his religious evolution in writing that they may have it when he is gone. And I perceive that this story should be interesting to the children of other Rationalists, for the author's experience is, in general, the experience of nearly all who have been cradled in Calvinism and emerged from its gloomy cave-house into the open light of a Rationalistic world-view. The book is written in seven chapters, following the interesting Dedication chapter. The titles of these chapters are: In the Cradle of Christianity, Early Struggles, New Temptations, The Critical Period, Anchored at Last, Some Objections to Rationalism Considered, and Rationalism and the World's Religions.

The author pays a beautiful tribute of gratitude and appreciation to his wife in the next to the last paragraph of the Dedication as follows: "I wish you also to know that during those years of storm and stress, when everything seemed so discouraging, and when my resignation from the church had left us exposed to many privations—without money and without help, your mother's sympathy with me in my combat with the church—a lone man, and a mere youth, battling with the most powerfully intrenched institution in all the world, was more than my daily bread to me during the pain and travail of my second birth. My spirits, often depressed from sheer weariness, were nursed to new life and order by her patience and sympathy." The last sentence of the Dedication reads: "It is not enough to profess Rationalism—make it your religion."

The little book is commendable to grown-up people, but especially to the children of Rationalists, and it is one among the very few of this character to be found; for Rationalists well know that there is a great scarcity of Rationalistic literature adapted to the needs, tastes and comprehension of young people and children, and for this reason the work is especially valuable and desirable.

A New Heaven and A New Earth; or the Way to Life Eternal. (Thought Studies of the Fourth Dimension.) By Charles Brodie Patterson, author of numerous other New Thought books. Thomas Y. Crowell & Co., New York. A 12mo volume of 286 pages—price not given.

The old adage might well be amended to read, "Of the making of New-Thought books there is no end." Yet after one has read them all

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he is not far advanced from where he was when he read the first of them. The religious phase of the so-called New Thought, as set out by most of its writers of books, appears to be a sort of sentimental ultra transcendental Christian theology. The authors seem to be over-anxious not to be considered heterodox or anti-Christian while strongly desirous of offering something new that may suit the label, New Thought; so they write mysticism so mixed with lingual obscurity that the reader is left to interpret the writer's meaning in harmony with his own creed.

This latest of Mr. Patterson's books treats at length of subjects under the following chapter headings, beginning with a Definition of Terms in the first chapter: Relative Understanding, The Psychic Plane, The Tree of Knowledge, The Mind's Book of Life, The Fourth Dimension, The Discovery of a New World, The Evolution of Desire,—on up through similar headings to the eighteenth chapter on The Tree of Life. In his preface the author declares that "death, as now understood, will cease to be. The time will certainly come when the highly-developed man will have the power to lay down or take up his life, through a conscious knowledge of the laws of eternal being and the direct application of these laws to his own life." To the physicist, this is mere moonshine. "Death, as now understood" by the scientist, is just as much a fact of nature and just as little of a mystery as is life. Indeed without death there can be no human life, for the phenomena of muscular motion, sensation, thought, etc., are results of the disintegration (death) of tissues and cells. The human body that ceases to die is already dead. The body that continues to live is continually dying. A living man may now "lay down his life" by committing suicide, but a dead man can never "take up his life" because there is no such thing as non-existence producing existence.

As indicating the mystical character of the work, read this at the close of the preface: "I prophesy * * * that in the near future some great soul, enlightened by the indwelling spirit, will come forth and give in a larger and more complete way that which I, while seeing, am not fully able to express."

Let me suggest here that that which a writer is not fully able to express is that which he does not clearly see; and that the coming man who will be able to "give in a larger and more complete way that which" Mr. Patterson now sees only through a veil, will be "enlightened," not "by the indwelling spirit," but by his broad outlook upon the wide expanse of nature.

The Fourth Dimension mysticism is one of the author's thought-to-be strong points. In looking for the abode of the disembodied soul, not finding it in any known physical environment, he assumes the existence of a fourth dimension as the place of existence of the spirits. Let's see: the known dimensions are length, breadth and thickness. These combined form the observable forms of all physical bodies. Try to form an idea of any other "dimension" of anything than its length, breadth and thickness; if you succeed, you have found "the home of the soul"—according to Charles Brodie Patterson.

I can, however, commend this book to two classes of readers. First, to those who delight in the study of literary curios, and second, to those

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who like to see things "through a glass darkly," as Paul said, rather than "face to face" as the scientist sees them.

Faith and Health. By Charles Reynolds Brown. Thomas Y. Crowell & Co., New York. 12mo, cloth, 240 pages, $1.00 net; postage 10 cents. Published, January, 1910.

In the publishers' announcement of this book, they say of the author: Dr. Brown, who is pastor of a prominent California church, puts himself in line with progressive evangelical thought in this study of mental healing methods. He has peculiar qualifications to speak upon this subject, as he has specialized in it for a period of years. He says, in a vigorous discussion of Christian Science, "I began the study of Christian Science twenty-three years ago, in the city of Boston, and under Mrs. Eddy herself. I have in my home a diploma certifying that I am entitled to practice as a Christian Science healer." Nevertheless, he contests every claim of the cult. With the Emmanuel Movement leaders he is more in sympathy, but believes that the movement itself could be extended to churches generally only at serious risk.

In his preface, the author says his "endeavor in these pages has been to bring together in a single volume and in simple language some of the main arguments which may be properly advanced in the general direction" of Christian Science, New Thought, the Emmanuel Movement, Suggestion," and all the other forms in which a wide-spread popular interest is manifesting itself," and "to indicate in briefer compass, the line along which, in the judgment of the author, genuine progress may be expected in seeking increased physical efficiency through the aid of mental and spiritual forces."

The seven chapters are respectively headed: The Healing Miracles of Christ, Modern Faith Cures, the Pros and Cons of Christian Science, the Healing Power of Suggestion, the Emmanuel Movement, the Gospel of Good Health, the Church and Disease. The author naively expresses his child-like acceptance of the gospel stories of the "healing miracles of Christ" as literal truth of undoubtable historicity, and refers to the authors of the gospels as "trustworthy men, some of them actual eye-witnesses of the events described." The intelligent reader would be likely to ask the Doctor, who were the authors of the gospel stories? For the truth is they are unknown. And another question is equally pertinent: How does Dr. Brown know that the unknown authors of the gospel stories were trustworthy men? He certainly must admit that he has no personal knowledge of the character of any of them, even if he calls them Matthew, Mark, Luke and John—which are merely personifications of the four quarters of the year—the two solstices and the two equinoxes. He should know that these names were never found attached to any ancient *original* manuscript as the authors of the Gospels. They have been attached to our translations even in a sort of cautious way, as the "Gospel *according to*"——. In his second chapter Dr. Brown repeats his assumption by saying, "We found the record of them contained in narratives composed by men honest and trustworthy."

But the Doctor is far from orthodox and says some things that even

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the radical Rationalist will freely endorse. For instance, on page 207 he says: "It [the New Testament] recognizes the fact that all souls we know anything about have the cheerful habit of living in bodies." And yet he holds on like grim death to the sanctimonius phraseology of Christianity and his book abounds in cant expressions that indicate an over-zeal to hold the good opinion of the conventional Christians.

Your Character: A Birthday Book. By Elizabeth Towne and Catherine Strubel Twing. Published at Holyoke, Mass., by Elizabeth Towne. De luxe style, 85 very small pages, paper cover, 75 cents.

This is not a book to be taken seriously. As a source of amusement it may do. You find out the character of yourself and friends (and enemies, if you have them) by experience and observation. But when you look to this book to find out your character, or that of anyone else, you merely read the fanciful connections the mystics imagine to exist between the personality and the constellation of the zodiac in which the sun was when he was born. As a plaything and source of a little light mental recreation, you may read the book and then come back to reality and forget it.

Echoes and Prophecies: Dramatic Sparks Struck from the Anvil of the Times by the Hammer of the Spirit. By V. D. Hyde-Vogl. (No publisher's name given.) A cloth-bound volume of 193 small 12mo pages, with frontispiece portrait of the Authoress.

This is a beautiful volume to look at, but for a plain matter-of-fact sort of naturist like the editor, its literary content is not useful. The dramatic style of the composition is such as the ordinary reader stumbles over and soon tires of. There are three compositions: "Love and Lovers," "In ye Olde Colonie," and "Dives and Lazarus, a Dramatic Poem of the Proletariat." Liberals who enjoy reading this style of literature may find entertainment in the second piece, and the economic reformers in the third. The address of the authoress is 1535 E. 17th ave., Denver, Colo. Price $1.00.

Rededication of the Paine Monument; and assignment of its custody to the City of New Rochelle. Record of the Exercises and Report of the Speeches Delivered at the Monument on Saturday, October 14, 1905. Compiled by James B. Elliott, Secretary of the Paine Memorial Association, Philadelphia, Pa., 1909. This is a well printed pamphlet of thirty pages. It contains an Introductory by the compiler, James B. Elliott; the Program of the Rededication ceremonies; Opening Address by the Chairman, Dr. E. B. Foote, Jr.; Letter of Greeting from Dr. Moncure D. Conway; Address by Theo. Schroeder; Address by Edward H. Hall, Secretary of the Sons of the American Revolution; Remarks by Major

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E. T. Paull; Address by Prof. Thaddeus B. Wakeman; Address by Mayor Henry S. Clark. The booklet is copiously illustrated with portraits of the speakers, including De Witt L. Pelton, rector of the St. James Episcopal church of New York City, who pronounced the benediction; silhouette profiles of Paine, portrait of Artist Wilson MacDonald, the sculptor of the Paine Bust, views of the parade and the gathering at the monument, etc. The price, I believe, is only 25 cents, and every Liberal who cherishes the memory of Paine as a pioneer of modern Liberalism should purchase one or more copies for his own use and for the benefit of the Association, which needs financial assistance. For copies of the pamphlet, address James B. Elliott, 3515 Wallace st., Philadelphia, Pa.

Thomas Paine Centennial Celebration, at New Rochelle, N. Y., June 5th, 1909. Being a Memorial Celebration of the One Hundredth Anniversary of the Death of Paine. Speeches by Prof. T. B. Wakeman, Rev. Thos. R. Slicer, Davis S. Muzzey, Elbert Hubbard; and also of Henry Rowley before the Brooklyn Philosophical Society, May 30, 1909. The Celebration was held under the auspices of the Paine Historical Association, the Paine Memorial Association, the Brooklyn Philosophical Association, the Society for Ethical Culture, and the Huguenot Association of New Rochelle. The pamphlet is illustrated with a portrait of Paine, views of the Paine Monument and a view of the audience, stand and Speaker Elbert Hubbard. For copies of this report, address Dr. E. B. Foote, 120 Lexington ave., New York City. (Price not given.)

An important volume on *China and the Far East*, is announced by Thomas Y. Crowell & Co. for early publication. It is not the product of one man's pen, but is the result of a series of lectures before Clark University, by the most prominent officials and scholars who have lived in the East, or made special study of the subject. The volume is edited by Prof. George H. Blakeslee.

Rationalistic Reading Matter at Less than Half Price.

¶ Last June I printed an unusually large edition of The Review, and though I have disposed of a great many extra copies of that issue, I still have on hand about 60 copies. This is a valuable number, as may be seen from the following partial list of its contents: Illustrations—Frontispiece portrait of a Veteran Freethinker and five astronomical diagrams; general articles on "Truth About the Only Two Substances," by Prof. Wakeman; "A New Cosmology," by J. G. Schwalm; "Reminiscences of an Aged Freethinker," by E. A. Fitch; "Is the Soul an Entity?" by W. P. Bennett; "Humanitarian Proverbs" and "Meaning of Humanitarian," by the Editor. Then there are the Views and Reviews, Exchange Table, Editorials, and interesting Correspondence Department. These magazines were printed to be read; they are useless lying upon my shelves; if friends of The Review will distribute them among people of intelligence who are at least somewhat liberal in their views, they may have them for 50 cents a dozen postpaid—less than half price. Less than a dozen, 5c. each.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Caledonia, Mich., Feb. 3.—Your modification of Spencerian philosophy is to my liking. The man who wrote the first paragraph on page 448 of the February Review cannot have many wheels in his head; it makes little difference whether he believes in a "God" or not.

Enclosed find $1 to apply on my subscription. Harvey W. Jacox.

Hayward, Cal., Jan. 17.—Enclosed please find $1.00 to pay for a year's subscription to your magazine. The January number is the only one I have seen, but as it reflects my ideas and is doing educational work for the uplift and betterment of the conditions of the human race, I am ready to give it my feeble assistance. Cecil Corwin, D.D.S.

St. Paul, Minn., Feb. 7.—"Take the social entertainment and athletic features out of the Y. M. C. A. and only a ghostly skeleton of Christianity would be left, and their halls would soon be deserted." (Feb. No.) Very true. And I believe that the gratifying of the social instincts is the chief factor at bottom of the existence of the church. But naturalists furnish neither a true cult nor means of gratification.

W. R. Stokes.

Remark.—The objection is not to the social features of the Y. M. C. A. or of the churches, but to the fact that they use these attractions not for their intrinsic value, but as means of inducing—rather *seducing*—young people into the toils of their systems of false philosophy—theology. "Naturalists" study and teach the *facts* of nature; the "social entertainment feature" has no necessary relation to their work. But the Humanitarian should be interested in both the facts of human nature and the social welfare of humanity. What is meant by "a true cult" depends upon the point of view.—*Editor.*

From the Editor of "The Edgar Sun."

Edgar, Neb., Feb. 10.—I am sending you under another cover a copy of *The Sun*, containing an ad. for The Humanitarian Review.

I receive The Review promptly the first of each month, and read it with deep interest and satisfaction. I regard The Review as the greatest journal in its particular field—fair to all and unjust to none. While I am inclined to believe that psychic phenomena, when considered in all their bearings and phases, are not only strong presumptive evidence that man is a spirit, but are strongly presumptive of the continuance of that individual existence. But this, of course, is only a by-issue. The great work you are doing for humanity now is the great overshadowing issue. In effect, you are giving bouquets to the living instead of waiting until

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they are dead. I am so profoundly impressed with the value of The Humanitarian that I wish I were a millionaire, for I feel that I couldn't do a nobler work than to place it in, at least, one hundred thousand homes.

T. E. Casterline.

From the Father of Benn Pitman Phonography.

Cincinnati, O., Feb. 1.—I have pleasure in enclosing $1.00 for the H. R. for 1910, beginning with the February number. (You kindly sent the January number to my daughter.)

I have a profound admiration for teachers who, like yourself, labor and make sacrifices for the spread of truth and the overthrow of falsities and superstition.

Sincerely yours,

1852 Columbia ave.

Benn Pitman.

A Comprehensive Scheme, But—

Chattanooga, Tenn., Feb. 3.—I have received a copy of The Humanitarian Review. After reading it, I find that it is just the thing. If I could afford it, I would donate enough to create a distribution of one million copies each month, throughout the United States. What a grand good move it would be to establish Freethought schools where all young people over, say, ten years old, could attend free of tuition, except school books. Teachers might be paid from a fund raised by subscription. Schools to be established in every large city. In that way it would not take long to establish a thorough organization throughout the country. Educate young people in the true light, and free them of superstition. They will never return to darkness again. Enclosed find P. O. order for $1.00, for one year.

Chris. Bathman.

A Buddhist Priest Admires The Review.

Rangoon, Burma, 10th January.—I am forwarding to you the sum of seven shillings as a year's subscription to your valuable magazine, which you were kind enough to send me a copy of the same I also want you to send me a copy of a pamphlet as advertised in your magazine, *Buddhism or Christianity, Which?* A lecture by C. W. G. Withee, Esq.

I can assure you that I enjoyed the reading of your beautiful magazine. You will understand that I am a Buddhist priest, and the president of the Buddhist Tract Society. As you know, we have hundreds of your missionaries here in Burma, and they are trying to convert us "poor benighted, dark heathen," from darkness to light; but we are not having any of this so-called Christian salvation syrup. We are Freethinkers in the real sense of the word, and we believe in the doctrine of enlightenment, free speech, free press, and a free and untrammelled mind. If these good but deluded missionaries of the poor carpenter of Nazareth, should try some other field of operation where they could be

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of some use to humanity. I have often wondered why the American people are such fools as to subscribe so much money to "Foreign Missions." As these missionaries are living in splendid palaces, with half-a-dozen servants, a fine pair of horses, as well as a fine carriage to drive around in the cool of the evening. In fact they are living like princes. I don't want you to think that I am over-drawing the picture, as I am afraid that it would require a far superior pen than mine, as well as intellect. I am glad to know also that in your country you have hundreds that are of a liberal and untrammelled mind; men like yourself, that are working for the cause of truth. I shall try and do my best to get some of my friends to become subscribers to your magazine.

Rev. U. Dhammaloka.

Tavoy Kyoung, Godwin Road, Rangoon, Burma.

Waiting for that Demonstration.

Tolland, Conn., Feb. 5.—It is true, as you say, I am not convinced that the *spirits of the dead* have had anything to do with Foster's communications, but by what power the mental phenomena are produced I am not able to find any satisfactory explanation—not in your book on *A Future Life?* Hudson's hypotheses—the working of the subjective, subconscious, subliminal, my other self, Socrates's dæmon, telepathy, mind-reading, etc., etc. Therefore I am patiently waiting for the scientists to harness up their wild, untamed steeds of the brain, and show us how they work. For it is all a jumble now.

Not a dollar was paid, or any influence used, to secure the reports of Foster's seances; and as the reports were written by unbelievers in the genuineness of the phenomena, I consider it is an unusual opportunity for the serious study of his phase of mediumship.

I await with much interest the fulfillment of the following: "When this series of articles have been completed, I may undertake to review them and demonstrate that this is true—that all of those phenomena emanated from the minds of Mr. Foster and his sitters in the seances."

I think my subscription must be about due, so I enclose a dollar, with best wishes.

Geo. C. Bartlett.

Believes in Liberal Rationalism.

Santa Ana, Cal., Jan. 31.—Enclosed find one dollar; it has been a good friend to me and will be the same to you as long as you keep it; *freeze to it.* Keep on sending me The Humanitarian Review.

Please tell that man who wanted you to expunge psychic research articles from your magazine, to go away back and sit down; the man who is afraid to look upon all sides of a subject belongs to the church and should not masquerade in the garb of a Liberal, Freethinker or Rationalist. What I like about you and your magazine is that you publish things in which you take no stock, but are willing to show the goods

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to those who want to see what they look like; that's what I call *liberal*; anything less is illiberal, and I want none of it on my plate.

About Dr. Peebles's lecture on vegetarianism, wherein he suggested that "flesh-eating animals and men only fight and commit acts of cruelty," and your comments thereon—I commend your position from the point of view of a phrenologist and a vegetarian of nearly a quarter of a century without flesh eating. It is true that animals and men grow to be like the food they eat, but the secret of a fighting disposition is not found in diet alone, but in the brain being predominant and large at the base in fighters. All pugilistic animals and men are wide between the ears, and all peaceable ones are thin of head whether flesh-eaters or fruit-eaters. Stick a pin there and don't forget it. Amen.

C. P. Holt.

The Freethought Society of Cleveland.

Cleveland, Jan. 19.—I have your kind postal of the 13th inst., and am glad to receive your words of encouragement. The program of our society is purely constructive and we seek to enlighten ourselves and others, and for that purpose are drawing on the Universities here as much as possible. On the 29th of this month we plan to hold a Paine banquet at the Forest City House in this city, to commemorate the birthday anniversary of Thomas Paine, greatest of revolutionary patriots. We are obliged to you for the mention you have given our program.

In answer to your question, I want to say that it would give me genuine pleasure to distribute a few sample copies of The Review among some of my thinking friends, and if at least one or two subscriptions do not result I shall be disappointed. The Humanitarian Review seeks to accomplish about the same objects as does the Freethought Society of Cleveland. It seeks to broaden and enlighten and is destructive only where necessary, and then secondarily. I have only been receiving The Review a short time but it would be hard for me now to do without it.

1612 Ansel Road. T. C. Jefferies.

Our Children—A Difficult Problem.

E. Los Angeles, Cal., Jan. 28.—After reading my last letter to The Review in print, it seems to sound different. I had no thought of fault-finding with you or The Review. The problem of gaining the attention of our young people is a very difficult problem to solve.

I have three sons, 20 to 23 years of age. They are infidels, yet they will not read infidel literature except in the form of fiction. Two of them belong to the Y. M. C. A. I am not alone in this. Other infidel fathers have church members in their families. Sometimes the father alone is not a member of some church. Their children must go in society. The only available place is some church organization—generally the Sunday-school, first. The first thing the parents know their children are drawn into the church. There they are taught not to listen

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to their parents' talk on religious matters, and if they *must* hear, not to believe a word of it.

I believe that it would not be a good thing for The Review to have a fiction department, because most of its readers would not like it; yet I am afraid that that is the only way to get the young instructed. I am afraid that we Liberals (?) are not liberal enough to pay for the entertainment of our children, for the sake of our cause.

An infidel said to me, "That —— hypocrite has influenced my boy to join the church." I said, "Have you furnished him with infidel literature"? "No." "Did you take pains to educate him on that subject"? He said, "Well, no, not much." I said, "Don't blame your boy. Ninety-nine out of one hundred boys of his age will go with his associates if there are not other strong influences to hold them back. Don't blame the church member, for he thought he was doing exactly right. The fault is with us. We have no societies or anything of any kind to interest the young. The natural—the only result is our young people join the church organizations. It seems to me the question is, "Are we liberal enough as a body of Freethinkers to support a first-class juvenile magazine, salted with Freethought, spiced with fun, adventure, frolic, fiction, that would stir the blood and hold the interest of our young folks. I believe that *if* we had a few Y. M. Freethought Associations, a lot of Sunday-schools (Freethought) *devoted to our children*, and literature especially adapted to them, the church would very soon cease to be dangerous.

I would be very glad to arouse a deep interest on this subject. It seems to me a very vital subject. Instead of finding fault with you or the H. R., I have nothing but praise to offer. You are doing a grand work, and we are proud of our fine magazine. It could not be in better hands.

S. F. Davis.

Materialist Association.

Extracts from First Secretary's Letter.

Brooklyn, Conn., Jan., 1910.—The past six months' hindrances must not discourage. Rally and go on. Most members never subscribed for *People's Press*; useless expense to keep sending them copies; it is "too hot" for distribution to Christians; the editor wanted our columns for writers who would pay him more; so I gave up writing for *People's Press*.

I tried to carry on the work by correspondence, but could not write one-tenth enough letters. Then husband was sick and invalid two months. Since that I've been trying to start a little paper, all our own, "The Materialist," suitable for making Materialists; but the answers received from those I asked to supply a column were discouraging. Printing and mailing 2000 copies, and letter postage, would use up Comrade Plott's $50 on the first issue; while the writing required would soon use me up. So I've had to give that up. When we have 20,000 members we can support a paper of our own and pay an editor to run it. We have more than doubled our membership every year till this. With better methods to bind us together, keep all informed of progress and plans to encourage, we can double every year.

The three conventions, Columbus, St. Louis and Indianapolis, though

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led by thorough Materialists, seemed to foster Secular Unions and Rationalist Societies instead of Materialist Societies, because very few yet are ready to sign our blunt, radical blank. Half-way Materialists are not prepared to open the people's eyes. Thorough Materislists must do that. But all can work with us to get up interesting, beneficial educational Sunday meetings for promoting intelligence, health, good citizenship, which the churches neglect for misleading sermons, prayers and Bible lessons.

Many of our 936 members are "just count ones"; but we have some lecturers, 11 editors, 24 M. D.'s, over 100 Press Writers, 76 Secretaries and 105 women members.

For our connecting link, I will have 1000 copies of a "First Secretary's Letter" printed every month, in this leaflet form, and send it to 100 Secretaries, Press Writers, Finance Members, and live Helpers, and a sample to each new member; then sell the rest, 10 for 4 cents, 50 for 15 cents (same prices for our propaganda leaflets). Application Blanks, 100 for 15 cents. Money received for leaflets is used to print more. I want every Secretary to buy enough of "Secretary's Letter" to supply all your members, encouraging them to become live helpers.

Eliza Mowry Bliven.
1st Secretary Materialist Association.

All Dark Between Earth and Sun.

Augusta, Mich., January 17.— The Detroit *News* says: "A black and remarkable interstellar region has been discovered through observations taken by the balloon-flying staff of the weather bureau. Chief Willis L. Moore, who is also the head of the National Geographic Society, has advised the House committee on Agriculture that during the past summer months he 'found warm patches of air far above the earth.' 'As a result of sending up these balloons we have found one of the most wonderful things in meteorology,' said Prof. Moore. 'All our instruments have indicated that temperature gradually decreases with elevation until in outer space there is no temperature at all. We sent up balloons from Omaha and Indianapolis above the storm stratum, six miles deep, rising and falling with the season. Above the storm stratum there is an entirely different atmosphere *floating upon the storm element* like oil on water, with an easterly velocity of only half the lower air. From the storm stratum up through this there is a slight rise in temperature. We call it an equally-heated stratum—the isothermal. In this constant air ocean there are no storm eddies; in it the minutest rays of light are absorbed. We are living in a thin skin of air illuminated; all the rest between us and the sun is darkness..'"

This question is material here: Are the rays of light *absorbed*, as he says, or are there no waves or rays of light except in our air? This is the question. I have held for thirty years that, as all phenomena here on earth was due to the *air* we live in, there could be no light outside of the air. If the undulative theory of light is true this must be a fact. I never took much stock in this ether that many people talk about. It

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never seemed to me to meet all the requirements of the case. For thirty years I have held that the sun was not a hot body, as they tell us. Our electricity is not seen anywhere, even as heat, except on breaks in circuits. Is not the heat and its conservations produced on earth in the same manner? The great sun, the source of all energy here, may be no hotter than is the source of the electricity that drives our cars.

F. B. Hall.

From a Veteran Rationalist.

Chicago, Ill., Jan. 21.—Please send H. R. to the following (8) new subscribers. Money order for same herewith.

I received my H. R. on Saturday, and spent all the evening reading, and derived much satisfaction. It seems to have the true ring. Your comments on the reformers' "Nigger in the Woodpile," are O. K. With them it may be the "voice of Jacob but it is the hand of Esau." Also, your criticism of Edison is good. I had already read his article before I read yours. It struck me very funny about the "atom of oxygen comes flying in the air." How does he know it? Has anyone ever seen an atom? Letters from your correspondents interested me very much. The general make up of the H. R. is *ne plus ultra.* I wish to call your particular attention to an article, "The Crusade of the Invisible," in the February *Cosmopolitan.* It purports to set forth the conflict between college teaching and orthodox authority. Don't miss it. Hope you will have something to say about it in H. R. Evidently the leaven of Freethought is "working in a mysterious way, its wonders to perform." When the women get fairly awake to the truth as revealed by science and modern knowledge, there will be something doing.

(*Later.*) Feb. 3, 1910.

I wish to say that I consider myself a Rationalist of the Rationalists, and have not a particle of faith in Spiritualism, yet I most emphatically approve of your "Comments on Mr. Banning's Letter." A true Rationalist cannot be a bigot. He must first of all be reasonable and tolerant of other people's opinions. I cannot see how any Freethinker can take exception to the strong and sensible points you make. "All truth is safe"; hence your motto to "let the truth prevail though the heavens fall," is O. K. I am very glad to see that your subscription list is increasing. May it continue. I promise to do all I can for it.

Samuel Roberts.

Remarks.—Mr. Roberts is an aged man and has suffered from very poor health of late, yet he is an active worker for The Review. Between Jan. 20th and Feb. 10th he has sent in the names of twenty-six new subscribers to The Review, all of Chicago, and he expects to send in many more. He is a man that does things.—*Editor.*

¶ Don't forget to send for a package of back numbers of The Review to give away to your liberal-minded friends. I furnish them at a merely nominal price, as they do no good lying upon my shelves.

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A Call for Volunteers and Ammunition.

Ladies and Gentlemen:

In union there is strength. No one knows this better than the priest and the preacher. The advocates of any cause, good or bad, are more powerful, more respected, more progressive and mutually helpful, for good or evil, when united than when acting separately. Hence the forces of superstition are united against the individual freethinker.

The almighty dollar is the sinews of war; and no one knows this better than the priest and preacher. The pious priests by threatening mankind with an orthodox hell, and then by promising salvation and heaven to the faithful contributor, can easily loosen large sums of money from their fellow mortals—for the building of churches, for pastors' salaries and for missionary funds. It is indeed quite common for a churchman to give outright $50 or even $500, sometimes $10,000 to the cause of superstition—to say nothing of the vast fortunes bequeathed by will.

A free thought organization has no such leverage, nor wishes any such. RATIONALISM has no fiery hell with which to terrify, nor any heaven with which to bribe. We want no holy temples, nor pastors' salaries; but could make a missionary fund quite effective.

Commander Peary, according to his own statement could not even have started on his final polar expedition had he not received the large number of small donations of $10, $5 and $2 from his friends. Prof. Ferrer had been able to make but little headway with his non-church schools in Spain until Madam Munier, a wealthy ex-catholic lady a total stranger to Ferrer, died leaving him $500,000. This he used so widely and with such splendid effect that the forces of orthodoxy and superstition (the priesthood) combined to destroy him. But the fires of freedom are kindled throughout Spain. Ferrer died to satisfy the same intolerance that destroyed Bruno and Servetus, and an occasional Jew. But Ferrer's influence "goes marching on." Great honor to Madam Munier. Ferrer and his cause had friends; but they were unorganized. Had the Rationalists of Spain been organized they could without violence have saved him from his untimely fate.

THE RATIONALIST ASSOCIATION OF AMERICA is a National Organization, effected at St. Louis, Mo. Nov. 14, 1909. The principal objects are: to promote the cause of free thought and truth-seeking; to oppose the narrow dominating tyranny of ignorance and prejudice—orthodoxy—in all forms; to teach the gospel of **REASON** instead of blind faith, and that we live in a natural world; and to make our schools and government absolutely secular.

This is destined to become a great, a useful, and influential movement—already having members in every state in the union. If any member is annoyed or persecuted by orthodoxy—by Sunday laws, or by church-school-laws, or by any religious boycott, he has a national organization back of him. But more than all this, he is part of a growing national movement for the spread of Light and Truth—**RATIONALISM.** We must help free the minds of our fellow men and women from the fear of gods and ghosts and devils. We must counteract the shameful work of a priesthood gloating in its wealth and power.

We propose a systematic distribution of "missionary" literature; and will distribute bulletins of timely articles in the great metropolitan magazines which until recently excluded everything anti-orthodox. By becoming part of such an organization you make all secular literature much more interesting to yourself, and more enjoyable.

Such a movement can be financed only by its friends. The membership fee is placed at $2. The average church member pays annually much more than $2 to the church campaign fund. We would make good use of a larger amount if you wish to send more—but we are not soliciting more. (Every official of this Association is a responsible business man). Every member is entitled to vote on all matters pertaining to the government of the Association, and is really and truly a member. We want **YOU.** We need **YOU.** May we hear from **YOU?**

Yours for Rationalism,
DAVID W. SANDERS, Sec'y-Treas.
Covington, Ind.

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ISSUED MONTHLY AT

No. 854 E. 54TH ST., LOS ANGELES, CAL.

SINGLETON W. DAVIS, Publisher.

Entered as Second Class Matter at the Postoffice at Los Angeles, Cal., May 27, 1904.

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San Francisco Materialist Association.

Program for April.

Friday, April 1.--A Trip to the Moon. A most startling adventure, illustrated with stereopticon views; by Prof. Maynard Shipley. April 8.—Aerial Navigation and Its Relation to Progress; by Prof. Hidalgo. April 15.—The Motives of Materialism; by Henry W. Stuart, Professorl of Philosophy, Stanford University. April 22.--Religious Beliefs of the American Indian; by Attorney Geo. B. Benham. April 29.—War, the Curse of Mankind; by Dr. David Starr Jordan, President Stanford University.

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ROBERT G. INGERSOLL ON LOVE.

Specially Collated for The Humanitarian Review by The Editor.

¶ LOVE is the only bow on Life's dark cloud.

¶ People who love each other will be true to each other.

¶ Without the family relation there is no life worth living.

¶ Around the fireside cluster the private and the public virtues of our race.

¶ If in this world there is anything splendid, it is a home where all are equals.

¶ Love is the only thing that will pay ten per cent to both borrower and lender.

¶ The marriage of the one man to the one woman is the citadel and fortress of civilization.

¶ Through all the ages, there have been a few great and tender souls blossoming in love and pity.

¶ The meanest hut with love in it is a palace fit for the gods, and a palace without love is a den only fit for wild beasts.

¶ The man who has really won the love of one good woman in this world—I do not care if he dies a beggar, his life has been a success.

¶ Honor, place, fame, glory, riches—they are ashes, smoke, dust, disappointment, unless there is somebody in the world you love, somebody who loves you.

¶ When the one man loves the one woman and the one woman loves the one man, the very angels leave heaven and come and sit in that house and sing for joy.

¶ There is no success in life without love and marriage. You had better be the emperor of one loving and tender heart, and she empress of yours, than to be king of the world.

¶ It is a splendid thing to think that the woman you really love will never grow old to you. Through the wrinkles of time—through the mask of years—if you really love her, you will always see the face you have loved and won. And a woman who really loves a man does not see that he grows old; he is not decrepit to her; he does not tremble; he is not old!

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Metbod,

Vol. VIII, No. 9.] APRIL, 1910. [Whole No. 88

A STRING OF PEARLS FROM INGERSOLL.

[In my opinion, the following, as oratory, as poetry, as philosophy, as morality, as religion, is as much superior to the Sermon on the Mount as sunshine is superior to moonshine.—*Editor.*]

¶ JOY is wealth.
Knowledge is strength.

¶ Only the pure is sacred.

¶ Candor is the courage of the soul.

¶ There is no slavery but ignorance.

¶ The road is short to anything we fear.

¶ Anger blows out the light of the mind.

¶ Happiness is the legal tender of the soul.

¶ Happiness dwells in the valleys with the shadows.

¶ I regard marriage as the holiest institution among men.

¶ Brain without heart is not much; they must act together.

¶ Logic is the necessary product of intelligence and sincerity.

¶ The world is beginning to pay homage to intellect, to genius, to heart.

¶ There is only one way to be happy, and that is to make some one else so.

¶ To plow is to pray; to plant is to prophesy; and the harvest answers and fulfills.

¶ The marriage of the one man to the one woman is the citadel and fortress of civilization.

¶ Most of the intellectual giants of the world have been nursed at the sad and loving breast of poverty.

¶ O Laughter, rose-lipped daughter of Joy! There are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief!

¶ When the angel of pity is driven from the heart, when the fountain of tears is dry—the soul becomes a serpent crawling in the dust of a desert.

¶ No matter whether you are rich or poor, treat your wife as though she were a splendid flower, and she will fill your life with perfume and with joy.

¶ Without friends and wife and child, there is nothing worth living for.

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For THE HUMANITARIAN REVIEW.

SUFFERING, STRUGGLE AND WAR, FROM THE HIGHER THOUGHT.

BY RICHARD EDWARD TITUS.

(Continued from March number.)

VI. CONFLICT IS GOOD.

WAR is good. It is one of nature's means of progress, and one of the secrets of evolution. Ordinarily suffering, struggle, competition and friction lead up to war, and are the preparatory course—training school—while war itself is the testing, proving and trying-out system. Such is the process of natural selection that has run through all evolution. War is an effect of competition and friction, the turning point in great movements, the climax of tidal waves. War is an incident, an after-effect, and is justified as a last resort. The bow can bend only so far and then must break. So that war is a sign of the times, of the age, and of the conditions.

The rivalry and competition between species, races, nations, states, and between individuals, is the motive force of evolution and of progress, and frequently ends in war.

The stars of the heavens have their convulsions, the earth has its convulsions—volcanoes, earthquakes; the atmosphere has its wind storms, the ocean its tidal waves; rivers have their floods. Life, existence itself, is through conflict; growth is through conflict; evolution is through conflict.

The physical universe, the earth itself is the battle-ground of infinite forces and forms for existence, supremacy and expression. From the protozoan, through man to God, the process is manifest.

The increasing pressure of the Huns from Asia upon their rear, is what inspired the terrible German attacks and their persistent assaults upon the Roman frontiers. The tidal wave of Hunnish barbarians and warriors, sweeping westward from Eastern Asia, prompted the German movements southward.

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This tidal wave of the Huns which threatened all Europe was only repulsed at the battle of Chalons.

War is a selective process as well as a climax. Out from the conditions of suffering, struggle, competition and conflict, have evolved all the great characters of history. Whatever the conditions and forms, the process and results are the same. The freeman and the fighting man, have developed into the master man.

With concentration and persistence in desire, purpose, thought, will and effort, have risen the conquerors and the masters. The same rule applies not only to individuals, but to states and to institutions. Through this system the higher man of today has developed, and through it will the future over-man grow.

What would the old tribal chieftains of the Germans have thought—how would they have felt--could they have foreseen the wonderful future and destiny of their own long-headed, blond race? Their own people mere barbarians, despised in their culture by the Mediterranean people, would have been despised by the Chinese, by the Aztecs; buried from the world in the depths of their primeval forests of the North, did any of the Romans see the germs of future greatness? In this training school of the North was slowly developing a race of conquerors, nobles, aristocrats and monarchs who should one day rule the world.

Who can fail to note the difference in the character and habits and history of the British in Australia and Spaniards in most of Latin America, and of British and French in North America, the British in South Africa, and the Spaniards of Chile and Argentine?

VII. WAR IS A JUDGE.

Decisive wars have settled great problems. China was united, and the Tartars repulsed; Spain was united and the Jews and Moors expelled. The competition between Asia and Europe for mastery has always been decided by war, and the struggle will continue. The competition between the Semite and the Aryan for supremacy of Europe was decided by war when the Romans finally took Carthage. The Germans finally won the mastery of Europe from the Romans, the Huns and the Celts by war. All

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the present great world powers have evolved through war; the British Empire, the German Empire and Japan.

Force is natural justice, and is one of the keynotes of evolution. Wherever we look over history, brute force is always in the background. Might may not be always morally or lawfully right, but it is the last analysis. Physical and mental force is the renderer of the supreme decision. The physical universe is a battle-field of forces, struggling for existence and for supremacy.

Are not we happy when fully aroused in the struggle and the game—in the sense of exerting and showing our strength and ability?

The songs that have done the most to solve the problems of life, have been, "Scots Wha ha wi Wallace Bled," "Marseilles," "Wacht On the Rhine," "Rally 'Round the Flag," "Dixie," "Yankee Doodle," "Hot Time."

War is necessary to evolution; it always has been and always will be a last resort, the final judge.

Force is the supreme judge, and gives the final decision, from which there is no appeal. The great naval battles: Salamis broke the Persian power and saved Greek culture. Had the Persians won, the Greeks would have gone as did the various American Indian nations. Lepanto, fought by Venetian seamen under the flag of Spain, repulsed the Turks and saved Europe from Islam, as did the battle of Tours. The Spanish Armada defeat, divided Europe so as to be both Roman Catholic and Protestant; it saved Holland and England from invasion, broke the sea power of Spain, opened America to Protestant colonization, raised a Protestant power, the English, to first place on the the ocean. Trafalgar curbed Napoleon's power, assured English supremacy on the high seas, saved England from French invasion. Togo's victory over the Russians in the Korean straits assured Japanese supremacy over the Asiatic seas. Force was the keynote used, but men, not machines, won the fights.

A long list of land battles can be made up to show the commanding effects over progress. Most of them came at the eleventh hour of some great tidal wave in world events, and at the last moment turned the tide toward progress.

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VIII. ADAPTABILITY IS NECESSARY.

The great movements of life run in tidal waves from one extreme to the other, while progress and events run in spiral cycles. As straws show the direction of the wind, so events are the signs of the times. Only at the extreme points is there any violence or break from the gradual, steady movement of evolution.

There is a time and place for everything. The test of the value, importance or worth of each idea, force, form, institution, or system, is its adaptability, its usefulness, to the times, conditions and place. The best fitted only can carry along the work of evolution and progress. The best fitted will prevail. Under the law of natural selection, the civilization, the race, the organization, the nation, the social group or the individual best adapted, will succeed and rise from the conditions of suffering, struggle, competition and conflict.

Decisive wars and battles are the real indexes to the times, whether of public or private life. They indicate the turning points in progress, and the trend of events. The institution having the methods, ways and means best suited to the needs of the hour will prevail. Sheer brute force must be balanced by intellect. Not quantity but quality is the keynote.

IX. JUDGMENT.

Judgment is essential to progress and to success. The judgments of men vary in their viewpoints, due to their range of knowledge, of vision, and of experience.

History and Nature are so full of contrasts and inconsistencies that no rule, guide, formula or recipe can be laid down that will cover all cases. Organization, conduct and methods must depend upon the merits of each case, as each is different. Human motives have endless and infinite variety. Not all men have their price and there are men who will do anything. While it is well to see the possibilities, still it is best to look to the probabilities of each case.

The successes of any institution, machine, state or individual

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rest upon the efficiency and effectiveness of the organization or the methods. The superior races, nations and states are often such merely because they are best adapted to the times, places and conditions, and their methods are more effective and efficient. It is not in quantity but in quality.

By practice, experiment, trial, repetition and experience we learn to do things. All things are possible if we know how. Force and superior power may not be displayed or exerted, but must always be held in the background, as the velvet glove and the iron hand. However no rule can be laid down for tactics or operations.

Minneapolis, Minn., February, 1910.

For THE HUMANITARIAN REVIEW.

EDUCATION THE STRONGHOLD OF HUMANITY.

BY SAMUEL CLARENCE GOODMAN.

HOW many humans think? The answer is, many. How many are capable of thinking? The answer is, few.

And thus with this condition extant, man considers himself a mature type of creation. With ignorance predominating by an overwhelming majority in this world, certain men have uttered that man is the height of nature's great works. Religionists claim him to be created in the image of God; the image of that omnipotent and omniscient benefactor and creator of all that is. If it were so—if man is the heighth of nature's works or the image of God, then I frankly say he is indeed a miserable failure; a despicable piece of unfinished mechanism. To me, mankind is neither. He is yet searching for maturity; he is yet striving to *become* the image. Those whose minds reveal to them the inconsistencies of this world are those who are drawing nearer to the goal of humanity.

Few men know themselves—very few—and yet they would have us accept their teachings of others; indeed a condition deplorable, and this world is full of such conditions, the most flagrant of which is that wherein charity is concerned. What

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man can give alms without he knows the mind of man, the condition which causes its necessity?—and some will answer, "What man cares"? Psychology is nothing to the average man, but political and religious reforms are their all. Here a community cries, "Socialism! Socialism! Long Live Socialism!" Another community cries, "Democracy! Democracy!" A third cries, "Republicanism!" One sect sings praises to Jesus, another sings praises to the Trinity, another to the Blessed God, and then comes the cry from the other band, "There is no God," "there are no heavens, hells or purgatories!" Men who claim the title of scientist cry out, "Humanity wake up; open your eyes to the truth; God and the Bible are myths." The clergy reply from the pulpits, "Such heathens, such infidels, such unbelievers, are damned forever." And thus the world moves on. Thus continue the everlasting arguments upon subjects to which man gives his hours, days, weeks and years. Subjects from which no man shall ever derive benefit, other than imaginary. Such men are not scientists, they are not thinkers; they are wasting valuable energy upon a foolishly concocted discussion.

The curtain rises, the millions of people have been engaged in political and religious arguments, but lo! what sights are revealed behind that curtain! What has been going on during this waste of time, energy and money? Starvation, disease, horrifying social conditions, surround us, while we argue with one another. What do we care, whether there is or is not a God? What do we care, whether Jesus was or was not a Messiah? What do we care, whether Socialism is or is not the great system of government? What do we care, whether Democrats or Republicans are proclaiming this and that for the country? They are all far-fetched. Here at our door is a poor human—be he white, yellow or black man, he is human--begging for bread. A family lies within a half hour's distance from our home crying from hunger; babes who have unfortunately been born ,in circumstances of lovely nature, emaciated from mal-nutrition, breeding in their yet young bodies the infectious tubercular bacilli; here in our streets are men driven to crime by desperation and destitution, convicted, sentenced, one, two, three, five, ten years in prison by a judge elected by these eternally-arguing parties. To them life, the mental life, is as chaff from the wheat. And, while such conditions exist, we argue about political and religious

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issues, God or no God, Socialism, Democracy, Republicanism, or otherwise.

There is but one salvation of this earthly issue, an issue which we see before us and is within our very gates; a human issue is education. How many hundreds of thousands of dollars are expended annually to further political and religious arguments. How many presses are devoted to nothing but these radical concoctions. How many people are supporting this, and turning their backs upon the prisons and the needy. How many people would rather hang or lynch a negro than help him to help himself. Thousands, yes millions, are doing this today, and yet were you to compare them to Darwin's evolution they shrink back in horror of the base insult, and these are considered people of good letters, many graduated from world-famous universities, many teaching others in universities, and hence we return to the deplorable condition of the man who "knows not himself." They are not thinkers, and no matter if they had diplomas and certificates of scholarship sufficient to decorate the four walls of a banquet hall, I should still so class them and stamp the word *ignorant* upon their foreheads.

My plea to the world is for humanity to preserve humanity and make us strive to be nature's greatest work.

Neither political nor religious radicalism will ever accomplish this. An oratorical tirade of anarchy will never accomplish this; government and statutes will never accomplish this. Education alone is the stronghold.

Give up the support of God or no God, Socialism, Democracy and Republicanism, and devote the time, energy and money so expended by that support to the benefit of earthly beings, humans, that are of flesh and blood, our brothers be they black or white. Selection has made the color, but man has created the child and so let man preserve the humanity of that child. Educate the common people, and conditions in all classes will be relieved. Educate the negro, that he may help himself; educate the common people, that they may be able to cope successfully with the monopolists; educate each man, that he may know what mental life is, and then we shall need no reforms.

Politics and religion are not factors of mature mankind, but psychology and sociology are the extended hands that help toward betterment.

Kansas City, Mo., Feb. 11, 1910.

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For The Humanitarian Review.

ALL LIFE IS IN THE EARTH.

BY F. B. HALL.

[*To the Editor.*—As I looked over the snow-covered ground, I saw the antics of the elements which caused the snowflakes to dance and whirl about, here, there and everywhere, I thought of the many mysterious things in our world, and I asked the question of myself, how this war of the elements could be, unless *we lived in the earth*? And so, Brother Davis, I am going to pass a few of my thoughts on *the earth we live in*, to *you*, and if you think they originated in a *sane head*, you can publish them in The Humanitarian Review.]

I HAVE never read anything on this subject, yet many times I have thought we were creatures of the *air*, as fishes are of the water, and as both air and water are as much earth as the granite, limestone, chalk and soil, why do we not live in the earth? It seems to be a provable statement that all life is found only *in* the earth. Life in the oceans and waters of the earth, are still deeper in the earth than man and most vegetable life. Nearly all creatures which breathe in water die when taken out of that element; so man and all air-breathing animals die when removed out of the air in which they now live.

This mixture of nitrogen, oxygen, H O, CO^2, and many other elements, which we call air, is elastic and presses on all sides. A man of ordinary size is subject to a pressure of fourteen tons, but, as air permeates the whole body, and presses equally in all directions, we do not feel this pressure. It is said that men and animals would not *hold together* out of this pressure. Compression of air is accompanied by an evolution of heat. As elastic as air appears to be, we find no record in any astronomical works that this substance shows any "desire" *to leave* this earth. Even in the earth's most rapid motion of 68,000 miles an hour in its orbit, it shows no signs of an appendage or comet-tail. From observations of Venus, there is no appearance of an appendage or air-tail behind.

Now, the question is this: Is not the H O in the air as much a part of *earth* as silicon H O and H O which constitutes three-fourths of the rocks and all the water of the solid earth? Is not the carbonic acid in the air as much a part of this earth as the coal, limestone and graphite? In fact all the elements of the air are found in the nucleus, or body, of earth. We have to live under this blanket of earth or we could not live at all. The cold would be so increased that man probably could

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not exist forty degrees north or south of the equator. All earth would be lifeless without this envelope. We are born, and sport ourselves and rush around under a pressure of fifteen pounds to the square inch at sea level, which is about equal to thirty-four feet of water (H O) around and above us. In this earth we "move, live and have our being," believing there is no other place suited to our wants. If we did not live in the earth there would be no rain, no clouds, no snow—in fact, no phenomena of the many kinds we see daily. Men and animals, did they exist, would have no ears, as there would be no sound waves; no eyes, as there would bé no light-waves. All the beauteous and necessary things pertaining to life—color and its ramifications, fire as we know it, distribution of water in clouds and rain, grains of all kinds, trees, fruit, cyclones, etc., would never be known. In fact we are in the earth and live there not just as the mole does, but on the same general plan. The mole finds all he needs for his living by burrowing paths through the earth; we find ours under and in the air, which, with the nucleus, supplies our wants through the sun's power and protecting care, due to these earth elements in which we live.

Think, if you can, of nations having no communications with each other by sailing vessels, steam ships, steam cars, telegraphy or the telephone. What a condition our proud world would be reduced to! Then, when you look around today and see the endless panorama of phenomena existing everywhere, and of all kinds, you, if a student, are bound to ask the *how* and *why* of its existence. And you, after a careful study of the question, must see clearly that it is all as it *is* because of the sun's powerful influence on the "atoms" of the earth in which we live and die. You will be forced to this conclusion, if you are not biased by environment or hereditary taints of religion or religious tendencies, and forced also to the other conclusion, that all the phenomena of light and heat, combination of "atoms" and the conservation of energy, could never occur if we lived on the outside of this earth.

Chief Willis L. Moore, of the Weather Bureau, said recently: "We sent up balloons from Omaha and Indianapolis above the storm stratum, six miles deep, rising and falling with the seasons. Above the storm stratum there is an entirely different atmosphere, floating upon the storm element, like oil on water, with an easterly velocity of only half the lower air. From the storm stratum up through this there is a slight rise in temperature. We call it an equally-heated stratum—the isothermal. In this constant air ocean there are no storm eddies; in it the minutest rays of light are absorbed. We are living in a thin skin of air, illuminated; all the rest between us and the sun is darkness." These observations have been verified by scientists abroad. You see, if there be truth in this report, that light, as we call it, depends on a medium, and that medium is the earth, and nothing less. This report of Willis L. Moore clinches my argument, and also gives the death-blow to light in the interstellar spaces. That once necessary thing, *ether*, in vogue so long, will of necessity be reconsidered by certain so-called scientists, who moved all the planets by this terrible lever.

Augusta, Mich., Jan. 21, 1910.

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Written for The Humanitarian Review

THE BIBLE GOD.

BY T. S. GIVAN.

THE Bible God: how he looks, what he said, what he did, and what must be believed about him, according to his own infallible word:

God spake unto Moses face to face, as a man speaketh to a friend. Ex. xxxiii:11. I have seen God face to face Ex. (xxx:iii), and there is none else like him (Is. xlvi), for the hair on his head is like wool, his eyes are like flames of fire (Rev. li), smoke issues from his nostrils (Ps. xviii), a sharp two-edged sword (Rev. i) and fire comes out of his mouth, which kindles coals and devours (Ps. xviii); he shaves with a hired razor (Is. vii); his hand has horns on it (Hab. iii); he is girt about the paps with a golden girdle, and his feet are like fine brass (Rev. i) with hair on them (Is. vii). His voice is as the sound of many waters (Rev. i); he is jealous and will consume you (Jon. xxiv).

Thus saith God: ye shall eat the flesh of your sons and daughters (Lev. xxvi), and they shall eat the flesh of their fathers (Ez. x). Ye shall eat the flesh and drink the blood of Princes till ye be drunken (Ez. xxxix). Their children shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished (Is. xii). Slay utterly, old and young, both maidens and young children (Ez. ix). I will destroy you without pity; I will rejoice over you to destroy you (Deut. xxviii). Thou shalt save alive nothing that breatheth, but shalt utterly destroy the Hittite, the Amonite, the Canaanite, the Perizzite, the Hivite, and the Jebusite (Deut. xx). My wrath shall wax hot, and I will kill you with the sword. Your wives shall be widows and your children fatherless (Ex. xxii).

And God spake: Whosoever is lame, blind, or flat-nosed, or broken-footed, broken-handed, crooked-backed; a dwarf, has sore eyes, scurvy, is scabbed, or hath any blemish or anything superfluous on his or her body, shall not approach my altars nor defile my sanctum (Lev. xxi).

Besides killing hundreds of thousands of people by violence, hail, fire, stones, pestilence and plagues, he brought a seven-year famine over all the face of the earth, in which there was neither sowing nor harvest. Gen. xlv. An ass's head was sold for four-score pieces of silver and the fourth part of a cab of dove's dung for five pieces of silver. This woman said, Give thy son that we may eat him today and we will eat my son tomorrow. So we boiled my son and did eat him; and I said to her on the next day, give thy son that we may eat him, and she hath hid her son. 2 Kings, vi. Mine eyes do fail with tears, my liver is poured upon the earth, because of the young children and sucklings that faint in the streets of the city for hunger. Thou killest without pity. Behold, Oh Lord, and consider to whom thou hast done this—thy

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chosen people. Shall the women eat of their own children of a span long? Lam. ii.

Remember his promises to Mary, that his and her son Jesus should reign in royal splendor on the throne, and then note that he watched the wretches who spit upon him, cruelly drove the nails through his tender hands and feet, and heard him cry out in dying agony, "My God, my God, why hast thou forsaken me," without a sign of sympathy or help for him, or a word of comfort for his poor mother.

You must believe:

"That Christ was God, the Father, from all eternity, descended from high heaven as God incarnated in human form, like to that which his creatures possessed. He was born of a virgin, having no man for father. St. Joseph was only his protector. He who does not believe that the Son of God was God from all eternity, and in all his attributes even after he assumed the human form, cannot be saved." —Rev. Thomas A. York, of St. Paul's Roman Catholic church, Louisville, Ky.

This is what all Catholic and Protestant Christians claim to believe although it is entirely incompatible with human reason to believe that one could be both older and younger than his own living mother; that he could be first husband and then son of the same woman, and both father and son of himself, as Jehovah-Jesus is here declared to have been. But Father York, and all other priests and clergymen, insist that if you do not believe that Jesus was his own father, God, and the husband of his own mother, Mary, and the only God from all eternity, you cannot be saved, and that—

"The son of God offered himself to God, the Father, as a sacrifice for the sins of the world!"

Thus, God offered himself to himself (!) to save, not those who wanted to be saved, but hell-deserving wretches, and would not save them unless and until (in addition to all crimes which they had committed) they should also shamefully abuse and horribly kill his own son, yet not his son, but himself, for the son of God was God the Father, from all eternity!

The Third Article of Religion says: "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth."

The Catholic not only has to profess a belief in the resurrection of the body, but that each member eats the same body that was born of Mary, as the following shows:

"Is it the belief of the church that Jesus Christ himself the True God, is truly, really and substantially present in the sacrament?" "It is. The body, blood, soul and divinity of Christ, the whole and entire God, is in the sacrament." "Is that which they eat in this sacrament the same body which was born of the Blessed Virgin?" "It is the same body." —*The Catholic Christian Instructed*, page 46.

Thus over three hundred millions of people eat the same body which was born of Mary, while it is serenely sitting in heaven at the right hand of itself.

God did many wretched things, for which ordinary men would have

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been put in the penitentiary or hanged, notwithstanding he is said to have discountenanced adultery and destroyed people by a flood because of their unchasteness. Abraham would be hanged in this day for his treatment of Hagar and his own little child, and marrying his own sister. But better things cannot be expected from believers in and worshippers of such a God.

The entire Christian story of God and Christ is not only impossible of being true, as demonstrated by the order and operations of universal nature for thousands of years, without a single variation favorable to these tales—every instance, everywhere and at all times, proving them utterly false—but their authors have admitted their untruth, and have given their reasons for inventing such falsehoods. Christianity, therefore, stands alone upon these admitted fraudulent assertions. That Jesus, after having been dead three days, in absolute and actual death. arose again in the same body that had been mutilated upon the cross, rejoined his friends, showed them his wounds and flesh to assure them that it was the same body, went about eating and acting as other men, building fires, broiling fish, breaking bread, etc., as if he had merely fainted upon the cross. And the unmistakable facts remain that he neither died for us nor saved us, for we have to save ourselves from whatever we can or should be saved from, and we also have to die, just the same as if he had neither lived nor died.

Louisville, Ky., Feb. 10, 1910.

LOVE.

¶ Love is the only bow on life's dark cloud. It is the Morning and the Evening Star. It shines upon the cradle of the babe, and sheds its radiance upon the quiet tomb. It is the mother of Art, inspirer of poet, patriot and philosopher. It is the air and light of every heart, builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody, for Music is the voice of Love. Love is the magician, the enchanter, that changes worthless things to joy, and makes right royal kings and queens of common clay. It is the perfume of the wondrous flower—the heart—and without that sacred passion, that divine swoon, we are less than beasts; but with it, earth is heaven and we are gods.—Robert G. Ingersoll.

¶ Talent has the four seasons: Spring, that is to say, the sowing of the seeds; Summer, growth; Autumn, harvest; Winter, intellectual death. But there is now and then a genius who has no winter, and, no matter how many years he may live, on the blossom of his thought no snow falls. Genius has the climate of perpetual growth.—*Ingersoll.*

¶ It ought to be our ambition honestly to deserve the disapproval of the enemies of Rationalism, and the respect and sympathy of the free and the brave.—M. M. Mangasarian.

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For THE HUMANITARIAN REVIEW.

COMETS GALORE.

BY EDGAR LUCIEN LARKIN.

COMETS may, like humans, be classed as tramps and regulars. Every tramp circulating around the sun must move either on a parabola or hyperbola. These are open curves at one end and closed at the other. A celestial visitor, or really wanderer, coming around here on one of these curves, makes a graceful bow or nod to the sun and dashes away on the other branch of the curved orbit with a velocity equal to that of entering our solar system—never to return. They enter space deeps, remain there during eons of time, until some other sun attracts them into its dominions. Hobo comets, however, may never escape our solar system or family of worlds, moons, meteorites and the like. Jupiter may disturb their parabolic or hyperbolic velocities and hurl them upon elliptical orbits. This curve is closed all the way around; and the comet will then become adopted and make regular revolutions thereafter around the sun. Jupiter has thus legally adopted twenty comets; Saturn, Uranus, and Neptune, likewise have drawn in a few, but not so many as the giant Jupiter.

Halley's comet is now beautiful in the big telescope up here. It was at perihelion on March 15, 1835, and out at aphelion, distant 3,338,000,000 miles, in 1874, when it started back on its elongated orbit, a flattened ellipse. If no trouble occurs, it will be in perihelion again on April 18, 1910, at a minimum distance from the sun of 54,700,000 miles. And then, if nothing unforeseen happens, the earth will dash through the streamer of this comet on May 18th, Greenwich mean time. That is, providing the streamer is more than 13,020,000 miles long. If shorter, the earth will escape it. It may be much longer--no one is able to say at present.

Halley's comet has passed perihelion twenty-four times since B. C. 12, at an average time or period of 76.8 years. This has

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varied almost five years at times, owing to the disturbances and perturbations caused by the planets. And now professional alarmists are beginning to predict that we will all be poisoned, because the streamer contains cyanogen gas, a poison. W. W. Campbell, in the Lick Observatory, saw spectral lines of cyanogen (in the spectroscope) in the light from the nucleus. But if the earth and man do go through the tail, whether narrow or wide, how can gas rarer than the vacuum in an incandescent light bulb, pass through our air 200 miles deep, and reach the earth's surface? For us to be poisoned by inhaling this gas, it must reach the lower layers of air, thousands of times more dense than itself. No astronomer anticipates danger. Then, the streamer may curve before then, and thus not collide with the earth's atmosphere.

The earth has passed through trails of comets and through debris of cometary nuclei without harm; the debris appearing as showers of beautiful meteors, as seen from this observatory November 14 and 15, 1901.

The mathematical problem solved by Halley at the age of twenty-four years, then elicited the admiration of the scientific world, and it does now. It was the first computation of the orbit of a comet and its definite location in space. The Newtonian law of gravity made this capital achievement possible. The comet now is within sunset glow and also immersed in the zodiacal light, which, by the way, is far brighter than it has been at any time since I came up here, in August, 1900.

The huge comet seen in January, 1910, was a tramp, but of immense dimensions. It was visible broadside here on seven nights. The streamer was fully thirty-five degrees in length at its maximum. And it actually divided, a part leaning over toward the south as far as fifteen degrees. It passed within 3,813,000 miles of the sun at a speed of about 300 miles per *second*—not per *minute*—and dashed away to remain outside our solar system forever. It was one of the largest foreign bodies to enter our planetary system within historic times.

All are agreed now that the pressure of light and other modes of energy from the sun cause the streamers of comets, and to

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force them always in direction opposite. The discovery that light exerts pressure upon all objects upon which it falls or beats with its tiny waves, is one of the most remarkable ever made.

There are many problems relating to comets not yet solved. The return of Halley's may enable astronomers in their solution.

Lowe Observatory, Echo Mountain, Cal., March 2, 1910.

Contributed to THE HUMANITARIAN REVIEW

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(Continued from March Number.)

A PREPOSTEROUS EXPLANATION.

WHILE lying on a sofa in an adjoining room, I heard a well-known editor from one of the leading St. Louis dailies tell Mr. Foster that it had been insinuated to him that that young man Bartlett visited the graveyards, took a list of names from the grave stones, especially those of celebrated people, classified them, procured all the information possible, and in that way gave great assistance to him in giving his seances. The editor said he hardly believed such a report, but thought possibly Mr. Foster might like to hear how a part of his phenomena were accounted for. Mr. Foster informed the gentleman that Mr. Bartlett would not loan himself to that kind of business. I mention this, as many times since that conversation I have heard similar reports. Certainly a more ridiculous, preposterous and absurd explanation of the Foster phenomena could not be imagined. Foster, travelling nearly all over the earth, giving communications in every known and some unknown languages, not having the slightest idea who was to visit him at any time or place, shows the utter absurdity of such a conjecture.

A CLAIRVOYANT TEST.

The most satisfactory clairvoyant I ever met was a woman physician of the name of Murphy. She first came to my notice while successfully treating a young lady, a relative of the Beecher family. This lady, if I remember, was thrown from a car, the accident causing hip trouble. It was considered a hopeless case. Mrs. Murphy, it is said, however, effected a permanent cure. She appeared to be able to look into the human form as though it were transparent. It was while interested in her phase of mediumship, or clairvoyance, that by chance I met, on Broadway, a friend named Handy, from Kentucky. As he had recently

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paid a visit to the city, I expressed my surprise at seeing him again so soon. He replied that he had returned for medical treatment. "Why," I said, "you look the embodiment of perfect health. What is the matter?" He replied, "Inflammation of the bladder." I said, "You are the very man I want to see, for you look in perfect health, and certainly no one would suppose you had ever been sick a day." He replied that he was a great sufferer from the complaint spoken of, but otherwise he was in good health. He weighed about two hundred and twenty-five pounds, was six feet in height, and a fine specimen of manhood. I said, "Come with me, and be examined by a clairvoyant." He replied, "No sir, I have no faith in them." I replied, "I wish you would do so as a favor to me," explaining that I was interested in a certain lady clairvoyant, and that he appeared to be in such perfect health that I should not probably have another opportunity of meeting so fine a test subject. He finally consented. Mrs. Murphy went into a trance, and commencing at his head looked down that six feet of manhood. describing the condition of every inch of his body. She located the inflammation, and dictated a prescription. We asked that the prescription be written in English. After the interview, Mr. Handy told me he came to New York expressly to put himself under the care of Dr. Van Buren, that he had consulted him once or twice, and had in his pocket a prescription to be filled. We immediately repaired to the drug store under the Fifth Avenue Hotel. We showed the clerk the prescriptions of Dr. Van Buren and Mrs. Murphy and asked him if they were at all similar. He replied that there was so little difference he might say they were the same. I mention this test of clairvoyance, as I consider it the most satisfactory one in my experience. I was informed that a leading physician frequently sent patients to her that she might clairvoyantly diagnose their diseases.

Below is a fair summing up of Foster's power, as viewed by the *Alta Californian*:

AN HOUR WITH FOSTER.

Four journalists spent an hour yesterday afternoon with Charles H. Foster, the spiritual medium. They were skeptical and suspicious. Before going into the room they had each written six or eight names of deceased friends on pieces of paper four inches long and one inch wide, which were then folded over five or six times longitudinally, with the name inside and no mark on the outside to distinguish them. They were all thrown into a hat, and none of the party could, by looking at the outside of any paper, know that he had written on it, much less tell the name in it. None of the party had seen the medium before, nor were they introduced to him by name. We shall not undertake to give a consecutive narrative of what occurred, but only the main facts:

Each of the four persons was astonished, far more than he had ever been by any sleight of hand by Hermann, Heller, Anderson, etc. Many

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of the manifestations were inexplicable by any laws of mechanics or science mentioned in our books. In more than a dozen cases Mr. Foster, without opening the folded papers, told the names in them correctly, and in every case mentioned some remarkable fact connected with the deceased person. One was drowned at sea, another shot in battle, another committed suicide, a fourth had died under very painful circumstances, and so on. He gave the name of one deceased friend whose name was not written. He gave no communications from Daniel Webster or other persons not acquaintances of some of the party. He made no mistake worthy of note. In many cases he told not only the name of the deceased, but the person who wrote it. After showing his bare arm with no mark on it, the letters "A. L.," the initials of the name of one of the "spirits," came out in red color on the arm before the eyes of the whole party. Every question asked was answered. Many of the questions were answered by raps on the under side of the table-top. Foster requested us to look under the table to see that there was no trickery about the rapping, but we did not take the trouble. The other "manifestations" were so much more impressive that we felt little interest in the rapping. Each of the party got answers which we knew to be correct, containing information not known to any other person in the room. One of the most wonderful manifestations was to get correctly the name of a "spirit" who he said was present, a friend of one of the party, but whose name had not been written.

The writer of this must add, in justice to himself, that in all this he sees no proof of Spiritualism. He admits his inability to explain the facts, but he is unwilling to accept the explanation of anybody else. If Mr. Foster obtains his information from "spirits," it is to be regretted that they do not furnish clear evidence, unquestionable in its character to everybody, of their existence, and of the constitution of the sphere in which they now make their abode.

Another writer in the *Alta*, Dec. 29, 1873, says:

IS IT AN INFERNAL AGENCY?

A late number of the New York *Catholic World*, a magazine edited with much learning and ability, expresses the idea that the so-called spiritual manifestations are made by the agency of Satan, and should therefore be avoided by all persons who are anxious for the welfare of their souls. The truth of the reports of these "manifestations" and the good faith of the mediums are admitted, but the faithful are told that the church has condemned them, and as all good spirits are in harmony with the church, the evil spirits alone are working for the spread of the new doctrine. Satan gets the credit of being able to exercise miraculous powers, reveal the secrets of the tomb, and call up the spirits of the dead. This is, we believe, the accepted doctrine of the Catholic church, and it is also received by many Protestants. Among scientific men generally the opinion is dominant that the "manifestations" are cunningly managed tricks, and that most of the favorable reports published of their doings are false. To neither of these theories do we subscribe.

The subject has been forced on our attention by the sensation lately made in our city by the presence and sittings of a renowned medium, Mr. Foster, and also by our personal experiences, some of which have been briefly reported in our local news. Our search for "tests" or proofs

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of Spiritualism has been a failure. There is no scarcity of "mediums" who say they can see and hear spirits; but not one of them has produced satisfactory evidence. Nineteen out of twenty could tell us nothing and show us nothing of any interest. Their speeches in trance, real or pretended, amounted to nothing. But one man we have found who has an abnormal perception which enables him to read the secret thoughts of the living, though he may be, and we presume he is, sincere in saying that he converses with the spirits of the dead. This power is akin if not precisely similar to that of clairvoyance in somnambulic or mesmeric sleep, or the hypnotic condition—abnormal states of the mind observed long before the spiritual theory came into favor.

From the N. Y. *Graphic*, Oct. 24, 1874.

One night a total stranger to Foster called at his rooms and said: "Foster, I don't believe in your humbug. Now, you never saw or heard of me, and I will bet you twenty dollars that you can't tell my name. I do it to test you.

"T-w-e-n-t-y d-o-l-l-a-r-s," repeated Foster; "twenty dollars that I can't tell your name? Well, sir (putting his hand to his brow), the spirit of your brother Clement tells me that your name is Alexander B. Corcorane." Mr. Corcorane was astonished, and took out his money to pay the medium, who pushed it back with a laugh.

OLD HICKORY.

"One day," said Mr. Frank Carpenter, whom we met at Mr. Foster's yesterday, "one day a Mrs. Whitney, an utter stranger, came into Foster's room with a lock of coarse hair in her hand. It looked like fine bristles. Holding it up she asked the medium whose hair it was. Foster took it in his hand a moment, pressed it to his brow, and exclaimed: 'By the eternal, this is Andrew Jackson's hair!'"

It turned out that Mrs. Whitney's mother was an intimate friend of General Jackson, and that the bunch of bristles was really an heirloom from the head of Old Hickory himself.

SENATOR ALEXANDER M'CLURE.

One day (and everybody knows the story in Philadelphia) Alexander McClure, the old Greeley leader of Pennsylvania, came into the Continental Hotel with Col. John B. Forney. Mr. McClure was very sad, for he had received news that his son was drowned at sea.

"What do you think about it, Foster?" asked Col. Forney. "Why, sir, the boy is not drowned at all," replied Foster. "He's alive and well, and you'll have a letter from him in a day or two, and then he will come home." Two days afterwards McClure met Foster and said, with tears of gratitude, "Why, Foster, you were right. My boy is all safe. I had a letter from him today."

From the *Golden Era*, San Francisco, Sunday, 1873.

Foster.—"Some one has called for the spirit of a person who died a violent death. His name—his name—now I get it—was ———. He was shot." B.—"That is the name I called for; but I did not know that he was shot. It was never known what became of him." Foster.—"Let me see. I am carried to the State of Ohio. To the city of Cincinnati. He

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starts from there and goes to the northern part of the state. He is overtaken and shot." B.—"Those were precisely the circumstances as far as known." Foster (to B)—"A dear little child comes behind you. Her name is ———." B. stated that the name was that of a little niece who died years ago. He had not written the name, nor had the child occurred to his memory at that time until recalled by Foster. Foster (to A.)—"The form of a fair young girl now comes behind you. She presents you with two rosebuds. She died in young life from slow decline— consumption. It is Althea."

A. acknowledged such an acquaintance in young life. The picture was vivid, and the impression startling—almost to fancy, for an instant, "the air grew denser, perfumed from an unseen censer swung by seraphim, whose footfalls tinkled on the tufted floor." But then the illusion might have been nothing else than Foster's incessant cigar smoke. Merely smoke and nothing more.

Foster announced the presence of a spirit which had been called for by one of the company. It was demanded that the spirit indicate where he died to prove his identity. Foster suggested to write down a list of places, including the right locality. The list was written in this form: "Buffalo, Albany, Rochester, New York, Syracuse, Utica, Oswego," and handed to Foster. With scarcely a glance, his pencil circled the last name like a flash, and then leading up the column also encircled "New York," the answer being correctly given, "Oswego, New York." The same test was successfully given when names had been placed on separate strips and rolled up in pellets.

Such are the arts practiced by the so-called spiritual medium, Foster, and such a few of the curious examples casually mentioned of a prolonged exhibition of his powers in the presence of a party of gentlemen who take no stock of a supernatural character, believing nothing beyond the verification of their own senses, even should Elias and the prophets come to tell them, without full ocular demonstration.

These sort of manifestations are dismissed by the ignorant and superstitious as pertaining to the arts of necromancy; by the religious bigot as machinations of the devil; by the advanced adherents of Swedenborgianism they are imagined to proceed from disembodied spirits; and by the philosopher they are believed to pertain to some natural force not yet fathomed by scientific research. The reader can take his choice.

(To be continued.)

¶ The four-year-old descendant of a line of Baptist ministers was found on tiptoe struggling to immerse her kitten in the rain-water barrel. The kitten was equally frantic in her efforts to avoid immersion, and at last, by dint of kicking, clawing and wriggling, managed to free herself from her small mistress. As the tip of the little tail disappeared over the wall, the disappointed missionary ejaculated: "You won't be a Baptist! Then go and be a Presbyterian!"—Chicago *Record-Herald.*

¶ As the nectar from the bloom becometh honey in the comb,
So the Love borne in Springtime should ripen in the Autumn.
—*Singleton.*

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RELIGIOUS INTOLERANCE IN CHICAGO.

A Characteristic Christian Argument.

Mr. Mangasarian's logic has proven too strong for the "established churches" of Chicago, and having no logical arguments of their own to pit against him, they have adopted the time-dishonored custom of persecuting their opponents. Pressure has been brought to bear upon the management of Orchestra Hall, where the Independent Religious Society (Rationalist) has been holding its meetings during the past five years, so that they have attempted to put it down and out by refusing it the use of the hall after June 1st. The Chicago *Tribune* of Feb. 28th contained a full account of the affair at that date, from which I quote as follows:

Ouster from Orchestra hall because of his "rationalist" religious views threatens M. M. Mangasarian and his followers. The situation was told by Mr. Mangasarian himself yesterday as a preface to his usual Sunday lecture. The one year lease under which gatherings of the Independent Religious Society have been held weekly at Orchestra hall since it was completed about five years ago will expire June 1. When officers of the society approached F. J. Wessels, treasurer of the Orchestra association and manager of the building, with regard to a renewal of the lease for another year, they were informed that opposition had developed among the directors and that the lease would be refused. They further learned, it is reported, that the resolution to bar Mr. Mangasarian had been introduced by Byron Lathrop, president of the association, and that it had been adopted by the directors.

"Some of the directors object to Mr. Mangasarian's teachings," was the answer to a query as to the reason for the action.

"Objections have been raised by friends and patrons of the Thomas orchestra," said Mr. Lathrop, "to the continued use of the hall by the society of which Mr. Mangasarian is the head, on the ground that his teachings are at variance with those of the established churches."

The society does not wish to move from Orchestra hall unless compelled to do so. This was made plain by Mr. Mangasarian in his address, in which he stated that no other auditorium capable of containing more than half the usual audience could be obtained.

"If I am not mistaken," he said, preliminary to his lecture, "this hall was built for public purposes. Many of the people who sympathize with our platform contributed toward the building of the hall. But for our society it would have remained vacant Sunday mornings during the last five years. By our efforts it has been filled every Sunday with people of this city and the visitors in our midst. Legally they may have the right to put us out, but morally, since we are helping to fulfill the very object for which it was built, do you not think we deserve fairer treatment than is going to be accorded us?"

The *Tribune* of March 1st again reports upon this affair as developed up to that time. A few extracts from that report are here made. The

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article was headed "$100,000 Temple for Mangasarian."

Mangasar M. Mangasarian, lecturer for the Independent Religious Society, began a campaign yesterday to obtain from wealthy members of the society $100,000 with which to build a temple of its own. He also gave out a statement of his position in the controversy which has resulted in his practical expulsion from the Orchestra hall.

Among the members of the society who have signified their intention to contribute to the building fund are: Lloyd G. Kirkland, an attorney; W. R. Gillette, an insurance broker; J. J. Sweet, a lumberman; H. J. Bohn, publisher of a hotel periodical; James F. Stepina and D. M. Hillis, real estate brokers, and W. H. Vehon, a wholesale tailor. It is understood these have pledged $5,000 each.

It is reported that large subscriptions have been promised also by Charles F. Gunther, E. Gerstenberg, W. B. Price and R. J. Gunning.

A friend of Mr. Mangasarian said nearly all of the amount desired had been pledged, but that it was the desire of the society that at least a part of the sum should be raised by general subscription.

In his statements regarding the controversy, Mr. Mangasarian said he had not given up the hope of inducing the Orchestra hall management to renew the lease. "Some of our friends and members who are also supporters of the Thomas orchestra," he said, "have notified us that they will use their influence to save Chicago the disgrace of barring an organization from Orchestra hall because of its ideas on religion. If we fail in getttng a reconsideration, we do not think it would be unreasonable to request at least a year's notice, inasmuch as we were the first tenants the hall had, and have been there continuously for five years. But the safest thing for our people to do will be to build for the use of the Independent Religious Society a public hall, whose doors will never be slammed in the face of any body of men and women who shall seek its hospitality, as has been done by Orchestra hall.

"If the Turks should refuse halls to missionaries in Europe, Washington would be heard from. Shall America be less tolerant than the civilized world compels the Turks to be?"

Part of a statement issued by Mr. Mangasarian under the title, "A Word with the Christian People of Chicago," follows:

"It is publicly admitted by the trustees of Orchestra hall that the objection to our use of this hall for another year is based upon the fact that our religious views are not satisfactory to the 'established churches' of Chicago. In all probability these same people object to our remaining in Chicago, and if they had the power perhaps they would deny to us also the hospitality of the country. Of course the Christians themselves can send missionaries abroad and make war upon such heathen as object to them and their teachings. But that is another matter. Now it so happens that if our views on religion are not satisfactory to the churches, neither are the views of the churches satisfactory to us. What is to be done? Shall we try to suppress each other? Would it not be more rational for each to defend the other in the exercise of perfect freedom of thought and belief? Is any religion worth a rag if it fears freedom? Even a mild case of persecution would dishonor the twentieth century, and Chicago, the freest metropolis of the West, more than the worst forms of persecution disgraced the middle ages."

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Views and Reviews

By The Editor

Christians in Prison.

Mrs. Maud Ballington Booth, the Salvationist leader, addressed a large audience in Los Angeles Feb. 26, and in speaking of her experience with felons in prisons said:

"While I speak to you, I can see in my mind the last audience I addressed. It was in the little chapel of one of the prisons of Louisiana. Some of the men I found there, although they were guilty of crimes, were just as good, and just as true Christians, as any I have seen in the finest churches of the land.

¶ Of course Mrs. Booth did not say that these men were Christians when they committed the crimes; but it is presumed that she meant that her kind of religion had such a transforming influence upon felons that in a moment they had become "just as good, just as true Christians as any I have seen in the finest churches of the land,"—which is not saying much to the credit of the criminals after all!

Professors Munsterberg and James on Palladino.

A newspaper dispatch from Boston, lately, stated that Prof. Hugo Munsterberg, of Harvard, made the announcement today that he had made a special examination of Mme. Palladino, the Italian Spiritualist, and was convinced she was both "a fake and hypnotist."

Professor Munsterberg said that he had applied all the psychological tests to Mme. Palladino and was unable to discover anything unusual or marvellous about her. "The breezes which were said to emanate from her brows and the fierce heat which came from her hands were nothing but the results of hypnotic suggestion," said Professor Munsterberg. "Those who made previous studies of Mme. Palladino were all in a state of hypnotic suggestion."

The same dispatch reports further that—

This statement bids fair to cause dissention among the professors and instructors of philosophy at Harvard, many of whom had already accepted the views advanced by Professor William James, a colleague of Professor Munsterberg in the philosophical deparment. Professor James also made an examination of Mme. Palladino and declared that the

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Italian clairvoyant possessed the most marvellous spiritualistic power he had ever observed.

¶ Prof. Munsterberg as here reported is placed in a peculiar position—one that a scientific observer should never occupy. That is, he assumes that "those who made previous studies of Mme. Palladino were all in a state of hypnotic suggestion" while he alone observed her in the normal condition. But, charitably, we may suppose that the reporter's statement is not a literal quotation of the Professor's language. Of course it is possible that of, say, a half dozen persons in a group three or four may be more or less deceived by suggestion causing mental aberration, while two or three are uninfluenced and observe and reason normally; it is assuming too much for one to say that all but he were so influenced. The fact is, the true inference is that the exception is the one who was influenced. We accept observed facts of nature not on the testimony of one observer but on the concurrent testimony of many and the fact that the truth may be demonstrated by all other persons being able to make the same observations. Yet, in a case like Prof. Munsterberg's it *may* be true that all others were mistaken by the influence of suggestion while he, possibly far less suggestive by nature, retained his normal self-control, and made his observations and deductions independent of hallucinary suggestions.

The Crucifixion—By the Jews or by the Romans?

A newspaper dispatch under date of Chieago, Feb. 27, says that one Edward H. James, a nephew of Henry James, the author, had stirred up a discussion among the clergy of that city, by asserting that after all the the Jews did not kill Christ but that the Romans did it. The following extracts are made from this dispatch:

Mr. James's assertions that he has made discoveries that demonstrate almost conclusively that the Christ was killed by the Romans for the crime of lese majeste, was discussed today by a large number of Chicago clergymen, and elicited answers reflecting a dozen theological beliefs. In the main, the theologians are inclined to doubt Mr. James's statements. They question the authenticity of his discoveries. Some, particularly Dr. Emil G. Hirsch, are inclined to agree with his conclusions.

Dr. Hirsch declares that Christ was slain by the Romans at the instigation of the priestly party of Jewish politics of the times, the members of which were the tools of the Roman rulers and did not share in any way the sentiments of the Jewish people.

Dr. Frank W. Gunsaulus declared that both the Romans and the Jews were to blame, the Romans for their weakness in yielding to Jewish

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clamor for the life of Christ, and the Jews for the malignity with which they turned upon one of their own race, who meant them nothing but good.

¶ Dr. Hirsch says the Jews were the tools of the Romans, and Dr. Gunsaulus says the Romans were the tools of the Jews! I wonder where Dr. Hirsch, the Jew, gets his information about the death of Jesus? Does he credit the New Testament accounts as literal history? Or has he "discovered" some profane or Jewish history of the event? It appears to me that both the doctors as well as Mr. James are offering only theories based upon assumptions and suppositions instead of ascertained facts. Before we try to prove "who struck Billy Patterson" we should first find out if there ever was any Billy Patterson to be struck!

Alcoholism, Narcosis and Insanity.

A news dispatch of Feb. 27, from Sacramento to the Los Angeles *Times*, says that "intemperance is the cause of at least 65 per cent of the insanity in California, according to figures in the report issued by the State Lunacy Commission, which shows there are nearly 7500 persons confined in State insane asylums. Close to 5000 of the inmates are there because of excessive use of liquor. This does not include the number made imbeciles by the inebriety of their parents. Morphine, opium and cocaine are powerful factors in committing persons to asylums. A large number of women inmates were driven insane by use of narcotics. Only one-third of those in asylums are Americans."

¶ Insanity is a disorder of the mind dependent upon an abnormal condition of the brain tissues. It may result from temporary disarrangement of the brain elements by intrusion of foreign matter, as morphine, nicotine, etc., which the elimination effort of nature may throw off allowing a return of the mentality to the normal state; which constitutes temporary or acute or functional insanity. But intrusions of these foreign and inimical substances frequently and rapidly repeated, may exhaust the eliminative powers of nature to such an extent that the brain tissue becomes permanently disarranged and reorganized abnormally, instituting organic or chronic insanity. Tobacco, or its poisonous element, nicotine, is undoubtedly a cause of an almost universal mild form of insanity. You cannot convince an insane person that he *is* insane, so that those insane from the use of tobacco do not know that they are so and always deny it vehemently. Yet I am convinced that no one can chew or smoke tobacco even once without becoming temporarily insane; or

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forming the habit and pursuing it, no one escapes chronic insanity—in most cases of a mild nature, of course, but in some cases laying the foundation for mental aberration that leads to acts of violence, especially to sexual assault.

Carnegie Foundation in Interest of Agnosticism.

The Los Angeles *Times* of March 6th contained the following:

The Carnegie Foundation refuses its aid to colleges that are denominational, and that their professors may be permitted to enjoy, in the days of their retirement, the pension provided by the Foundation, several colleges have cancelled their denominational relationship. This has caused considerable criticism, especially at the recent Chicago meeting of the Presbyterian Alliance of the World, where one speaker declared the Carnegie Foundation to be the most significant movement of modern times in the interest of agnosticism in general education. Another speaker charged that college and university students of the country are being taught lax views concerning not only the Bible and religion, but also good morals, and that the Carnegie Foundation is one of the factors largely to blame for this.

¶ The kind of "morals" these Presbyterians are afraid the students are being taught "lax views" of are not morals at all, but theological dogmas relating to a sabbath day, etc. The place to look for the teaching of lax morals is in the Bible itself.

Japan Says "No, Thank You."

In the December number of *Hampton's Magazine*, Dr. Green, whom the editor vouches for as "prominent as a minister for many years, and a profound student of theology," answers in the negative the question "Will Japan become a Christian nation?" Having recently been in the orient making investigations along this line, his observations are highly illuminating. He says:

"Only a few years ago Japan stood on the threshold of Christianity. The matter had been seriously considered by the Privy Council. The chief of the Elder Statesmen, the confidential adviser of the Mikado—Prince Ito, the practical ruler of the Empire, was father to the far-reaching scheme. His plan was the issuance of an imperial edict, like that of Constantine of old, officially adopting Christianity as the national faith.

"Few people know this, and fewer still know the conditions which at last decided the Mikado and the Prince against the course proposed, and yet in that proposal is summed up the change from old to new Nippon, and in its abandonment lies not a reactionary movement toward ancient beliefs, but a slowly growing tendency towards the replacement of dogma by ethics. This is the story of that tendency and

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its growth, the story of a nation's virtual adoption of scientific Rationalism.

"It is hard for the American religious enthusiast to accept, and yet it is an incontroverible fact that Japan has deliberately—largely as an experiment, but yet deliberately—played politics with Christianity. Like the adoption of many other Occidental ways, and the calm, scientific investigation of them as to their possible adaptability to the needs of new Japan, Christianity was tried as an experiment—"to see how it would work."

"I have been told frankly that certain men became Christians with the avowed purpose of seeing what the result and what the benefits might be, much as the "poison squad" of modern investigation undertakes experiments with questionable diet, or as the devotees of medical science inoculate themselves with disease germs to make certain, for the general good, of the properties and results of some antitoxin.

"More than this: it has been related to me by a man high in governmental councils, that it was but recently the decisive intention of the government to make the Crown Prince a professed Christian, so that, with the accession of the next Emperor, Japan would be a Christian power. This intention has been, for the present at least, abandoned.

"Now, however, though the policy is to maintain entire religious freedom, Rationalism, rather than faith of any sort, is most likely to be, for the present at least, the philosophy of intellectual and official Japan. It will be a highly ethical Rationalism; by far more formal in its code of morals than either European Rationalism or American materialism, but it will be none the less a scientific Rationalism, refusing the supernatural to the last suggestion, and resting upon a basis of proven scientific facts.

"The enthusiastic statements we hear oftentimes in America, about Japan being eager for the Gospel, about so many eminent men becoming Christians, are unfortunately —I doubt not unintentionally—exaggerated. Every thinking, observing man in Japan—and the more able missionaries and foreign teachers most of all—knows that the nation is not turning to Christianity."

¶ The above clipping comes to me from an old editor of Springfield, Mass., Mr. D. B. Stedman, and I am pleased to append his comments here:

"This gentleman, himself a Christian and well qualified to judge, declares that that country is not likely to become a Christian nation—thus corroborating the statements made in the March Review. Scientific Rationalism is good enough for the well-poised minds of the Japanese leaders, it seems, and the unreasonable doctrines and hypnotic methods of the missionaries do not appeal to them. From Africa, also, come words of discouragement for the "faithful" who, in response to the slogan "The world for Christ," have year after year been digging deeper into their pockets to supply the "one thing needful." Rev. Dr. Wm. S. Rainsford, after a careful survey of the field,

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declares, in a recent number of the Outlook, that the work of Christian missions in the dark continent is a failure. While Christianity plain and simple would have had a chance, the missionaries have queered it, and Mohammedanism is in the lead. It looks as if the gospel ship had encountered a typhoon in African waters and an iceberg in Japan!

Carnegie on the Bible and a Future Life.

A newspaper correspondent writing from Santa Barbara on the 6th of March quotes Mr. Carnegie as follows:

"I highly disapprove of recent utterances upon the future life. I was asked to contribute to that series but refused. My great teacher on that is Plato, who describes vividly what was then thought would happen after death and then says, 'to affirm that all these things will take place, just as I have recorded them, would not become a man of sense, but we should cherish the idea of immortality, alluring ourselves as with enchantments, as the reward is noble and the hope is great.'

"Our duties lie in this world, and the man who performs them has nothing to fear hereafter. It is too bad to say anything to shatter the hope of any man or woman who prays that faith in a future life may be strengthened."

Carnegie said the world no longer believed in a God who told us to love our enemies while damning his. "The Old Testament was written by ignorant old Jews, who described God as they saw Him," he said.

¶ Mr. Carnegie's position on the two fundamental dogmas of Christianity seems to me to be paradoxical. He is bold to deny absolutely the existence of the Christian's God, but thinks it "too bad to shatter the hope of any man or woman" who believes in a future life. The Christian would reply to this that it is even worse to shatter the belief in God and the Messiahship of Jesus than to destroy the belief in a future life. The truth is, that both beliefs are "consoling" to those who have absorbed them in childhood and cherished them in adult ignorance; and it is painful for anyone to give up erroneous beliefs of all kinds just as it is to abstain from vicious habits when they have been long established. Yet when new truth has been fully substituted for old errors, new virtues have taken the place of old vices, the one so "born again" rejoices that he has made the change though it cost him mental or physical torture.

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Socialism, Anarchy, Freelove, Etc.

[*Editorial Preface.*—It is not within the field of The Review to discuss the points of difference between political parties—not merely Socialism or Anarchism, but Republicanism and Democratism are taboo; not because these things may not be of interest, but because The Review leaves that field to other class publications, and devotes itself to the field described on the first page of the cover of every number. This article is not admitted because it does or does not discuss Socialism, but because it discusses this editor and he feels that he has been challenged to defend himself. Mr. Jacobs is a personal acquaintance of mine, and I hold him in much esteem, as a man of sound intellect, much information and ability as a reasoner. But by a curious slip of his *conceptive apparatus* he has misapprehended the editor's clause, "Socialism, Anarchy, Freelove, etc." Read his article and then read my replies as numbered in both articles.—*The Editor.*]

Brother Davis.—I have occasionally differed with some of your conclusions, but have always given you credit for fair dealing when referring to the doctrine of other men aud parties. But what was my surprise to find in the February number, page 443, Socialism rounded up with Anarchy and Freelove (1)!

There may possibly be a socialist occasionally that practices Freelove, though I know of none, while there are thousands of Republicans and Democrats in penitentiaries for worse crimes, and many other thousands who *ought* to be there for openly practicing what you insinuate against Socialism (2).

I note that you say you "refuse" "to accept or champion socialism," and this you have a perfect right to do if a pure Democracy is not your idea of a better government for the masses than what we now have (3).

But when you follow in the footsteps of the Los Angeles *Times* and couple Socialism with Anarchy and Freelove (4), you are as unjust as were the Christians to Paine when fifty years ago they invariably coupled his name with Benedict Arnold and Judas Iscariot. I can see the enormity of these insinuations *now* as my young mind was thereby poisoned against the man who devoted his life to secure me intellectual liberty. It was studied and willful slander that sent Paine to a pauper's grave, and the same class of people would bury Socialism if they could, in a bottomless pit and load it with more infamy than that which overwhelmed Paine (5).

But pardon me, for I do not wish to charge you with premeditated

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slander, for I think you must have had in mind the vaporings of some one not authorized to speak for the Socialist party (6). All political parties gather in a greater or less number of fools; but the party, or doctrine of the party, must not be judged by the utterances of the fools, but by what the party announces in declarations of principles, or in platforms when assembled in mass meetings or conventions (7).

You must know that Socialism is directly antipodal to anarchy, and I defy anyone to show anything in socialistic doctrine—i. e., in their platforms, to sanction Freelove (8).

I am a Socialist, and I think I know something of Socialist doctrine and ethics, and I do not hesitate to say that Socialists count among their numbers a much smaller percentage of real rottenness than any other political party or popular church organization. I shall therefore continue to believe that your pen ran away with your mind, or else you are not as familiar with socialistic doctrine and practices as an editor should become before he couples it with anarchy and licentiousness (9).

In the March number, page 514, you prefer to be called a Humanitarian, but say, "I might profess to be a Liberal," etc., and on page 513, "a Liberal is one who, whatever be his own opinions, is charitable towards others" (10).

Now, Bro. Davis, is there any manifestation of the ideal Humanitarian, charity, or even Liberalism, in the rap you gave Socialists on page 515 (11)? To class a Socialist--who says, "Let the will of the majority be the law supreme, and govern our actions towards others,"--with the Anarchist, who says, "Damn the law; let every man be law unto himself" (12)?

I am not criticising you for not seeing in Socialism any economic reform. All men cannot see alike. Much depends on education and affiliation. Socialism is yet to be tried; but even though it may not fulfill all that enthusiasts hope and promise, it will deserve the severest condemnation if it fails to give us something better than rum, tramps and white-slave traffic, for which capitalism in power today and for forty years past, is wholly responsible. I quite agree with you that no Socialist has any right to demand the use of your columns to advocate his political doctrines. Let every man push his own cart (13).

The old pro-slavery oligarchists could see no promise of better conditions to follow the abolition of negro slavery. But the demand was based in justice, and Bro. Davis shouldered his musket and knapsack and helped to enforce the demand at the point of the bayonet. The "Fire-eaters" of the South who had been on top for many years and living on the labor of millions of other men, both black and white, were dismounted and got what they deserved. But since then another class of men in the North--much less humanitarian than their predecessors in the South--climbed up still higher on the backs of the men who work, and have succeeded in establishing a more odious system of male, female and child oppression than that of the cotton states of fifty years ago. I say *more* odious for the reason that negro slavery of the South was in line of evolution (slavery is one step above savage life) and lifted the African far above his native condition in the Dark Continent where he lived unencumbered by clothing, and feasted on snakes, toads and lizards. But the white workers of the North have been accustomed to

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better things than they can get today, and the condition of the masses are not in the line of evolution but reversion (14).

Socialism would turn much of the fifty millions profit that the Bell Telephone Company divided among their stockholders last year back to the people from whom it was extorted *by permission of our present government*, and the balance would be divided among the men and women who did the work for this company of freebooters (15).

The poor of the North today are in a much worse plight than were the slaves of the South. Did we ever hear of a slave starving to death? Freezing for want of fuel or clothing? Dying of sickness without a doctor? Or did they frequently commit suicide because they could not find employment? Never! Or of hundreds suffocating in coal mines because the capitalist masters find it cheaper to suffocate a few hundred men occasionally than to spend a few thousand dollars to make the mines safe? If each laboring man cost the capitalist $1000 to $1500 as did the negro cost the South, there would be none suffocated, starved or frozen. These facts distinctly indicate the brutality that our present capitalist system engenders, and if there has ever been a worse one it had its day before men began to write and preserve history (16).

Monrovia, Cal,, March 1, 1910. H. C. Jacobs.

The Editor's Reply.

The reader is asked to read the paragraphs of Mr. Jacobs's letter as numbered in connection with the replies here made with corresponding numbers.

1. To say "Socialism, Anarchy and Freelove," is not to round them up as being in the same class or of the same character further than that they are all, as I said before, "sociological theories." I may speak of Rationalists, Christians, Buddhists and Mohammedans—do I thus "round up" Rationalists with the others? The very fact that I used the three names shows that I recognized *three different* sociological systems and their representative people.

2. It is incomprehensible to me how Friend Jacobs could infer that I accused Socialists with practicing Freelove from my speaking of both systems of sociological theories in the same sentence. No such thought or intention ever entered my mind, and I do not now think there is any warrant whatever for such an inference. Furthermore, I did not speak of either of these theories as "crimes"—did not say anything derogatory of the theories or of those who accept and propagate them. It is beside the question whether or not Republicans and Democrats are guilty of "worse crimes" than the practice of Freelove, for I do not admit the discussion of the party theories of these two parties in The Review any more than I do those of Socialism, Anarchy and Freelove, and I have not charged that any of these are of the nature of "crimes."

3. Saying that I "refuse to champion Socialism," is no reproach to Socialism; I also refuse to "champion" the theories of the Republicans,

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the Democrats, the Prohibitionists, the Populists. I do not "champion" in The Review all of the theories that I myself accept, personally. The Review has a *field*, an *object*—it is a "class magazine," and I confine it to its legitimate field, as I virtually agree to do on the title page of the magazine and in the advertisement on back page of cover. To do otherwise would be to deceive those who might subscribe for the magazine upon the *supposition* that its true character was therein set forth. My friend's remark about a "pure democracy" not being my idea, is a begging of the question, for I understand him to thus imply that Socialism is a system of "pure democracy." But is it? I think I can have an *tdeal* of "pure democracy" (comparatively speaking) without at all accepting Socialism as a practical system of government.

4. I do not "follow in the footsteps of the *Times* and couple Socialism with Anarchy and Freelove." I know the difference between Socialism and Anarchism as well as do the devotees of those theories themselves. I *know* them to be extreme opposites, and I *believe* the best and safest place is the "golden mean" between the two extremes. Freelove has no necessary connection with either system. But while I recognize this, I can see plainly why the *Times* and the public generally do class Socialism, Anarchism and Freelove as one and the same thing, and it is wholly the fault of the propagators of these doctrines themselves. It is undeniable that they "flock together," and the fact that they closely affiliate in their meetings and social relations generally is enough to convince people who do not critically study their doctrines that they are all of a kind.

5. The classing of myself with the slanderers of Paine because of my brief remark I take to be very far-fetched and unjust. I said not a word that could be construed as slander. The Freelovers themselves do not consider their theories or their practices as crimes, and many of them think as do the Socialists and Anarchists that their ideas and theories if adopted by the people would "save the world." I spoke of each and all not as using an insulting epithet but as referring to three classes of sociological theories without reference to whether or not they were good, bad or indifferent. I may have an opinion as to this but I did not express it in The Review articles criticised.

6 and 7. No; I do not accept seriously the "vaporings" of anyone "not authorized to speak for the Socialist party," or any other party or association. I think I have at least some judgment in the matter of distinguishing between "vaporings" and the arguments of logical thinkers.

8. For reply to this see above, Nos. 1, 2 and 4.

9. Whether or not Socialists are more virtuous than the partisans of other associations is not pertinent. I said nothing pro or con. My pen did *not* run away with my mind, and I *am* familiar with Socialist doctrines and practices, and I deny that I coupled Socialism with Anarchy and licentiousness." The Freelovers themselves would resent Mr. Jacobs's charge that they are "licentious" as zealously as he resents my imagined charges against his favorite political party and its theories. Per-

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haps Friend Jacobs is not familiar with the doctrines and practices of the Freelovers—no doubt *they* would so accuse him, as he has done the editor for imagined slurs upon the Socialists.

11. I have given no "rap to Socialists" by saying "I do not see in Socialism any promise of economic 'reform,' or any necessary connection with Rationalism." I can say that with the greatest "charity" for the Socialists and in the kindest and most humanitarian spirit.

12. See Nos. 1, 2 and 4, for reply to this.

13. I *am* letting "every man push his own cart," as long as he does not push it upon a highway not built for his particular use; and I do not push even my own political cart in the pages of The Review. Restrictions I place upon myself should not gall my contributors.

14. All this is irrelevant to the discussion, but I cannot endorse much of it. The classification of the "North" and the "South" in the matter of employing wage-workers and of slave-owning is groundless. The South as well as the North employs wage-workers, and whatever evils are connected with the system are as great on the one side of Mason and Dixon's line as on the other. As for the child-labor evil, it exists in the South in its most horrible form. The reference to the black slaves compared with the white wage-workers of today is away off. (See 16.) The intimation that the wage-workers of the present have been "accustomed to better things" in the past I think is erroneous. The fact is apparent to all who have lived long enough that the wage-workers of antebellum times lived in far greater deprivation of necessaries and luxuries and worked much longer hours for much lower wages than the wage-workers of today; and the latter, as a rule, enjoy luxuries that even the rich of those days did not dream of. But I cannot discuss these things now.

15. This also is irrelevant; but I will remark that I do not believe that "Socialism would turn back fifty millions," or any other amount of profit from the telephone industry to the laborers, for I do not believe it would ever inaugurate the industry or manufacture and place to the public's use the telephone. The so-called "freebooters" have placed this new necessity and luxury in the homes and shops of millions of laborers. And this would never have been done but for the enterprise of the men of mental power and genius to take the lead in great undertakings. Without such leadership the cost of these necessaries and luxuries would be prohibitive to the laborer, because they could not be economically produced by an incohering mob of independent hand-workers.

16. This first sentence I can only characterize as an emotional exaggeration, which even the writer in a moment of calmness himself would repudiate Show me the wage-worker of "the North" who today is willing to exchange his lot with that of the negro slaves of the South in antebellum days! There is not one.

Nothing demonstrates the weakness of an argument so much as the use of exaggeration and extravagant comparisons. And I can account for such a resort upon the part of my Friend Jacobs only upon the theory that he feels conscious of the paucity of facts to support his socialistic theories.

The Editor.

(*Note.*—Since writing the foregoing I have received a letter from Mr. Jacobs in response to an explanation similar to but much briefer than

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the above, which I sent him. See this letter in the Correspondence Department, and the reader is asked to now read his letter as the closing remarks of this discussion.— *Ed.*)

What Is the Matter with the Churches?

The foundation is a frail one—a dream that Joseph had, that no man would dare to tell today; besides they belong to the wrong man; they are all Paul's, not of Jesus, Christian Scientist excepted.

Jesus sent out his twelve, and his seventy, told them to preach the gospel and heal the sick. "One was as much a command as the other": preach, saying the kingdom of heaven is at hand. Anything at hand is here and now. The ministers tell us we must die to go to heaven. Who is their authority? Certainly not the Master. Jesus said to his followers, "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." St. Luke, x:19. "All things are possible to them that believe; and greater things than these shall ye do, because I go to the Father." Could that have been possible if he were God? "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall also take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." St. Mark, xvi:17-18. Who have the signs? Surely we have church members enough, if they did these things we might dispense with the M. D's, and what a God-send—no more drugs!

When Jesus sent out his disciples and apostles there had been no crucifixion, consequently no resurrection. Yet we are told from the pulpits that Jesus died for our sins—a most unjust and pernicious doctrine. Will some of God's chosen ones kindly tell us how physical blood can atone for moral guilt? Jesus said ye shall be punished according to the deeds done in the body; that as ye sow so shall ye reap. Does that sound as though he was going to die for them?

No one knows how old humanity is; and did God discover less than two thousand years ago that he needed a savior? That is a libel on God. God made all that was made and called it good. Then it must have been a finished work. They forgot God, their savior, which had done great things in Egypt. Ps., cvi:21. I am the Lord thy God, the Holy one of Israel, the savior. Ps., xliii:3. Look unto me and be ye saved, all the ends of the earth, for I am thy God and there is none else. Is., xlv:22. I am the Lord and beside me there is no savior. Is., xliii:11.

Jesus called himself the son of man. Peter said, Jesus of Nazareth, a man approved of God. Acts, ii:22. Philip said to Nathaniel, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, son of Joseph. St. John, i:45. Mary said Joseph was his father. St. Luke, ii:48. Who should know the father of a child if not the mother?

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John's baptism was of water, but that of Jesus was to be of the Holy Ghost and of fire. St. Matt., iii:11. Who has done the baptism of Jesus?

Moses and Elias appeared to Jesus and his disciples. If they did, other souls may. Jesus told Nicodemus he had to be born again. If that was true of him it is of others. The universe is governed by law. We are told that that meant baptism, but at that time there was no baptism. Jesus said to his disciples, Elias has already come; then they knew he spoke to them of John the Baptist. St. Matt., xvii:13. Will some one of the illumined ones, that knows God's plans from the beginning, tell us how John the Baptist was Elias except by reembodiment? Behold I will send you Elijah the prophet, etc. Mal., iv:6. When the seventy returned, Jesus said to them, Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven. St. Luke, x:20.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widow in their affliction, and keep himself unspotted from the world. James, i:27. Jesus said, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Upon this rock will I build my church —the rock of spiritual understanding. That will be the church that will stand the test of time, and every other test. Has Jesus a church?

San Diego, Cal., Feb. 10, 1910. Harriett E. Corey.

RHYMES

Inspired by reading Elizabeth Towne's "Practical Methods for Self-Development."

BY HARVEY W. JACOX.

BREATHE deep and smile, it will settle your bile;
Just grin all the while. "my dearie."
However you feel, don't grumble or squeel,
Nor ever reveal that you're weary.
When you're depressed and life is a pest,
Just give up the quest of thinking:
Don't try to find out what you're about,
But breathe real stout, and the kinking
In your Libra liver will lift forever,
And the qualm in your quiver will quit, dear,
And the gas in your liver will git, dear.
"Don't breathe with a slam," but say "I AM,"
To deftly ram your entity
So deeply into your senses that you
Will know your true indentity.
Don't be a ranter, nor an I-can'ter,
Or your soul will scanter become;
And your solar pucker will sever succor
That comes to look for a crumb
Of the evil allowed in ev'ry desire
Of the devil avowed the very fire
Of life from monad to man, and higher.

Caledonia, Mich.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Rellgions hy the Scientifc Method.

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 9.] APRIL, 1910. [Whole No. 88

EDITORIAL DEPARTMENT.

"THE CRUSADE INVISIBLE."

¶ In the *Cosmopolitan* for February was published an article by Harold Bolce under the caption, "The Crusade Invisible," which should be of much more than ordinary interest to all who are alive to the importance of the spread of Rationalism throughout American colleges and universities.

The article treats of the college education of American women, and the concurrent abandonment of dogmatic creeds and adoption of Rationalistic principles by the college woman students. Mr. Bolce's statements are such as might well alarm the orthodox and encourage to enthusiasm the Liberal thinkers. He opens his discussion with this bold assertion:

> In its manifold ramifications, its unseen workings, and its revolutionary results, the college education of American women has no historic parallel. The seventy thousand and more young women of America annually receiving university and college instruction may be regarded as the evangels of a new era. * * They believe much, but they believe little hitherto considered canonical, and insist that grave authority must prove its right to be heard.

This last sentence alone, if true, indicates that those women are taking the first important step in Rationalism. Authority

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without evidence of its right to be heard is one of the idols which the Rationalist iconoclast knows is the first to be broken ere any progress can be made in rational investigation. As further introductory to his present essay, Mr. Bolce refers to his earlier articles along the same or similar lines, in these words:

> It was shown in a previous series of articles in this magazine [the *Cosmopolitan*] that the startling, iconoclastic curicula of American colleges justified the initial announcement that these institutions were blasting at the Rock of Ages. The present array of facts shows that the arriving generation of women in America, instead of being shocked or standing idly by to watch the assault of scholarship, are using the fragments of ancient faith for the building of a new gospel—a gospel that sweeps aside nearly everything cherished by the Christian centuries.

To avoid the apprehension of the doubting ones that the writer is using only vague generalities in his accusations, he sets out specifically the names of the educational institutions which are laying the foundations of Rationalism in the minds of their women students, as follows:

> This review deals with the teaching in Bryn Mawr, Vassar, Smith, Holyoke, Wellesley, the Woman's College of Baltimore, Wells College, Elmira College, Mills College, Rockford College, Randolph-Macon College, Radcliffe, Barnard, the women's departments of Tulane University, Western Reserve University, and Brown University, and the co-educational institutions of the United States. In addition, graduate instruction in philosophy in Yale, Columbia, New York University, Pennsylvania, and Brown University, is considered, for such institutions open to women the door to the higher heresies.

And to show that he speaks as one having authority—reliable authority—he gives the sources of his information as being the presidents, professors and women students of the universities; and he credits as an assistant in his investigations "a college girl graduate who has made the rounds of these centers of learning." And he adds that his article gives "the first adequate glimpse into the secret and significance of the education of women in the United States. It reveals what may well be called the Crusade Invisible—the most remarkable intellectual and spiritual movement in either ancient or modern times."

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Speaking of the rational, logical methods of this crusade, he says "the college education of women, the scope of which is of undreamed of magnitude, has no firing line. It is not trumpeted. The great crusade is moving without banners." Of the spirit of the movement he says the women students "are told that 'the life to strive for is the life of perfect poise and noble beauty,' and with this standard before them their educated armies are pouring into fields of high ideals and consecrated service to humanity."

Mr. Bolce quotes President James Taylor, of Vassar, as saying that "the education of women in America is the most important fact of modern times. It is increasing at a marvellous rate, and the presence in the Republic of a vast army of intellectually-trained women, with broad outlook and the highest ideals, means the dawn of the greatest day civilization has known."

Again, in speaking of this advance of trained women, Mr. Bolce says:

They have been taught at the University of California, for example, to reject plans of salvation that cannot be accepted by the reason, and at the University of Michigan that 'the church must make up its mind whether the permanent elements of religion are to remain fettered, perhaps stultified, by hypotheses relevant to the fourth century, or are capable of plangent statement in terms of our temporary outlook upon the world and life.' Such is the college attitude toward life, a point reached by trampling under foot the dogmas of the ages. And young women are coming out of college believing that '*it is absurd for humanity to stake its hope of salvation*' *on much of what the Christian has accepted as inspired writing.* * * * What is being taught to women is not new; what is new is that women are accepting the modern heresies and interweaving them into the fabric of society.

Mr. Bolce says he heard a college girl ask an educator "if he believed in the centuries-old doctrine of the atonement on Calvary," and the answer given the girl was, "Make your soul worth saving, and it will be saved."

Here is a very significant sentence from Bolce's article:

Much alarm was felt in religious circles when it was learned that Yale and other leading institutions teach that our ideas of

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right and wrong do not come from supernatural sources, but are the product of experiment and experience in civilization.

Those who have been reading The Review editor's series of articles on "The Origin and Evolution of Ethics" will see in the above sentence the central idea of that series is being taught in our higher American educational institutions; and those who regard this ethical doctrine as a Rationalistic principle will be able to see that, in this matter at least, those institutions are teaching the fundamentals of Rationalism and repudiating the superstition of a revelation of the "moral law" from a physical location just above the top of Mt. Sinai.

Then Mr. Bolce follows that significant sentence with another no less foreboding the doom of dogma and presaging the advance of Rationalism, thus:

It will give new cause for alarm to learn that more than a thousand American girls in Syracuse University are taught that "if conscience be the voice of God in man, then either many individuals and societies have mistaken the voice of God, or else God has changed his mind frequently with respect to what is right for individuals and societies in the same age or different stages of their experience."

This is reasoning, and reasoning to arrive at religious or ethical truth is the basis of Rationalism.

As an example of the Rationalistic character of these heretical teachings read this paragraph from Mr. Bolce's article:

Chicago University inveighs against all authority, and sets forth as follows what it regards as illogical: "God, the Unchangeable [according to the Christian], deposits his changeless truth in the Bible, the professor tells the pastor what the Bible means, then the pastor tells the church-members; but the church-members say who the pastors shall be, and the pastors say who the professors shall be, and the professors what the Bible means, and the Bible is God's word—and so you are back again where you started from." As to the origin of [the knowledge of] right and wrong, the question is asked, "Which is right, the idea that the knowledge of God is a miraculous communication to man in his initial God-like perfection, or that man and man's religion, in every respect, slowly came to be through the long processes of evolutionary growth?" This great University gives the sanction

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of its scholarship to the statement that "it is the conclusion of the investigation and reflection of the modern world that the latter is the fact."

After referring to the fact that church people object to institutions of learning in which the Bible is not taught, Mr. Bolce says:

> The Bible is taught in the co-educational universities of the United States, but the character of that teaching will startle Christendom when the truth is known. The University of Michigan, for example, declares that the books of the Bible are a composite of myth and legend in the form of epos, hero-saga, fable, proverb, precept, folk-lore, primitive custom, clan and domestic law, rhapsody. It is further set forth that these are of various and dubious origin; that the texts have been edited and interpolated, and "often corrupted and marred by endless copying"; that the Scriptural writings were ascribed, as a rule, to men who never wrote them; that they are nearly all difficult to understand; and that it is preposterous to ask humanity to stake its hope of salvation upon such a book. And at Chicago and California it is contended that, *to the scientific mind, there is no "historic certainty that Jesus ever lived,"* and that no such record "which is known to us only through tradition is the basis of saving faith." It is further explained to the eager women students that "the Babylonian calculations put the Biblical to utter shame"; that from the creation to the deluge, according to the Biblical record, ten kings reigned for 432,000 years; and that from the deluge to the Persian conquest was an astronomical period of 36,000 years"; but without treading upon myth, or calling attention to the remarkable correspondence of the Babylonian figures with the conclusions of modern science as to the age of man upon earth, "the bare facts," it is taught, "furnish food enough for reflection."

Mr. Bolce says that "with all its challenge, the doctrine of evolution is taught in all the advanced colleges." He says that "Thomas Howard MacQueary, a few years ago, was expelled from the church for teaching, among other things, that the facts of paleontology, embryology, etc., proved man's origin from a lower animal form, and disproved the popular theological view of his origin. These doctrines now form part of the unchallenged instruction in American colleges for men and women, * * * and this excommunicated clergyman is today a teacher of young men and young women in a Western institution of

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earning." But read this astonishing paragraph from Mr. Bolce's article:

> Thus without awakening a conflict, save in few instances, the colleges have inaugurated a crusade of higher criticism far more sweeping and iconoclastic than anything that has ever disturbed the church. "The genesis of this earth," the girls of Cornell are taught, "is not explained by a single creative act, but implies a process extending over the immensity of geological ages." Moreover, the doctrines that the Infinite created this earth by divine fiat, that the creative days numbered six, and that on the seventh God rested and hallowed the day, is rejected as a picturesque but impossible myth. The whole Bible is assailed, its reputed errors being pointed out as ruthlessly by professors as if the so-called slips in Holy Writ were the blunders of an ancient almanac.

Speaking more specifically of the University of Michigan, he says:

> Notwithstanding the presence there of a multitude of girls, [the study of the Biblical record in detail] is absolutely daring in its repudiation of sacred writ. It is explained that the Christian world has read the Bible without critical knowledge, and that few people who are not college bred observe that the Old Testament "bristles with evidence of composite origin"; and the contrast is exhibited between the "two creation-myths in Genesis first and Genesis second."

And so on through the Old Testament double stories of the fall of the walls of Jericho, of the Egyptian plagues, of the sale of Joseph into Egypt, etc.; all composite stories, made up of two or more originals, each more or less contradictory of the other. And not only are the Old Testament stories discredited but the professors attack the stories of the New Testament and demonstrate their mythical character. Here are some extracts from Mr. Bolce's *Cosmopolitan* article in relation to this:

> Not content with discrediting the older history of Israel, the scholars proceed to cast doubt upon the more intimate New Testament. It is explained that, while scholars agree, in the main, that the Old Testament stories must take their place with the Greek records of Theseus, Perseus, Jason, Hercules and other heroes, many people still fondle the delusion that the New Testament is sound, and that, therefore, "the citadel of dogmatic

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Christianity" is inviolable. * * The university teaching proceeds to break down, if possible, the validity of the gospels and the later books of the new dispensation. It is explained that the New Testament, like the Old, "cannot be treated as a book"; that it contains literature composed at intervals during a period of one hundred and thirty years; and that it has twenty-seven contributions of the most varied character. * * And they are against the sacred writ, saying that it has been subjected to mutilation, and that changes were made to suit the policy of the dominant religious thought at various times. "All the Gospels have been worked over, Mark, like the others," it is insisted.

'Practically all the universities in the United States teach that Christianity has borrowed traditions from older faiths, and that its very legends, as they call them, have been borrowed from older pagan myths. Thus the University of Michigan teaches its students that names like Sarah and Laban refer, not to men and women, but to gods and goddesses. * * The students are taught to put Moses aside as a myth, and the story of the infant floating in a basket in the bulrushes of the Nile is compared with the story of Romulus, who was similarly entrusted to the Tiber. "We possess," it is taught at Michigan [University], "no real knowledge of Moses, who was not a man, but an idealized epitome, thrown back by the latter age upon a supposititious heroic past." The profound significance of this scholastic denial of the reality of the great figure dominating the centuries before the birth of Christ appears when it is recalled that the Nazarene frequently alluded to Moses. * * * The University of Michigan, insisting that Moses was a myth and all the references to him correspondingly groundless, sets forth in substance that mankind's Messiah was mistaken in all his allusions to the lawgiver of Israel.

The students are admonished to surrender their idea, gained at uninformed family altars, that Christianity is the only religion worth considering. Agreed that the various faiths of the world count 1,540,000,000 adherents, Christianity, in its many branches, numbers but a fraction more than thirty-three percent—520,000,000. Even more startling is the situation in the British Empire, where Christianity occupies third place. Of King Edward's subjects, 206,000,000 profess Hinduism, 75,000,000 Mohammedanism, and 60,000,000 Christianity. In other words, our religion has made little impression upon Asia, "the mother of immemorial civilizations, the birthplace of ethnic faiths regnant now, the home of 90,000,000 men." And all classes are asked to reflect

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upon the fact that "today, Islam rules the land which Jesus illuminated"!

Chicago University which, in its foundation, has affiliations with a great religious denomination, announces that, "in the light of comparative historical study, the claim to exclusiveness, selectedness, singularity, and incomparableness, on the part of Christianity as a positive religion, must be entirely abandoned."

Professors in a number of universities teach, and emphasize the teaching, that Christianity, as interpreted in past ages, was instrumental in lowering the status of woman. * * The admonition of Bryn Mawr's president, that everything in the Scriptures reflecting upon woman should be repudiated, even though it is in God's Word, is echoed by instruction throughout the colleges of America.

Unmistakably, the colleges that teach women, as the colleges that teach men, are arrayed as an academic army against the orthodox church and orthodox interpretations of Holy Writ.

Such teaching is indulged in for the purpose of leading the minds of students away, if possible, from what scholarship considers gross and superstitious forms of faith. * * The students are taught that "the church very frequently falls behind the intellect of the educated community and appears as an enemy of truth. If the church could have had its way, modern civilization would never have developed, and humanity would have been ruined. We should have been living in filth and squalor and superstition and intellectual abjectness of every kind."

And yet, in spite of all these heretical doctrines taught in the higher educational institutions, there is also taught a sort of emasculated Christianity that bears upon the face of it the mark of compromise with superstition. The professors are coming, but they have not yet quite arrived. Let Rationalists be glad that the powerful educational institutions of our country are to so great a degree freeing themselves from the fetters of mere authority and are taking the first steps, be they ever so unsteady, on the pathway of Rationalism that leads out of the dark valleys of superstition, through the briars and thorns of persecution, up the steep and stony slopes of human progress to the sunny and peaceful table-lands of a broad Humanitarianism.

The editors of the *Cosmopolitan* announce that Mr. Bolce's next article will have for its theme "What the effect of the 'higher

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heresy' will be upon the home life in America, and what the effect of such education will be in regard to marriage and divorce." This will undoubtedly be very interesting, and I hope readers of The Humanitarian Review will obtain and read it and all others of Mr. Bolce's series of articles in the *Cosmopolitan*.

THE CHRISTIAN SPIRIT IN CHICAGO.

¶ In another department of this magazine has been given a statement, as obtained from the Chicago *Tribune*, of the attempted ousting of the Free Religious Society from Orchestra Hall, Chicago, because, as confessed by the management, it is not in line with the orthodox churches of the city. Since that account has been printed I have received a clipping from an editorial in the Chicago *Examiner* giving additional facts of the case as well as editorial opinions of its unjustness. I cannot here copy the whole article, but will extract the more pertinent points, as follows:

The Independent Religious Society, of which Mr. Mangasarian is the head and teacher, and which for five years has occupied Orchestra Hall for Sunday morning services, has been astonished to learn that the trustees of the hall have voted to refuse to renew their lease. The people of Chicago recall that when the Orchestra Hall project was started there was no thought of religious barriers. It did not even occur to the people that the establishment of a permanent home for the Chicago Orchestra was a religious movement or that the question of creed or religious belief was back of the appeal to the public to rally to the call of "art" and give Chicago's pet musical organization a house of its own.

In fact, the impression prevailed that the proposition was jointly an art and business one—art for Chicago and Chicago for art—with just enough of the commercial spirit to enlist the sympathy and co-operation of the entire community, and with no reference whatever to religious questions. Are we then to believe that, having attained the object, having gathered in the subscriptions from every available source, having raked the city fore and aft for every available dollar from every available citizen, the trustees are now establishing a wall of doctrinal or sectarian impediment beyond which only the favored few may pass?

If Orchestra Hall is, as always supposed, a public institution, put up and maintained by public subscription, if its purposes are, as loudly proclaimed, artistic and educational, why should the religious doctrinal element be permitted to enter at all? Why should it not be a purely secular affair, with everything of an emotionally religious nature barred? Considering the fact of the frantic appeals for money, of the generous responses from citizens of all creeds and affiliations, why should it not be closed to all or open to all? And why did it take five years to find that the Mangasarian society is an unworthy tenant? Can it be that the lifting of the financial pressure has superinduced a marvellous spiritual awakening? The trustees of this "grand public monument," which we

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heard so much about six years ago, have an opportunity to explain more in detail why the subscribing public is not taken more freely into their confidence, and why this spasm of religious virtue was so long in developing.

Anyone whose eyes are not blinded by prejudice can see that this is a case of resort to injustice for Christ's sake. That is, the professed believers in Christ, who call themselves Christians, have resorted to an act of glaring injustice to people who honestly disagree with them in the mere matter of theological beliefs, in order to suppress their attempts to promulgate what they think to be a truer belief and a better foundation for forming good character and practicing good morals. Yet, I am inclined to think this little game will recoil to the injury of its projectors, and that the Independent Religious Society will be stirred by this opposition to such action as will in the end contribute more to its permanent prosperity than would the use of Orchestra Hall without a ripple of opposition for years.

CONSERVATIVE AND RADICAL FREETHOUGHT.

¶ In this number of The Review is an article, in the Arena department, on "What is the Matter with the Churches?" by Harriet E. Corey, and in the Correspondence department is a letter from A. E. Wade, both of which are a little out of line with most of the matter published in this magazine, but I think radical Rationalists can afford to be liberal, and to give a little attention, at least, now and then to what their more conservative sympathizers have to say. The chief point of difference between the views of these two writers and the radical Rationalists is, that they accept the Bible as authority, apparently fully believing that it was written by persons of either superior ability or possessing a "gift" of mediumship between man and the "creator and ruler of the universe," while Rationalists reject the Bible as authority, believing it to have been written by ordinary men in an age of ignorance and extreme superstition, and that the so-called historic portion is but pagan mythology, while the moral precepts, etc., were not obtained from a supernatural, or a superhuman, source, but from the experience of man in the long ages of his evolution from protoplasm up to the man of ancient Babylonia, Assyria, Egypt, from whom the Hebrews borrowed all or nearly all of their literature. To quote statements from the Bible as evidence of *anything* in an argument with a Rationalist is a waste of time and energy, unless it is for the purpose of proving the utter unreliability of the Scriptures as a source of truth. But the fact that the two contributors to The Review mentioned both read and write for this magazine is evidence that they are both liberal-minded people, and so deserve the good will and encouragement of their more radical brothers and sisters.

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"INDIANS, IDIOTS AND WOMEN."

¶ In the "Letters" department of the Los Angeles *Times* of March 22nd appeared the following witty center shot from the Secretary of the L. A. Liberal Club:

"Three hundred Indians of the Nez Perce tribe attended a meeting to form plans for registering the enfranchised members of their tribe so they may vote at the next election.

"Time was when Indians, idiots and women were political equals, but the Indians have been promoted—those in power decided that the Indian vote could be "controlled"—and so the Indian was enfranchised, given the power to make the laws which white women must obey, but intelligent women are still the political equals of the idiotic. Oh, the shame of it!"

"VIOLA KAUFMAN."

NOTES AND BRIEF COMMENTS.

¶ The articles on "Suffering, Struggle and War," by Richard Edward Titus, recently published in The Review, have been put into pamphlet form and may now be obtained from this office for 10 cents each postpaid.

¶ In a letter accompanied by a dollar for extra copies of April H. R., T. S. Givan, of Louisville, Ky., incidentally remarks: "What do you think of Bro. Kerr's 'Truth about God and Life'? I think he is *too* exclusive. Your plan secures the *best* thoughts and the *best* method of elucidating and comparing, and repulses no one; while he boldly turns the seekers away."

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during the last year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cents each postpaid. Any new subscriber, who does not take any other premium, may have a copy of it free. Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme printed as a frontispiece to last month's Review.

¶ In Correspondence department, page 594, is a letter from John Maddock, who seems to think his contributions to The Review are not appreciated by most of its readers. Mr. Maddock is one of the most widely-known Freethinkers in America, and I believe almost all readers would be interested in anything he would write even if they did not wholly agree with his conclusions. Mr. Maddock has a theory of the government of the universe by what he calls "The Great Dynamis," and he advocates it ably; he also advocates what he calls "personal liberty," which many other Freethinkers contend for, and he is an opponent of Prohibition. The Prohibition question is not within the domain of The Review, but other matters upon which Friend Maddock writes are, and I hope to receive from him occasionally articles that will at least provoke thought if they do not convince all of us of the truth of his theories.

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¶ The Humanitarian Review for May is to be "the best ever." There will be some excellent contributions—one from Professor Jamieson, on "When Doctors Disagree," one from G. Major Taber—"Personal Reminisences of John Brown and his Followers in his Raid on Harper's Ferry," and one from C. L. Abbott, editor of the *Common-Sense Bible Teacher*, on "How the New Testament Should be Translated"; besides Mr. Bartlett's regular psychic article and other good things aside from the Views and Reviews, editorials and letters Already several large orders for extra copies are on file, and a larger edition than usual will be printed. If you want a few copies for free distribution I can supply them at the rate of 3 for 25c, or 16 for $1.00 postpaid, if you order early.

¶ Dr. J. B. Wilson, the well-known Rationalist writer of Cincinnati, recently wrote and succeeded in having published in the Cincinnati *Commercial-Tribune*, a more than two-column article on "Lincoln's Religion," with the paper's own sub-head, "Claim of Emancipator's Belief in Christian Doctrines Scouted by Physician." The article is an able one and exhaustive of the subject, and was called out by an article in the same paper of the day before by a prominent Cincinnati clergyman in which he expressed the opinion that Lincoln was a Christian. Of course Dr. Wilson, having the facts in his favor, thoroughly exposes the fallacy of the preacher's opinion.

¶ The Review's good friend, Geo. C. Bartlett, has sent me an extract from a personal letter from a bright Southern woman, from which I excerpt the following: "The Humanitarian Review I prefer to the —— (?) ——. I enjoy *all* the editor (S. W. D.) writes. His comments on Mr. Banning's letter regarding your articles are *very fine*—don't you think so? The Humanitarian seems broad and unprejudiced." Friend Bartlett says also that he receives "many compliments on The Review. It deserves more ads. and subscribers. Hope they are coming."

¶ A letter just received from New York bears a curious printed head. It reads, "The Propaganda of Free Discussion. This Society exists to promote Science, Rationalism and Liberty in the Relation of the Sexes." To use the plain American vernacular, I should say this "Society exists" to promote Freelove, with the names of Science and Rationalism connected to give an air of respectability to the real object. Alas, for fair Science and Young Rationalism, that they must wear the tags of so many unscientific and irrational fads!

¶ Mrs. Eliza Mowry Bliven writes me that she is trying to get up a Materialist Press Writers' organization, and expects to send out a list of members with their addresses in her circular letter for April. Readers of H. R. who may be interested, can get particulars by writing to Mrs. Bliven, whose address is Brooklyn, Conn.

¶ Prof. Larkins's article on "Comets" in this number of The Review is well worthy of careful reading by everyone. Rationalists look to science, not the mystic oracle, for revelations of truth, and it is within the province of The Review, therefore, to publish articles, such as this, of a scientific character.

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¶ Mr. E. C. Reichwald, Corresponding Secretary of the American Secular Union and Freethought Federation, in a personal letter to the editor, in speaking of The Review, which goes regularly to the headquarters of the association in Chicago, says, "I have many callers at the headquarters every day, and they enjoy your magazine very much."

¶ The Review for January, 1910, is wanted at this office. Anyone returning a copy in good condition will be credited two months on his subscription. Write name and address on upper left-hand corner of wrapper, and attach a 2-cent stamp.

¶ Mr. Mangasarian's lecture on April 3rd will be upon the question, "Is the Human Will Free?" On the 10th, on "What is the Universe For?" At Orchestra Hall, Chicago, 11 a. m.

¶ A little 4-column folio printed in Chicago is advertised in the circulars of a certain dealer in mail addresses as "the only real free-thought paper in America"!

BOOKS AND PAMPHLETS—REVIEWS AND NOTICES.

Spirit Mates: Their Origin and Destiny. Sex Life, Marriage, Divorce. By J. M. Peebles, M. D., M. A., F. A. S., Ph. D. Also a Symposium by Forty Noted Writers. Spirit Mates—Their Pre-Existence, Earth Pilgrimages, Reunions in Spirit Life. Edited and Arranged by Robert Sudall. Peebles Publishing Co., Battle Creek, Mich. Octavo, pp. 308, cloth, with frontispiece portrait of the author. Price $1.25.

In the construction of this book there seems to be no orderly sequence of themes. The chapters are without captions, and the table of contents is too large to be here copied. However, to give a clue to the character and scope of the work, in some degree, I will here give a few of the more expressive headings given in the Contents. In the first chapter, Universal Love—the Inmost Essence of every human being. In chapter two, Love a Redemptive Power, etc. Chapter three, Marriage and Divorce, Love the Foundation of Marriage, Divorces in Foreign Countries, Increased Divorces in America, etc. Then follow in succeeding chapters, Marriage Wrecks—their causes and effects upon society, etc.; Justification of Divorces—Prof. Larkin on Marital Rights, etc.; Advice to the Married, etc.; Involution and Evolution, Typal Form in Sperm Cell—Substance in Germ Cell, Manhood of Angels and Men, etc.; Genius of Spiritualism, etc.; Origin of Man—Did he come from Orang-Outangs? Is the Conscious Spirit Eternal, etc.; Unreality of Matter—the Unseen the Real, etc.; Divorces [again], ancient and modern, etc.; Soul and Spirit not Synonymous—Only the Spirit is immortal, etc.; Spiritualism in the Churches, etc.; General Resume. The Symposium consists of quotations from the writings of Dr. Peebles, A. J. Davis, E. D. Babbitt, Swedenborg, and many others, on "the origin of Spirit germs," "Sex, conjugal love and marriage," "Evidences of Spirit Mates," etc.

Dr. Peebles is widely known among Spiritualists, and his reputation

(Continued on page 605.)

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¶ To say that Adam and Eve "fell upward" is to say they never fell at all. The eating of the fruit of the tree of the knowledge of good and evil is not accepted in everyday life by anyone, saint or sinner, as a "fall," or a violation of any law. To know good from evil enables one to choose the one and reject the other, and the result—the fruit is health and happiness. Taking Adam and Eve as personifications or types of the human race, we should say that when they were so far evolved as to know good from evil and to partake of the fruit of that knowledge they were elevated and saved instead of fallen and damned.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Circleville, O., March 12.—I send you $1.00 for The Humanitarian Review. Your magazine is excellent. I prize it very highly, and I hope you may live long to keep it alive. Esther A. Van Riper, M. D.

Miller City, O., March 7.—I enclose postal order for one dollar to continue The Review. I think it is the best that comes to my desk. The last year it was simply fine. *Long live* S. W. Davis to advance the era of free thought. Lewis E. Deuble, M. D.

Caledonia, Mich., March 3.—I want another copy of the March Review. I haven't time now to tell you how thoroughly I am enjoying this last issue, but will write later, because when I get so many good and noble things in a one dollar magazine I've got to boast of it a little. And please send a copy of the March Review to ———

Harvey W. Jacox.

East Claridon, Ohio, March 4.—Enclosed please find $1.00 to pay my past subscription. I have been greatly interested in the article entitled "Psychic Researches," by Geo. C. Bartlett, and was pleased with the reply you made in regard to the discontinuance of the same. If it is a truth, let the world get the benefit, and if false let investigators prove to the contrary. S. D. Morley.

National Mil. Home, O., Feb. 23.—I like the name Humanitarian Review first-rate. By chance I got hold of No. 83 yesterday and read a little of it only, but am so well impressed that I will send you a dollar, and if I like your publications as well as I hope to will send you more later. I am a road man as well as a lover of truth. Any of your literature that I approve of, I shall take pleasure in putting into the hands of a good many people. I shall ever respect Valentinian for trying to stamp out Mysticism, even if he was severe. However, the seeds of it seem to have survived, so that the crop is still rank. The orthodox faker will

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catch the largest crowd; just as long as he can keep hell hot he will reap a harvest. But if they even should let hell cool off—which I do not expect—and the people should get to thinking that God was a kind Being, then good-bye Mister Orthodox. The Spiritualists and their ilk, also seem to find game that smells the bait with which *their* traps are set. A thief is a thief, no matter whether he steals a chicken or a horse.

Frederick Perry.

Minneapolis, Minn., March 15.—Herewith please find $1.50 to renew my subscription to The Humanitarian Review.

I have not sent any communications for some time, because I think that I do not suit the most of your readers. Your humanitarian work is too good to be hindered in any way. I have to be true to myself as everyone should be, and I do not take any delight in expressing myself where I think my views are not pleasant. Every human view is organic, hence no one can do the work of another or tell another what to believe or do. When I have advocated personal liberty I have been told, "Oh Liberty! what horrors have been committed in thy name! But it can more truly and forcibly be said: O, rigid conformity! what horrors have been committed in thy name! The horrors of the former are nothing to be compared with those of the latter.

1947 Lincoln st., N. E. John Maddock.

In Favor of a Rational Juvenile Magazine.

Wilmington, Vt., March 15.—One thing more, respected editor: You speak of a purpose you have to commence the publication of a magazine for the young. Such a publication is sadly needed. Have just been examining samples now in existence, and find them filled with so much that is absolutely worthless, not to say positively objectionable, that I have thrown them down in disgust. Even the text-books of our common schools are not exempt from this criticism.

If you can give us a juvenile magazine that will amuse and instruct—a magazine free from the teaching of religious cant as well as the subtle insinuations and suggestions of an outgrown system of supernaturalism, whose very foundation is myth and fable—a magazine filled, instead, with healthy, wholesome stories, mingled with a thousand-and-one interesting facts gleaned from the illimitable fields of history and demonstrated science, such as can be grasped by the inquiring mind of childhood, you would confer a great boon upon the present as well as future generations.

It is from the ranks of the *mis*instructed young that supernaturalism and its organizations draw their recruits; and in this false education the juvenile publications of the day play an important part. Such a magazine is quite as important as one for the elders, and should receive warm welcome and a cordial and substantial support from all Liberals and Freethinkers. Its influence would be very salutary and helpful to the cause of Rationalism, and by all means let the thought materialize.

E. A. Fitch.

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"Seek the Truth."—A Phonographic Letter Transliterated.

Pentwater, Mich., March 7.—Reading, study, and "hearing the other side." These are the thoughts that come to me when perusing the pages of The Review month by month "Who's afraid?"

At our house we have enjoyed the articles on "Psychic Researches of a Rationalist," by Geo. C. Bartlett, who evinces candor in every line. Cecil Corwin's graphic account of a Materialist meeting is true to life. J. Atwood Culbertson is, I think, a great prophet—When the church gets rid of useless lumber accumulated during ages of superstition, and "starts a campaign for truth without fear and favor, and lets reason have at least an equal chance with faith, then men will go to church."

Your writings on science are quite helpful. The articles of Anna Harris Barnes in November and December numbers are profound; she is a very deep thinker, and her writing is fascinating.

My promised article, "When Doctors Disagree," shall be sent in time for the May number; I am boiling it down now, like maple syrup in springtime!

W. F. Jamieson.

Secular Work by the Churches.

Chicage, Ill., March 15.—Much of the work of the churches is purely secular. Besides their religious services and propagandism they do many things which have no religious quality. Such is the maintenance of schools, hospitals, asylums and care for the poor. They promote these charities no differently from other institutions. The Masons do about the same work, and do it as benevolent men, not because of their religious affiliations. We are so sympathetic that suffering of any kind appeals to us, and every man feels some duty to relieve it. The state itself has many benevolent institutions. The fact that we are men inclines us to such things. All organizations aim to do some good of an unselfish character. This does not tend to establish their belief or the value of their ceremonies; without these, men would do the same work.

Many are indeed engaged in benevolence because it is made their employment. The reason that others do not participate so prominently is that they entrust the work to special persons. Such persons are not necessarily better than others, because the latter often furnish the means and start the enterprises that accomplish what is done. People with a false faith may be benevolent. The moral quality of the religions must be traced in what is peculiar to them. Among such things are intolerance, bigotry, superstition and empty ceremonies, which no others promote. These measure men as churchmen, because confined to churchmen. The benevolence of people measures them as men, because practiced by all and limited to no creed. In other respects an institution may be good or bad. A bad institution may do much good, and no institution is wholly bad or wholly good.

One's religion does not tend to charity more than does his want of it. The churches do more charitable work than other organizations because

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more people are in them, and so more benevolent people. They are the most common forms of organization. Men show their human nature in them to an extent that they do not elsewhere; but there is no evidence that their religious character causes their benevolence. They would do as much if they formed secular combinations of the same size and number. If the churches are endowed more largely, it is not always because of the views held; sometimes it is because of the good they do. Their money does not all come from men's religious enthusiasm. Many unbelievers contribute to it because such organizations are known to be well equipped for their work.

But the churches do not promote all the benevolences, as I have said. Other organizations do some—as much in proportion to their numbers as do those who work through the churches. Men's sympathies go out in all directions and freely start new charities. The people have but to be convinced that there is sorrow to attempt its relief. Great sums are raised for all calamities, like the Johnstown flood and Cherry mine disaster—and raised regardless of views. No set of opinions specially promotes charity. The greatest endowments of colleges are perhaps from unbelievers, who are especially interested in education, thinking it destroys superstition and intolerance; and though the churches also promote such institutions in the belief that in them youth can be better trained to their views, they do less for their numbers than do secularists. Their chief contributions are for ceremonies, church buildings, missions, etc. Unbelievers promote pure benevolences, unmixed with any views or ceremonies.

So it is fallacious to credit the church benevolences to the faith of the people, or to claim that because church societies do much good the churches merit support for their belief. Some hold that faith branches into good works. The lack of faith shows as many good works and as great.

87 Washington St. Austin Bierbower.

The New Religion in Maine.

Springvale, Me., March 8.— You may be glad to learn that a "New Religion" movement has gained such headway in Sanford, Me., that a church has been organized, and the minister is preaching Rationalism under name of Unitarianism, or more popularly called the "New Religion."

The movement was coincident with Dr. Eliot's promulgation of the "religion of the future," and a desperate effort on the part of the orthodox to enforce a part of the obnoxious Sunday law. The movement is gaining. Large crowds attend the lectures, called "services." The minister's Bible class, that is held after the services, has a membership that is as large as the average church congregation in town. The beneficent feature of it is that, under the name and authority of "modern scholarship" and "higher criticism," the ideas that we have been familiar with all our lives, as the product of the "infidel" mind, are being taught. It is perhaps a little rough on us to see our "thunder" used in the name of a "church," but results are being realized. The movement owes much

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of its success to the fact that several prominent and wealthy men are interested in it. It is surely spreading the gospel of truth, as we know it; and we may as well welcome it regardless of the fact that it comes in the name of the "New Religion" rather than of Rationalism.

Manly A. Brigham.

San Francisco Materialist Association.

San Francisco, March 7.—The San Francisco Materialist Association is going through the process of reorganizing on a dues-paying basis. The members are coming in faster than we expected, and it appears that the plan will work out successfully. We are also beginning to get larger audiences, and everyone is expressing appreciation. I am succeeding in getting the best talent in the lecture field.

Enclosed you will find some clippings from the San Francisco press, our membership card and the program of speakers for April. I shall write to you again soon, giving you more details about the society.

J. Frantz.

Better and Better.

Louisville, Ky., Feb. 16.—The Review gets better and better. Its gracious tolerance in admitting the ablest opinions of those who differ from its editor enables the editor to better edify all interested in its rich pages. It is among the foremost, if not the safest and sanest publication in America for the upliftment of humanity.

I hope I may be able soon to get some subscribers for The Review. I have three friends who read my copy and want to take it, but they have been paying on their homes and are so close run in money they could not yet subscribe. I have been in the same fix and not quite out of embarrassment yet; and I have been in such bad health I could not get about much. I hope to be of some good service to you soon. You are doing a grand work, which I approve with all my heart, and which is so much needed against encroachments of superstition with its millions of money.

T. S. Givan.

From Mr. H. C. Jacobs.

Monrovia, Cal., March 5.—Your letter in reply to my criticism of your reference to Socialism in the February number is at hand, in which you assure me that I misconceive your meaning in coupling Socialism with Anarchy and Freelove.

I am very much pleased to get this assurance, for it is a great hardship for me to cut loose from one whom I regard as an able and honest man; and it required an unwilling effort on my part to believe that you meant what readers unfriendly to or ignorant of socialistic doctrines

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would naturally infer from the triple alliance in which you seemed to place them—and especially from the fact that the monopolistic papers usually couple Socialism, Anarchy and things worse all together and denounce them as a "bad lot." This fact has gone far to give the general public a worse impression of Socialists than Democrats had of Abolitionists fifty years ago, whom they always identified with horse stealing and miscegenation. You and I have come through the times of abolition persecution and know what it meant for Lovejoy, Wendell Phillips, Seward, Lincoln and others, and for that reason I felt the fling you seemed to make at Socialists very keenly. I am glad of the assurance, however, that you did not disparage Socialists even if you do not see in Socialism any promise of economic reform.

I did not intend my long letter for The Review, but seeing that you propose to print it with your reply I herewith enclose one dollar for a few extra copies. With much respect I remain yours,

H. C. Jacobs.

[See the article Mr. Jacobs refers to, with editorial reply, on pages 573 to 576.—Ed.]

Anxious to be Correctly and Clearly Understood.

St. Paul, Minn., March 13.—If I had said I am not a Socialist, would you not at once have reflected that I am then necessarily either a Communist, Single Taxer, or an Anarchist of one school or the other?

I have—and by my letter of January 29th* I intended to mention—only two central concepts as the object and purpose of such a publication as I want. These are, first, affirmative and constructive work upon and from the basis of a belief in the Eternality of the Universe as both the simple and only true explanation of the universe. Second, the establishing of such an economic order of things as will serve infallibly to yield to all men such a status of economic independence as will, in turn, yield to them absolute fidelity to their convictions, no matter what the occasion might be.

I thought I had said enough in my letter to convey this fact, especially to yourself [the editor] in view of your experience in the matter of study and research into the facts of the Universe, and in the endeavor to express your sensings in words to the understanding of others. But evidently I failed to do so; and whether I have yet made the matter clear I, of course, will not know until I hear further from you.

I am quite anxious to be both correctly and clearly understood by any who may be interested; and will gladly try again if necessary.

Of course, there are many other things necessarily involved incidentally in the work which I have mentioned; and in my letter I referred to some of them. But they would not ever be allowed to submerge the central themes in such a periodical as I have in view.

410 Court Block. W. R. Stokes.

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*See March Review, pages 509 and 514.

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What is Christianity?

Chaffee, Mo., March 11.—There seems to be a misunderstanding as to what Christianity is. Agnostics and Infidels charge all the crimes and outrages perpetrated by the church in the dark ages to Christianity, when the fact is that the teaching of Jesus is directly the opposite to the deeds of the church in the dark ages and many of the creeds of Christendom today. To prove this, we have only to go back to the history of the church in the days of Constantine, about A. D. 312. We read that "the church from the beginning had to contend with opposing sects. There was a desire to amalgamate the Christian doctrine with other systems. . . . "They made a compound of Christianity, Judaism, and heathen religion and speculation, and each Gnostic sect giving to the one or the other of these ingredients the preponderance in the strange and often fantastic medley." (*Universal History*, page 171.) It is plainly to be seen why the church is split up into so many opposing sects. The "Mother Church" (Roman Catholic) became so corrupted in the days of Martin Luther, that he, failing to "reform the clergy," split off and established a church of his own.

It can easily be shown that all of the most objectionable dogmas held by the "orthodox church" are not the doctrines that Jesus taught, but were taken from pagan mythology. The dogma of endless torment, which is the cause of most if not all of the skepticism, agnosticism and atheism, because it is directly opposed to reason, the doctrine of Christ, humanitarianism and the golden rule, cannot be Christianity. Jesus taught us to love even our enemies, to do good to them that despitefully use us and persecute us that we may be the children of our Father in Heaven, who maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust alike. How unlike the dogma that God has prepared a place in which to torment his disobedient children to all eternity. Suppose an earthly father should seize his disobedient child (we have read of such being done) and set him on a red hot stove until every muscle and fibre of his body was so paralyzed as to render him a helpless cripple for life! What would we think of the justice or goodness of such a man? But the dogma of endless punishment (wrongly translated) puts God in a far more odious light than the worst tyrant that ever lived on the earth. The saying of Jesus, "These shall go away into everlasting punishment," is taken as conclusive evidence of a place of endless torment; but, if we will read the whole of the 24th and 25th chapters of Matthew, we will see that all these things connected with his discourse, were fulfilled in that generation. Jesus warned the people he was then talking to, to "flee to the mountains" when they should see the abomination of desolation spoken of by Daniel the prophet." As to how much of this prophecy of "the coming of the Son of Man" was literally fulfilled in the destruction of Jerusalem, I refer you to Josephus' *History of the Jewish Wars*, Book iv, pages 150 to 208. Even if a part of the prophecy was not literally fulfilled at the destruction of Jeru-

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salem, that does not prove that it will be fulfilled at any time yet in the future, as some contend. Again he said, "There be some standing here that shall not taste of death until they see the Son of Man coming in his kingdom, * * to reward every man according to his works." Matt., xvi:27, 28.

As to the other writers of the New Testament regarding the coming of the Son of Man, they were no doubt mistaken in many things. Paul was evidently wrong in his conception of the manner of his coming where he says, "The Lord himself shall descend from heaven with a shout." "We which are alive and remain shall be caught up to meet the Lord in the air." He, no doubt, expected to be one of the number to witness his coming, for he used the personal pronoun *we*, and not *they* or *those*, which he would have done if he had thought his coming would be after he was dead. All of his followers were evidently mistaken as to the nature of the kingdom he would set up on earth. They thought he would establish an "earthly kingdom," and reign as did King Solomon or David. And after his death and resurrection they still looked for him to come in their day and generation to "judge the nations" and set up his kingdom in the earth; and because their expectations have not been realized, most of the Christian sects are still looking for him to thus come.

As to the "everlasting punishment"; that cannot be eternal, for punishment must always be for the purpose of reformation, and any pain inflicted that does not conduce to the ultimate good or reformation of the sinner is not punishment, but cruelty actuated by a spirit of hatred revenge or jealousy; which is directly the opposite to "the spirit of God" as revealed in the New Testament.

A. E. Wade.

From a Womanly Woman of Ninety-three.

San Diego, Cal., March 1.—The Humanitarian Review for March was duly received. It was fitting that it should be a heavy number, full of strong meat as we find it. We may not look for so many pages in the April Review. March is a notable month. It boasts of containing thiry-one days. In some states of the Union it comes between summer and winter, but here in California it may be winter or it may be summer. One is welcomed as cheerfully as the other. Winters in San Diego are delightful and the same can be said of the summers. In New England it has been said that they had six weeks of sledding in March. No doubt snow and cold weather were indulged as late as April. In fact, giving a "Maying" on the first day of May was not a warm entertainment.

In this present year of nineteen hundred and ten, we read under date of February 24, "Railroad men report that the trans-continental lines are having the greatest difficulty to keep their lines open. Drifts from ten to fifteen feet deep are reported in the mountains. In Everett, Wash., the Great Northern track is covered with snow fifteen feet deep for a

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distance of ten miles near the summit of the Cascades." Residents of of Southern California may well be congratulated.

I notice with surprise that some people, even those who can ill afford it, are taking some wishwashy trash who ought to have something educative, like our live and growing Review. Glad to notice that so many seem to appreciate a high-toned magazine. I would caution S. W. D. not to overwork the editor of The Review, but of no use. He surveys his road and makes no divergence. We need more such men but may as well be grateful for what we have. Yours as ever,

Mrs. C. K. Smith.

The Historicity of Jesus.

St. Paul, Minn., Feb. 23.—Don't you think some of your contributors are a little reckless in their statements? You and I do not agree on some things I notice (too bad, for my birthday is also January 29th)—such for instance, as the historical existence of Jesus and Paul, which I believe to be thoroughly established. I have never been able to see the force of the negative arguments which some deem conclusive on these points; it seems to me that the facts are better accounted for by supposing Jesus to have been a man of humble rank, but with a touch of what we might call insanity, who by virtue of his peculiar environment and the circumstances of the time became the leader of a little sect who after his death made him the center of attraction for the myths of other religions, which gradually obscured his real character. But I note the tendency among Freethinkers to regard Jesus as a myth. Perhaps I am one of the old fogies on that subject.

Will be pleased to hear from you. Sincerely yours, C. L. Abbott.

[Editor Common-Sense Bible Teacher.]

A Vegetarian Humanitarian.

Fredonia, Kan., March 5.—You will find enclosed one dollar and ten cents, for which please send me The Humanitarian Review for one year, beginning with the January number, the premium book, *Eternity of the Earth* and the pamphlet *Vegetarianism.*

I cannot say that the H. R. has converted me to Rationalism, for I have long felt that way, and knew not the existence of such a magazine until I saw the ad. in the *Vegetarian Magazine*, and promptly sent for a sample. My conversion was due to an inherent unwillingness to follow "blind faith"; also a desire to think what I thought and believe what I believed regardless of what I was taught I ought to believe. For four years I have taken Bernarr MacFadden's *Physical Culture* magazine, and that has helped me wonderfully. Of course I am a vegetarian and now take the *Vegetarian Magazine.* I find the H. R. discusses the very subjects that I desire to be enlightened on, therefore I am subscribing for it.

Count me a Humanitarian. I am young and haven't studied these things much, but I am in full sympathy with and practice the teachings of Humanitarianism.

Starr S. Merrill.

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"Its Make-up is Above the Ordinary."

Los Angeles, March 1.—I am pleased that you have decided to publish my article in The Review when you can spare the room for it, for the reason that The Review as you know is read by thinking, liberal people, very different from those who confine themselves usually to newspapers and secular periodicals. Many of my friends are old soldiers, and I thought it would call up memories of the times that tried their petriotism, yet I was well aware that the article was a little off color as to the usual policy of The Review. I have a score of old friends in many of the States, and as many from Frisco to San Diego, besides I have old scholars here in California who attended my schools in Ohio and Iowa; that is why to cover the list of old friends I could use from 40 to 50 of The Review easily, and not one of them are subscribers. Several very prominent friends have written me, "I like that Review; its make-up is above the ordinary magazine."

3103 Hobart Blvd. G. Major Taber.

Note.—Friend Taber's article, above referred to, is a very interesting one and will appear as a leading contribution in the May number of H. R. —*Editor.*

American Secular Union and Freethought Federation.

Chicago, Feb. 23.—You will please find enclosed annual certificate of membership in the Union for the year 1910. The Society will hold a National Congress in Chicago the coming fall. Members and friends are invited to attend. On account of the illness and death of our late president, Mr. Eugene Macdonald, no congress was held. It is very important for members to attend the next congress and elect a new president and other officers. The society has done much good work the past three years. It succeeded in defeating two bills in the Illinois legislature, making it compulsory to open the public schools with prayers and adopting the Women's Bible. Also defeated a bill in the Missouri legislature of the same nature. It has also succeeded in eliminating religious exercises from the public schools in the State of Washington. We have engaged an attorney in the Bridgeport, Pa., school case, and intend to take that case to the Supreme Court. In Freeport, L. I., the Catholics and Protestants are fighting each other over Bible reading and prayers in the public schools. The society has taken up this case with good prospects of removing all religious teaching from the schools in the State of New York.

We have at the printer's manuscript for the new campaign literature on the Bible. This literature is the most convincing and up-to-date that ever was published by the Union. If you live in a community that is very orthodox, don't forget to order a supply. The society is kept up by payment of dues and voluntary contributions. The expense in getting out new literature will be about two hundred dollars, and attorney's fees in Pennsylvania and New York school cases will have to be paid.

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When remitting for dues don't forget to donate something for the campaign fund.

If you have any friends that would like to join the society, please forward their names to the secretary. Any information you would wish to know about the organization or anything in a business way the secretary will attend to it by corresponing with you. Yours fraternally,

E. C. Reichwald, Sec.

A Liberal Magazine for the Young.

Minneapolis, Minn., March 2.—As one of your readers I express myself according to your desire. I say emphatically, let the thing alone. Put all your energies into The Humanitarian Review along your present line of work.

It is of small consequence whether our children believe as we do or not, and I have not the least doubt but there will always be a great difference of opinion among those we class as heretics. While a difference is really desirable and necessary in the progress of the world, a broad, sympathetic tolerance is not less so. Our children should be reared, not with a view of having them think as we do, but to follow a well-developed and well-used judgment. They should be trained to mental vigor, mental carefulness and mental independence—independence of our foibles as well as those of others. They cannot exercise a mature judgment until they are matured. This means that on mooted questions their opinions should be tentative and flexible till the age of competency has arrived. During this stage of development the natural tendency will be to believe father and mother about right, notwithstanding their other environments. The aim was to bring my children up with the degree of independence that I have indicated as desirable. They were permitted to attend orthodox meetings some, and even to become members of the Sunday-school classes; but they always knew father and mother took no stock in such. Like trees reared in the open to be buffetted by the storms, they did not grow up weaklings. As soon as folks get old enough to do independent thinking The Humanitarian Review fills the bill for them.

I understand the basic thought of publishing a Liberal magazine for children is like the Catholic idea of impressing the minds while plastic with dogmas that are difficult and generally impossible for them to rise above and discard in after life. I regard the plan as wrong in principle, and there could be no agreement as to what these dogmas should be.

Samuel Blodgett.

Why Row Against the Tide?

East Los Angeles, Feb. 27.—I noticed your appeal to Freethinkers in regard to a juvenile paper. There are undoubtedly many that are able to help financially and would do so if they were convinced that it would really reach the right ones and accomplish the needed work. It would take money and lots of it to do the work rightly. The magazine should

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have an attractive appearance and contents first-class, with fine illustrations, etc. We should be able to furnish Humanitarian banners, badges, etc., etc., to organize our young into good, working bodies. Now, our people could do all this, and I believe that they would, if they were one-half as much interested in our cause as the Christians are in theirs.

A few of us who have studied on this matter know that we are letting the church have a very great advantage over us by entertaining our young folks and thereby recruiting their own numbers. Some are so short-sighted as to claim, and I suppose believe, that the church is losing power, and that the Liberals are gaining, yet right here in Los Angeles if the churches for any cause calls for hundreds of thousands of dollars they very soon get it. If we want to start a nice little magazine (that certainly is very badly needed) for our children and call for help, do we get it? Let us not brag of our own strength until we can unite and do something worth while; and we should recognize the strength of our foes, watch the way they work, look at the magnificent buildings, the thousands of paid teachers, etc., and then do not imagine for a moment that they are weakening, except in old-time faith.

You surely don't think it is wrong to try to organize our young folks, or wrong to furnish them interesting literature? If you believe that this plan is wrong, have you a better one?

Remember the young will not sit still; they will be up and active. Their blood is not sluggish like ours, If we do not furnish them work they will work on the other side.

Will Humanitarian readers put in the first wedge and drive it home? Let us give Los Angeles the honor of having the *first* really first-class juvenile paper for Humanitarians.

Heretofore we have allowed a few energetic leaders to sweat blood for our cause, and the pay they get is to live very hard lives, and many of them fail entirely. Look at H. L. Green, editor of the *Free Thought Magazine* (and it was a fine one too), who worked hard and at last had to give up and commit suicide, both he and his poor old wife!

I have spent three years time and hundreds of dollars trying to help the cause I love. We now have *the* man to work for us. Singleton W. Davis has been tried and found to be just the man; none better. The need is very great of something to turn the tide our way; then it will be all right. Why let the church have all our young and then row against the awful current to get a very few of them back after they have given their best years of service to the church?

I wish that I could say or do something that would wake our people up, for they surely are asleep or they would not let the enemy have such a very great advantage. I am not able to help much (I wish I were), but when friend Davis is ready to start a juvenile Humanitarian I will give him $10 in advance for ten years' subscription. Shall we go to work now, dear friends? We have lost many years in time and millions of young recruits. Don't delay an hour longer, "Strike while the iron is hot."

S. F. Davis.

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(BOOK REVIEW—Continued from page 592.)

as a globe-trotter, voluminous writer, lecturer, and authoritative oracle, has long been very great in the Spiritualistic fraternity. I have known of him, and have been somewhat conversant with his writings for more than thirty years, and I believe him to be an exceptional man—a man who has that virility of character which makes one a leader of men. Yet, I am far from being one of his followers. His logic to me is far from invulnerable. His credulity is much too great—his lack of close, critical application too evident—to enable him to prosecute investigation in the thoroughly modern-science method.

In this book, though there is much that is interesting and instructive, there is plain evidence of that receding from energetic, pioneering effort in search of new facts, and in the expression of them in fresh language, that comes with the approach of physical and mental dissolution from old age. The book is not a work of original expression, but a mass of quotations and selections from the author's previous writings and from the writings of others which conform to his own notions and theories.

In his preface, the author opens his remarks by the complex query, "Do we dream, do we actually live, and if so, what our final destiny?" Then he dogmatically declares that "the Absolute One is the only final authority. All this side of spiritual infinitude is finite, is imperfect and evanescent." Which, leaving out the word spiritual, is but a commonplace truism. As much as to say that all things short of the whole are but parts, and everything short of perfection is imperfect! And this kind of "logic" is much too common throughout the book.

Such careless expression as "geologists probe newly-formed planets and worlds," and the inattentiveness shown in quoting from the mystic book entitled *Oahspe* and spelling the name repeatedly "Oashpe," are among the glaring evidences that prove my assertion true that the work is not that of a clear-cut, critical, scientific investigator and thinker. Still, there is much in the venerable doctor's latest book that Rationalists can read with benefit and interest, and even with approbation.

¶ *The Reform Journal* comes to this office from Edinburgh, Scotland. *The Universal Reformer* has been incorporated with it, and Mr. Watson Allan is the editor. The *Journal* is the organ of a new Freethought organization called the Freethought Reform Association, the members having no creed but the belief in "Reason, Experience and Knowledge as the true guides to a happy and healthy existence." The aim of the new Associatton is declared to be the "bringing all the forces of Agnosticism, Freethought and Rationalism into line, so that the movement for which these forces stand may grow in unity, purpose and enthusiasm." The address is 12, Hill Square, Edinburgh, Scotland, and subscription price is 1s. 6d. a year.

¶ From a circular announcement sent out by Mr. J. D. Shaw, I learn with regret that his health is so bad that he has been compelled to suspend the publication of *The Searchlight* for several months if not for all time.

¶ The *Vegetarian Magazine* for February has just reached this office. It is an excellent number. See the advertisement of this magazine on page 606 of The Review.

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Something Entirely New

The old idea of living in any old way until sickness came and then to rush away to the doctor or be taken away by the undertaker is entirely out of date. The new way is to join the International Health League and get posted regarding the way to KEEP WELL.

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Principal Contents of This Number: Frontispiece Poem, May Roses; Articles on John Brown, Ethics, Science, New Testament, Astronomy, Psychic Research; Views and Reviews; The Arena; Editorials--Science, Halley's Comet, Intolerance, Is and Ought to Be, Notes & Comments, Book Reviews; Poems, Interesting Letters &c.

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The great use of such books as this is to show how those who have tried to answer this question in the past have failed, and why; and to bring to our knowledg the facts and laws of science which only can indicate the TRUE, which in the long run can be the only satisfactory answer. The evolutional ladder of the past can oniy lead us to the higher truth of the present and future. So up the ladder we are taken.

Prof. Thaddeus B. Wakeman.

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Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In The Humanitarian Review the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of The Review and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word. The Hnmanitarian disbelieves in the godhood of Jesus or any other human being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in The Review originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

Humanitarianism, as the word is used in this magazine by its editor, is a comprehensive philosophy of

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human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

Humanitarianism, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows--sociology and ethics.

Humanitarianism embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, talents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth—the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

S. W. D.

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ROSES AND MAY---MAY AND ROSES

BY SINGLETON W. DAVIS.

¶ MY HEART the song of Roses sings
In sunny, smiling May,
And from gay birds the chorus rings
(*Bird Chorus*) { Cheer-up! Cheer-up! Cheer-up!
Sweet, Sweet, Sweet—Sweetheart!
Throughout the live-long day.
Throughout the genial, shining hours,
The sweetest thing that grows
And blooms—of all the lovely flowers
(*Bird Chorus*) { Love-it! Love-it! Love-it!)
Sweet, Sweet, Sweet—Sweetheart!
The loveliest is the Rose.

¶ 'Tis lovely, genial May!
Roses in the air!
Roses every day—
Roses everywhere!
Roses at the sunset, Roses at the dawn,
Roses in the garden, Roses on the lawn;
Roses where the wild bee hums and sips,
Roses where the bird her nest-place seeks;
Roses on the baby's smiling lips,
Roses on my sweetheart's dimpled cheeks!
¶ Yes, I'm glad—there are Roses every day!
Yes, I'm happy—'tis genial, lovely May!

¶ For dear ones living, Roses red—
On true friend's breast, pin bright Roses;
On sweetheart's bosom, Roses bright.
Roses white for dear ones dead—
On vacant chairs, lay white Roses;
On lonely graves, strew Roses white.
¶ 'Tis the month of Memorial May!
'Tis the month of Decoration Day!

Frontispiece to The Humanitarian Review for May, 1910.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Reiigions by the Scientifc Method

Vol. VIII, No. 10.] MAY, 1910. [Whole No. 89

Contributed to THE HUMANITARIAN REVIEW

PERSONAL REMINISCENCES OF JOHN BROWN AND HIS FOLLOWERS IN HIS RAID ON HARPER'S FERRY.

BY G. MAJOR TABER.

[The following was originally prepared as an address for, and was delivered before, the Veterans of the Soldiers' Home, near Los Angeles. The introductory portion having special application to the soldiers is here omitted as not an essential part of the article as a historical narrative, but the reader knowing that the address was written for men who remember the events just prior to and during the Civil War will understand better some of the phrases used herein.—*Editor.*]

GO back with me close to three-quarters of a century, when the agitation of the slavery question began to crop out in our national politics. The anti-slavery agitators of the North and the slave-holding politicians of the South kept the sections at fever heat, and in the fifties when the South, aided by the fire eaters of Missouri, endeavored to make Kansas a slave territory, young men from the Northern States flocked into Kansas to repel what was known as the border ruffians. It was there that John Brown commenced his opposition to the institution of slavery.

Before this, however, Harriet Beecher Stowe published that wonderful book, *Uncle Tom's Cabin*, which accomplished much to mold public opinion in the North against the institution of slavery. No doubt you all remember the time when the names of Seward, Sumner, Chase and Greeley were household words which called out the admiration of every lover of freedom, and everyone who loved republicanism. Those men inspired the

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young and the old, and it was in the early spring of 1856 that I wrote the following verses for the *Kansas Tribune*, when the troubles commenced in Kansas:

Oh! down-trodden Kansas, how long wilt thou be
So oppressed by oppression, and from slavery made free?
Let thy sons from the North arise in their might
And inscribe on their banners Freedom and Right.

Thy trials are many, thou art still in thy youth,
But stand by thy watchword, Freedom and Truth;
Thy foes are oppressive, they strive with their might,
But time and Governor Reeder will make them do right.

Let the minions of Atcherson look well and beware,
For the day of retribution and the night of despair,
When the plains of young Kansas are swept from their race
By the thunders of Greeley and the lightnings of Chase.

Let those fierce border ruffians their murders refrain,
Or their eyes may behold the Sharp's rifle again;
Then stand for your rights, your hopes eannot fail,
When you have men to assist you like Seward and Hale.

Then hail for thy freedom, Oh! land of the West,
May thy sons be thy strength, and thy daughters be blest,
May the God of omnipotence sustain thy right hand,
And slavery be driven from off thy fair land.

This was the patriotic sentiment of a boy, and not the polished expression of a poet.

You no doubt recall the remark of Abraham Lincoln in that great debate with Stephen A. Douglas, when he declared that, "Freedom and slavery could not permanently exist together." Those sentiments inspired every lover of freedom, and nerved the people of the North to oppose the encroachments of slavery. The action of John Brown, fresh from the struggles in Kansas, precipitated the conflict.

It was some time in 1858, in Cedar county, Iowa, that I first met my old friend and comrade, D. P. Greeley, and about that time John Brown and his men made for a time their headquarters at the home of William Maxson. There were but few of his men who knew his plans, but, being a red-hot abolitionist, I learned the plan he had intended to follow in his raid on Harper's Ferry. He had formerly sent out men to traverse the mountains of Virginia, so as to be able to learn where to make raids down on the plantations, to bring the negroes into the

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mountains and arm them with the arms he intended to obtain from the arsenal at Harper's Ferry. He made the raid October 16, 1859.

Brown had gathered around him the brightest and bravest young men it was my pleasure to ever meet. They were fine marksmen and swordsmen, which was their daily practice. They were young men of talent and pluck. One was a poet, and several were fine orators. Richard Realf, the poet, author of a book of poems, was with Brown in Iowa, but went to England and did not return until after the raid. Here is a sample of one of his poems, which is considered a literary gem, and has been republished in many of the prominent magazines. The poem is entitled

INDIRECTION.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rosebud of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the meter.
Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty scepters the flowing;
Never a Shakespeare that soared but a stronger than he did enfold him,
Nor ever a prophet foretells but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;
Into the statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving,
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

Here is one of Realf's verses of a poem to the ex-soldiers of the Union army:

O, comrades, who rose in your grandeur and might
When the land of our love was in danger,
And Liberty girded your loins for the fight
As you sprang to protect and avenge her;

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O, brothers, whose tread, like the thunder of God,
Shook city and mountain and valley,
Once more the old bugle notes echo abroad,
And once more our country cries, Rally!

Richard Realf was educated by Lady Byron and Mrs. Stafford of the Stewart Parnell family of England. After returning from England, after Brown's raid, he joined the Union army and was transferred onto Gen. John F. Milier's staff with a colonel's commission. Realf's history after the war was a sad one. He made an unfortunate marriage, and his death occurred in Oakland.

Brown's men who were with him in Iowa, were Owen Brown, Charles Whipple, C. W. Moffitt, Charles P. Tidd, Luke F. Parsons, Richard Realf, John E. Cook, J. H. Kagi, W. H. Leeman, Edwin and Barclay Coppoc. Edwin Coppoc was hung but Barclay escaped. Charles P. Tidd joined a Massachusetts regiment. John E. Cook and Hazlett were hung. Parsons and Moffitt failed to go on the raid. Some seven of Brown's men were buried by his side at North Elba. There were several additions to Brown's company after he left Iowa, amounting in all to twenty-three men, of which seventeen were killed and five escaped. Brown made the fatal mistake in holding the fort 58 hours until from 500 to 1500 men had been gathered to oppose him. He should have got away with what arms they could have carried as soon as possible, but in the delay he lost all. Had he got away in good time Governor Wise would have had a lively time in dislodging him from the mountains.

A brief history of Brown might not be without interest. He was born May 9, 1800, at Torrington, Conn. In early youth he moved to Ohio, married, and worked at the tanner's trade. He early imbibed anti-slavery principles, and in 1855 settled at Ossawatome, Kansas, and when the troubles were settled in Kansas he made preparations to devote his life, if necessary, to the freeing of the slave. While his men were in training in Iowa, I resided some three miles from his training quarters, and generally spent the Sunday with them.

In the spring of 1859 I took dinner with John Brown, and after the meal was over, I said to Brown privately, "Why do you attempt such a dangerous expedition?" The old hero straightened up and remarked with a good deal of vim, "God Almighty

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has appointed me to do the work." While I doubted the practicability of such an enterprise, I could not doubt the honesty of his convictions. The secret of Brown's motives was that he was a religious fanatic, yet he was a grand old hero just the same.

After leaving Iowa, Brown was under the impression that Hugh Forbes, his English drill master, had revealed his purpose to the authorities, so they went to Chatham, Canada, and organized a skeleton provisional constitution for the United States. J. H. Kagi was chosen Secretary of War, and Richard Realf Secretary of State. They then went to Cleveland, Ohio, when Realf went to England, no doubt to obtain financial assistance. The men then separated subject to the call of their leader.

They afterwards gathered in the mountains near Harper's Ferry, and fearing they were suspected, the raid was made sooner than they were really prepared for it. In the early part of the raid, after he had taken the fort, his son was wounded, which no doubt was the main cause of his delay in leaving in time. When there were but five left alive of his men in the armory, Colonel Robert E. Lee demanded his surrender, but Brown's answer was, "We prefer to die here."

The death of John Brown had much to do with wiping out the institution of slavery. Our nation sinned against the principle of human liberty, and dearly has it cost the American people, which a generation has not been able to wipe out. Every old soldier has more than realized that to his cost. Ralph Waldo Emerson said that "John Brown made glorious the scaffold, as the cross had been glorified." One of our most eminent orators remarked that "the real pioneer of America was old John Brown. Moved not by prejudice, not by the love of his blood, or his color, but by an infinite love of liberty, of right, of justice, almost single-handed, he attacked the monster with thirty million people against him. He struck the sublime blow of the age for freedom." Victor Hugo declared that John Brown was greater than Washington, and that his name would live forever. "Old John Brown," said an American orator, "is not dead; his soul still marches on, and each passing year weaves new garlands for his brow and adds fresh lustre to his deathless glory,"

The words of the Poet-Laureate of England would be applicable to the career of John Brown:

"No, let me perish, sword in hand,
At honor's sudden call,
Guarding my menaced Motherland,
And for her safety fall."

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"Or mount the scaffold with firm gaze,
Martyr to some great cause,
And end my most inglorious days
For Freedom's outraged laws."

"John Brown's body lies mouldering in the grave,
But his soul goes marching on."

The situation may be summarized as follows: Nations, like individuals, are subject to sins and transgressions. We sinned as a people by fostering for over eighty years a National sore, like a cancer, which was eating the life and prosperity of the nation. Many were the trials made to cure this cancer. The most eminent physicians were counselled, and each in their turn gave and applied prescriptions, yet the sore grew worse, and the wisest ones hardly knew what to do to save the life of the Nation. In the early stages of the disease, we counselled the wisdom of Washington, Madison, Jefferson, Monroe, Harrison, Adams, Clay, Webster, Calhoun, Wilmot, Chase, and a score of other eminent men, and lastly the matter was settled by the immortal Lincoln, whose image is indelibly engraved upon the hearts of his countrymen.

Another class advised amputation, and among that number were Phillips, Smith, Garrison, Greeley, Beecher and a host of others.

Brown, having more confidence than the others in his ability to make a successful amputation, actually made the attempt, but Wise, of Virginia, crucified him for the attempt.

It finally rested upon the shoulders of the immortal Lincoln to say what course should be taken to effect a permanent cure. The case was a grave one, and he hardly knew what to do, but like a wise statesman, he assured the people that he would cure this cancer without amputation if he could, but if he could not, God would give him strength to make a successful amputation.

Under the supervision of Grant, Sherman, Sheridan, Thomas, and a host of able assistants, with the aid of 500,000 more, of which you formed a part, the amputation was made, and the Nation lives today as a beacon-light to the nations of the earth. My friends, the cost of that amputation was millions of treasure and oceans of blood, which is only too fresh in our memories for me to recall them here. The Nation has sinned deeply, and terrible was our punishment. While we proclaimed to the world with one hand that all men were free and equal, we bought and sold as beasts of burden one-fourth of our citizens with the other.

Thus we see that by resisting the triumphal march of God's

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eternal law of Justice to all men, we were sorely punished, and may we profit in the future by that sad lesson.

GENERAL GRANT'S RECEPTION ON THE OTHER SIDE.

You may strew the bright flowers where our bodies are laid,
The drum and the fife by our comrades be played;
We treasure the music, and the blossoms' bright hue,
But love best the flag of Red, White and Blue.

You may speak of the battles in life we have won,
In the fierce, bitter strife of a war that is done;
But it were better for us could you say we were true
To the flag of our Union, of Red, White and Blue.

The boatman is busy plying his oar
For many are coming to land on this shore,
They miss not a welcome when we know 'tis their due,
To come under the folds of Red, White and Blue.

We have our great leader ahead of us all;
You may build o'er his dust a monument tall.
He marshals his army in uniform new,
And he's proud of his banner of Red, White and Blue.

His banner was waiting for him to unfold;
It was blue like the sky, with stars shining like gold.
Such splendor on earth mortal never can view
When the breeze caught the folds of Red, White and Blue.

We joined all our forces to welcome our chief;
Our meeting was joyous, your parting was grief;
There were thousands of soldiers, the tried and the true,
Who stood on the shore with the Red, White and Blue.

Each soldier stood ready his chief to salute,
While the bands played a welcome as soft as a lute.
And the song they were singing as they filed out of view
Was the Star Spangled Banner, of Red, White and Blue.

3103 Hobart Boulevard, Los Angeles.

Francis Wilson, the comedian, recently told the following at a New York dinner:

"William Spargus arose in prayer-meeting one night and said he desired to tell the dear friends present of the great change of heart that had come over him, so that he now forgave, fully and freely, Deacon Jones for the horse he had sold him.

"Deacon Jones was too shocked at first to reply. He soon recovered himself, however, and he rose in his pew and said:

"'I am indeed glad, dear Christian friends, to have gained Brother William Spargus's forgiveness, but all the same he ain't paid me for the hoss yet.'"—*L. A. Times Magazine.*

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Written for The Humanitarian Review

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VII.

VIEWS OF ETHICAL EVOLUTIONISTS.

HERBERT SPENCER.

(Continued from the February Number.)

IN §16 Mr. Spencer makes a remark which verges very closely upon the theory of the conservation of life as the ultimate end of all animate action, physical, intellectual and moral. He says "the acts adjusted to ends which, while constituting the outer visible life from moment to moment *further the continuance of life*," etc., and, "other things equal, we call good the acts that are well adjusted for bringing up progeny capable of *complete living*; and other things equal, we ascribe goodness to acts which *further the complete living of others.*" Note that the words I have italicized mean not necessarily pleasure or happiness, but *life—the continuance and completeness of life*—as the end of moral acts. Mr. Spencer formally holds to his theory of happiness as the ultimate end, but is led by his own logic to find the ultimate end beyond happiness—which makes happiness or pleasure only a proximate end or *means* to the natural ultimate end, *life.*

"Intelligent progress," says Mr. Spencer in the fourth chapter of his *Data of Ethics*, " is by no one trait so adequately characterized as by development of the idea of causation, since development of this idea involves development of so many other ideas." He illustrates the slow but actual development of the idea of causation very clearly as follows:

We hear with surprise of the savage who, falling down a pre-

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cipice, ascribes the failure of his foothold to a malicious demon; and we smile at the kindred notion of the ancient Greek, that his death was prevented by a goddess who unfastened for him the thong of the helmet by which his enemy was dragging him. But daily, without surprise, we hear of men who describe themselves as saved from shipwreck by "divine interposition," who speak of having "providentially" missed a train which met with a fatal disaster, and who call it a "mercy" to have escaped injury from a falling chimney-pot—men who, in such cases, recognize physical causation no more than do the uncivilized or semi-civilized. The Veddah who thinks that failure to hit an animal with his arrow resulted from inadequate invocation of an ancestral spirit, and the Christian priest who says prayers over a sick man in the expectation that the course of his disease will so be stayed, differ only in respect of the phenomena to be altered by him: the necessary relations among causes and effects are tacitly ignored by the last as much as by the first. Deficient belief in causation is, indeed, exemplified even in those whose discipline has been specially fitted to generate this belief—even in men of science. For generations after geologists had become uniformitarians in geology, they remained catastrophists in biology: while recognizing none but natural agencies in the genesis of the earth's crust, they ascribed to supernatural agency the genesis of the organisms on its surface. Nay, more—among those who are convinced that living things in general have been evolved by the continual interaction of forces everywhere operating, there are some who make an exception of man; or who, if they admit that his body has been evolved in the same manner as the bodies of other creatures, allege that his mind has been not evolved but created. If, then, universal and necessary causation is only now approaching full recognition, even by those whose investigations are daily re-illustrating it, we may expect to find it very little recognized among men at large, whose culture has not been calculated to impress them with it; and we may expect to find it least recognized by them in respect of those classes of phenomena amid which, in consequence of their complexity, causation is most difficult to trace—the psychical, the social, the moral.

Though this may seem irrelevant to the subject of ethics, it is not so, as Mr. Spencer explains, thus: "Because on studying the various ethical theories I am struck with the fact that they are all characterized either by entire absence of the idea of causation, or by inadequate presence of it. Whether theological, political, intuitional, or utilitarian, they all display, if not in the same de-

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gree, still each in a large degree, the defects which result from this lack." Then he proceeds to criticise on this ground the several ethical systems named. I can here only very briefly refer to his chief points. He makes a strong and just arraignment of the theological, in §18, as follows:

> The school of morals properly to be considered as the still extant representative of the most ancient school, is that which recognizes no other rule of conduct than the alleged will of God. It originates with the savage, whose only restraint, beyond fear of his fellow-man, is fear of an ancestral spirit; and whose notion of moral duty, as distinguished from his notion of social prudence, arises from this fear. Here the ethical doctrine and the religious doctrine are identical—have in no degree differentiated.

More specifically, Mr. Spencer then presents an important historical fact with concrete examples. He truly says that "this primitive form of ethical doctrine, changed only by the gradual dying out of multitùdinous minor supernatural agents and accompanying development of one universal supernatural agent, survives in great strength down to our own day." That is, the progress has been from a belief in a multitude of gods—polytheism—to a belief in one god only—monotheism. Yet even this later stage has in reality been reached by extremely few people—even of those who profess to believe in the existence of but one god; for there are few who so profess who do not believe in the existence of one or more demi-gods, or god-men, angels, saints, devils, or spirits of deceased humans, which interpose more or less in the affairs of men. And the only hope for further progress toward the total elimination of supernaturalism is the evolution of the idea of universal natural causation from the one-god notion being transmuted into the idea of monism—the idea that the cosmos is a solidarity and self-operative, and that the "one god" is but another name for the fact of the persistence of motion of matter as the cause of *all* phenomena—physical, mental and moral. Spencer says further of this influence of supernaturalism, that "religious creeds, established and dissenting, all embody the belief that right and wrong are right and wrong simply in virtue of divine enactment. And this tacit assumption has passed from systems of theology into systems of

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morality. * * * We see this in the works of the Stoics, as well as in the works of certain Christian moralists. Among recent ones I may instance the *Essays on the Principles of Morality*, by Jonathan Dymond, a Quaker, which makes 'the authority of the deity the sole ground of duty, and his communicated will the only ultimate standard of right and wrong'." And those sects which take a rather more philosphical view, he shows to be still under the spell of supernaturalism, for "these assert that in the absence of belief in deity, there would be no moral guidance, and this amounts to asserting that moral truths have no other origin than the will of God, which, if not considered as revealed in sacred writings, must be considered as revealed in conscience."

Spencer's remarks on the ethical theory of laws or political enactment as being the only standard of right and wrong, I will pass without further note, though important and well-placed.

In §20, he comments upon "the pure intuitionists who held that moral perceptions are innate in the original sense—thinkers whose view is that men have been divinely endowed with moral faculties; not that these have resulted from inherited modifications caused by accumulated experiences." And he ends this section by this sound sentence:

The conception of natural causation is so imperfectly developed, that there is only an indistinct consciousness that throughout the whole of human conduct necessary relations of causes and effects prevail, and that from them are ultimately derived all moral rules, however much these may be proximately derived from moral intuitions.

That is, intuition itself is a subconscious product of accumulated and inherited human experience, and so what we derive from it is as only from a proximate source, the ultimate source being the source of the intuition—inherited experience.

Mr. Spencer criticises the utilitarian school as being very far from the complete recognition of natural causation. This criticism, I admit, is partially to the point and just; but it does not apply to *all* Utilitarians, nor to all phases of the utilitarian theory of ethics. For as I conceive, and as some others have done and do, utility itself is dependent upon this uniform relation of effect to cause; and we fully recognize the fact that all moral rules have their origin in natural causes and nowhere else.

(To be continued.)

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Written for The Humanitarian Review

WHEN DOCTORS DISAGREE.

BY W. F. JAMIESON.

WHEN scientists disagree who shall decide? This is about the situation. The editor of The Review says: "I shall herein give my own view for what it is worth, if anything, regardless of whether anyone else agrees with me or not." Good enough! That has been my course since I was seventeen years old. It is my idea of freedom.

There are Freethinkers who write and speak as if they never could forgive a man who has the presumption to differ from them! Yet they censure Christians (many of whom are seemingly afraid to think at all) for their failure to comprehend the principle of free discussion. How many Freethinkers, those who dare to think freely and speak boldly, really understand the meaning of Freethought? I have met Liberals who, like sectarians, imagined that unanimity upon all subjects should prevail among them.

For more than a half century I have written for the press, and never in all that time found an editor with whom I agree upon so many points as Singleton W. Davis—which shows how much good sense Bro. Davis happily possesses! Nevertheless, we are not "two souls with but a single thought."

According to Hedge's *Rules of Logic* (Rule 2), "It is possible that he might be in the wrong and his adversary in the right." How many clergymen are there who will agree to this rule? What! concede that an enemy of the Christian religion can be in the right?" On the contrary, down through the centuries, theologians, with few exceptions, assume that they cannot be mistaken: they are always right! This is what makes them the valiant defenders of dogmas which the intelligence of the race is outgrowing. They start from a wrong premiss—mere authority.

While it has always been my custom to yield any point shown to be untenable, I stay everlastingly by that which I think is true,

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" regardless of whether anyone else agrees with me or not." The truth is our chief concern.

There is so much that I want to say about science (a more weighty theme cannot engage our attention), as well as the conflicting theories, hypotheses, and guesses of scientists, that I shall not attempt to embody my views in a single article.

It always does me a "world of good" to have somebody contradict me, especially when I know somebody is mistaken! My friend Davis quotes Thomas A. Edison to prove that Edison is not a practical scientist; but Edison's own words, in my opinion, prove the opposite of what Bro. Davis asserts. Here is what Edison says: "I leave the *theoretical* [my italics] study of electricity to the physicists, confining my work to the practical application of the force." He never intimated that he, himself, had not made original discoveries in electricity. How my friend Davis can make out that Mr. Edison is not a practical scientist it is not easy to see, when we consider that many distinguished scientists esteem Edison as one of the greatest scientific discoverers of our age—not a mere theorist, as I will show in a second article.

Bro. Davis incloses the word "scientists" in brackets, as if Edison really meant, and should have said, "I leave the theoretical study of electricity to the scientists"; but he did not say so. All physicists are scientists; but all scientists are not physicists. Mr. Edison's own words show that he was describing a certain *class* of scientists and their *theoretical* study of electricity; but that his own work is practical.

Edison states that he is not so much interested in the *theoretical* study of electricity as in its *practical* application. Suppose he should use the discoveries of scientists; would that prove that he could not himself be a practical scientist? Are we to understand that only those who are original discoverers can be rated as practical scientists? But if they do not experiment and do not reduce their discoveries to practice, can they be reckoned as practical scientists? Is there anything to show that Mr. Edison has not himself made original discoveries, not only in electricity but in acoustics? In the latter branch of science, I first knew of him. For more than thirty years I have watched with great interest the career of Mr. Edison; ever since, in fact, he was a railroad newsboy, living at Port Huron, Mich., where I lectured for four months twice every Sunday. His experiments and dis-

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coveries from boyhood, in acoustics, chemistry, electricity, and other branches of science, are wonderful. Yet Bro. Davis declares that "Edison here makes a clear distinction between the scientist and the artificer." How differently we look at the same thing. Cannot a scientist be an artificer? A man may be a scientist and an artificer at the same time, may he not? What is to hinder? Is there an impassable gulf between them? What is an artificer, briefly defined? "1. A skillful workman. 2. One who constructs and contrives."

Herbert Spencer expresses a practical side of the study of science when he says: "All science concerns all mankind for all time." May not a man who is a skillful workman, who constructs and contrives, also be a scientist? In the name of common sense, what is to prevent a scientist from being a skillful workman, like Thomas A. Edison? Because there are problems in life that he does not even try to study out, does that show he has not studied any problems in life? Does that prove he is not a scientist? There are scientists who do not try to study psychic problems. They *are not fitted for it.* Chemists study one branch of science; astronomers another; geologists another; botanists another; mineralogists another; anatomists another; physiologists another; physicists, the science of nature, another branch. Then we have that subtle influence, electricity, quite as mysterious as spirit (no scientist *knows* what it is). We have also sub-divisions, such as electro-chemistry.

There are those who speak of science as if it were something which exists in a mystical realm, beyond the reach of the day-laborer, unattainable by common people. A person may not be versed in phytology and yet be a scientist. One who speaks the English language with propriety is a scientist. Music is a science: "science of harmonical sounds."

Bro. Davis says: "A 'practical scientist' is not necessarily an artisan or artificer, or mechanic, or artist; he is a scientist who personally makes observations and experiments for the purpose of obtaining facts upon which to base scientific (i. e., orderly) conclusions, general principles or 'natural laws.'"

Anyone familiar with the career of Mr. Edison knows that for many years he has been busy at just this kind of work, personally making "observations and experiments," and original discoveries of his own, not merely utilizing the discoveries of others. Yet Bro. Davis says: "Mr. Edison does not do this kind of work." "He labors," says he, "to *apply the results* of the scientists' practical work to the construction of economic machines,"

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as if he is not himself a practical scientist and, therefore, does not and cannot do the work of a practical scientist.

Prof. Schwalm, a careful author, declared in his able article in the January number of The Review: "If ever a man was familiar with the 'ion' or 'electron' and 'electricity,' * * * if ever there was a 'practical scientist,' * * * it is this same master of matter, Thomas A. Edison." "His utterance is so plain and covers such an important matter." "Was, so to speak, a veritable divine message to my understanding." Prof. Schwalm gives his authority, the New York *Herald*. In the pamphlet from which I quoted, in the very first paragraph, Mr. Edison says: "My mind is not of a speculative order; it is essentially practical, and when I am making an experiment I think only of getting something useful, of making electricity perform work." Such a man, I call a practical scientist; his work is useful, practical. He 'experiments,' observes, obtains knowledge. That is exactly the way a scientist works. My quotations, from the pamphlet referred to, and Bro. Schwalm's from the *Herald*, agree to a nicety. It is not surprising that the Professor should say: "This same article has been treasured and believed since its first appearance." My friend Davis, however, applies such terms to those same paragraphs as "simply ridiculous," "nonsense," "crude," "unscientific." Then why should he call in question their genuineness when he says Edison is not a scientist, nor even "much acquainted with science?" Says Bro. Davis: "I am loath to accept the quotations as coming from Edison as genuine. I admire the genius of the man. I should be sorry to know that his ideas of scientific matters are so crude and unscientific as represented in these quotations." If the quotations given by Prof. Schwalm and myself are "so crude," "unscientific," "simply ridiculous," "nonsense," why should friend Davis be "loath" to accept them "as coming from Edison"? when he says in the closing words of his editorial: "Mr. Edison is a practical man, but he has accomplished his grand work without being a scientist or even being much acquainted with science."

In my view of the case, that would be an utter impossibility. I think few scientists can be compared with him in his intimate acquaintance with nature. No man could have accomplished Edison's "grand work" without being a scientist; less a theorist, more of a genius, than the generality of scientists.

Our good friend, in his editorial, "Is Edison a Scientist?" says: "In the first place, I believe Mr. Edison himself will agree with me. I think he would, if asked for a direct answer to the ques-

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tion, Are you a scientist? say 'No.'" I accept that as a challenge. As friend Davis has so little confidence in what he terms "mere newspaper reports, interviewers' self-made answers," I ventured to ask the famous inventor, one of the busiest men of our busy age, the direct question: "Are you a practical scientist?" I felt a delicacy about interrupting him with even one question. I stated that I had made that claim for him, but that the editor of the magazine for which I write insisted, in our good-natured controversy, that Mr. Edison is not even a scientist. Here is his brief, pithy reply:

"Your letter of the 8th instant received. Mr. Edision directs me to write you that the editor you speak of is laboring under lack of facts. We probably do more original research work at Orange than any one place in the country, in addition to practical work.

H. F. Miller, Secretary."

Now, will you be good?

Pentwater, Mich., March, 1910.

[*Note.*—I am sorry that this controversy must be renewed. It does not seem to me worthy of the space it must occupy in The Review. The ground was well gone over in the previous articles on both sides of the question, and I think the difference between my critics and myself is only the difference in our conception of the meaning of certain scientific terms. As the foregoing is directed against me so personally, I cannot allow it to go before my readers without another attempt at making my meaning and position clear and plainly correct. See article "Practical Science," in editorjal department.—*Editor.*]

Written for The Humanitarian Review

HOW THE NEW TESTAMENT SHOULD BE TRANSLATED.—A Few Radical Suggestions.

BY C. L. ABBOTT.

ONE result of the increased study of the Greek language consequent upon the revival of learning was the discovery that the Greek of the New Testament is not *classical* Greek, or any of its known dialects. By some this circumstance was taken as indicative of its divine origin, while others pointed to words in it which were certainly slang, not to speak of many instances of gross violation of the plainest rules of grammar. But the mystery has now been solved. Comparison with Greek papyri recently unearthed makes it clear that New Testament Greek is merely the every-day speech of the time—the language of the street—not found in real literature because of its unworthiness. The language of the New Testament, then, is the *Koinee* or "common" speech, and instead of being so rare as to suggest its divine origin, was substantially

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the comedy of every-day life. While this point is so fully admitted that citation of authorities is unnecessary, I cannot refrain from quoting a few paragraphs from an article in a very orthodox journal, the *Princeton Theological Review* for January, 1910, written by Prof. Angus, of Hartford Theological Seminary:

> Another method of designating the original of the New Testament is to say that it is the *Koinee.* * * * This common form of speech was regarded by the Atticists with abomination, unfit to be the language of an educated gentleman. They were too much absorbed with the classics of the Attic dialect to give any earnest attention to the Koinee, regarding it as "utterly barbarous" and "outlandish," and warning all who desired to be considered educated against presuming to speak or write it. Koinee was simply the antithesis to Attic. The ancient grammarians recognized that the Koinee was something quite distinct from the ordinary classical Greek; they showed, too, by the five-fold classification of Greek into Ionic, Attic, Doric, Æolian and Koinee, that they regarded it as distinct from the ancient dialects. Quintilian speaks of "five different Greek dialects" (*Inst. Orat.*, 11, 2, 50). The ancient definition of Koinee as "what we all use," comes near the truth. What is now generally understood by the term Koinee? First, how is it related to literature? Is the Koinee a literary or spoken language, or both? . . . The popular Koinee stands opposed to the literary Koinee in being the nearest possible reproduction of the conversational language of daily life, reflecting the illiteracy or degree of education and facility of expression of the speaking-writer.
>
> The literary Koinee shows various grades according to the effort or the success with which the writer rose above the speech of careless conversation and approached that of standard literary models. The New Testament belongs largely to the first grade of the Koinee; most of it is popular and unliterary, the writers paying little attention to form and grace of diction with no conception of writing for fame or futurity. It is true, we must recognize in the New Testament also various strata of literary style, as in the writings of Luke and Paul. . . . The Atticists have undone in some slight degree the simple plebeian character of the New Testament. Still we find in our manuscripts abundance of colloquialisms and much that is at enmity with Atticism. If we had the autographs we should no doubt find these phenomena more extended. Our principal uncial manuscripts were written between 300—600 A. D., when Atticistic tendencies were dominant. The Atticists, being a literary clique of dilletanti, took upon themselves the preservation of literature and the multiplying of manuscripts. And from the ranks of the Atticists the class of scribes must have been largely recruited who in copying New Testament manuscripts could hardly avoid correcting or expunging glaring vulgarisms. This answers the question why we do not find quite so many colloquialisms in the New Testament text as we find in papyri and inscriptions of the same strata. The Atticists have been at work, but our best thanks are due to them for having allowed so many evidences of colloquialism to remain and for withholding from blurring the individuality of the various New Testament writers.

Upon this state of facts three observations may be made: (1) The ranslations we have now are as far from colloquial; that is, as unlike

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the original as it is possible to make them; (2) we shall never fully understand the New Testament or know what it really is, until we have it in colloquial English; (3) the purveyors of superstition will not provide such a version. They know it would be suicidal to do so. Think of a New Testament in slang!

A translation adequately representing the original would differ in other respects from any now in existence. There would be no Jesus Christ in it. The man we call Jesus—for in spite of the iconoclasts there was such a man—was known among his own people by the name of Joshua; that is, the Aramaic form of Joshua, which is *Jesbua*. The New Testament gives him the same name that it gives to Joshua (Acts, vii:45; Heb., iv:8). So did all his contemporaries, and so should we. What would he think, what would his parents think, who in giving him a warrior's name must have wished him to bear it, could they know that posterity had twisted his name out of all resemblance to that of the man after whom he was named?

"Christ" is likewise a misleading term. No one knows its meaning until he investigates, though in the original it is the perfect participle of a familiar verb—to anoint, to smear, rub on, or paint. A person anointed with oil after bathing was "christed." The Greeks christed a wall when they whitewashed it, and christed an arrow when they poisoned it. No one in the early days could hear the word without thinking of its meaning, which, as applied to a man, was equivalent to our word "anointed." It follows that when the New Testament shall be adequately translated the quaint and often unintelligible language of existing versions will give way to colloquial English and "Jesus Christ" will become Joshua the Anointed.

To say that it matters little how it is translated for it is not worth reading anyway, is to take a very superficial and short-sighted view. So long as Christianity is in the world it ought to be a part of every one's education to know how it originated, and this requires familiarity with the New Testament. But with translations as misleading as possible, and with the books all out of historical order, who can make head or tail of it? Who, for instance, would suspect that the New Testament begins with a quarrel and ends with a quarrel? Or that the first writer swears and the last is a convicted forger (convicted by a jury of his own faith) hurling invectives at better men for telling the truth! Properly translated and arranged, all this would not require to be studied out, but would appear at a glance. The Christian faith would also appear as a product of natural development, with every step in the transformation of a man into a divine being clearly traceable in its own records.

St. Paul, Minn., Feb. 24, 1910.

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Written for The Humanitarian Review

DISCUSSING ALONG THE SCIENCE ROAD.

BY EDGAR LUCIEN LARKIN.

"Three of us entered a discussion: One gentleman stated that the sun may be the smallest of all the suns; another said it may be the largest and most powerful body in the universe, and also that many distant stars are the suns of other planetary systems. An article on this subject would be very interesting to the most of people."—R. D. Wolfe.

THE TRUE scientific name of the earth used in mathematical computation is the word infinitesimal—so small as to be almost nothing. When the mass of the earth is to be compared to that of the sun in an equation they put in a 1; when to the mass of the universe, a zero or cipher is usually inserted; or omitted as superfluous. If the mass of the earth be called 1, then that of the sun is 333,426.

Imagine a huge balance with the sun on one side. Then to restore equilibrium, 333,426 globes like the earth would be required on the other side. The quantity of matter in the earth is expressed by saying or writing 6,744,000,000,000,000,000,000 tons. The volume of the earth is 259,758,294,000 cubic miles. The sun is 1,310,000 times larger than our world—the earth. If it is 1,310,000 times larger and contains only 333,426 times more matter, its density must be low. And it is; being only 41 per cent denser than if composed of water. The density of the entire earth is 5½ times greater than if it were a globe of water. Calcimine in a bucket ready to be applied to walls, is somewhere near the density of the sun.

The scientific name of the sun is little star. However, the word star should not be used. Every object in the celestial vault called a star is a white hot or red hot sun. There are so many millions of suns so very many times larger and more massive than our own sun, that it is classed as small. Still, there are millions smaller, and also of less mass.

When astronomers watch a distant sun year after year with great care, they may, and often do, detect motions in very minute (apparent) orbits. They at once know that it has a huge body near it, around which it revolves; or, more nearly accurate, both revolve around a common center of gravity in between them. With powerful telescopes these smaller secondary suns are often discovered. In other cases, these lesser spheres emit no light, and cannot be seen. But there is a greater than any telescope—mathematics. This mighty engine of research finds out where the invisible body is, how far from the one that can be seen, and its periodic time of revolution; then it weighs them both. These doubles are called binary suns, only when in revolution. Given the distance

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of a binary from the earth, and their times of revolution around their gravitation center, which can be directly observed, then mathematics with great ease and facility determines how much matter exists in the revolving pair. These masses are always compared with the mass of our sun as the unit. Thus the brilliant sun Sirius and its companion both contain 2.36 times more matter than is in our sun. Beta Lyrae, a binary star in the Northern constellation, the Lyre, contains 30 times more matter than is contained in our sun and our earth combined. Arcturus, surely is at least 40 times more massive than the sun, our star. And other suns are still more massive.

The difficulty in weighing accurately is in first finding their distances from the earth. Of all the millions of glittering suns in space-deeps the distances of only fifty are known even approximately; and only three or four with anything like accuracy. The nearest neighbor our sun has is another sun, 25,000,000,000,000,—25 trillion—miles away. This distance is used as a ruler or yard-stick to measure the distances of others far and away beyond. The star Sirius, by some called the "Dog Star," is twice as far removed from our solar system, while no one knows how much more distant is the bright star Canopus. Nor can this distance ever be measured, because the diameter of the orbit of the earth, a line whose length is 186,000,000 miles, is far too short for a trigonometrical base line of measurement.

Within recent years every square degree, minute and second of the entire sky, all areas, all suns, have been photographed on over 25,000 large plates or negatives. The images of all the hosts of suns are minute dots, representing different magnitudes. Many are so minute that a microscope must be used to see them. Areas have been examined and their points and dots counted. These have been selected in rich and rare regions, thickly and sparsely settled. A mathematical process has been applied for all the plates, and the result is that they all reveal about 100,000,000 images of suns.

But the engine mathematics surpasses all photographs. Let each one of the hundred million suns be ten times more massive than ours, then the whole of them may almost be neglected, in comparison with the quantity of matter which mathematics proves to be in existence. Thus more matter exists without emitting light, than is now in suns pouring floods of light and heat into space. Suppose that there are one billion suns in existence, exactly like our own, and that each is surrounded by eight worlds like the earth, and all these inhabited each by 1,600,000 humans; then the entire eight billion earths could come to an end and never be missed; for the suns would still move onward as before.

Lowe Observatory, Echo Mountain, Cal., April 4, 1910.

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Written for The Humanitarian Review.

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(Continued from April Number.)

OUTSIDE of the medical profession, I think few people realize the great number of deaths caused by childbirth and cancer. While associated with Mr. Foster I was constantly surprised to hear him daily give answer to the question, "How did she die?" "Childbirth." "How did so and so die?" "Cancer." At the seances given at the South, nearly all the male spirits who manifested through Mr. Foster were shot, either at home or on the battlefield.

I quote a fragment of a letter which appeared in the New York *Graphic*, from the pen of the husband of Madam Blavatsky:

A CONVERT TO SPIRITISM.

The medium, C. Foster, being mentioned to me, I decided upon going to visit him. Accordingly I called at his house on Saturday last (November 28) at seven P. M. The medium was not in when I called, and I sat waiting for him alone, without seeing or talking to anyone. As soon as he appeared I told him the object of my visit, without mentioning my name; upon which he immediately took a seat at his table, inviting me to do the same. By his instructions I then wrote on several small pieces of paper, which I afterwards rolled into pellets, the names of dead relatives and friends, most of them in the Georgian language. This language is spoken in this country only by two of my friends and myself. The names were the following: Stephen Mourvanoff and Resodeda, my grandparents; Nicolai Tnadje, Bejan Khamashouridsey and Vladimir Nicoladjey, the names of my friends in the university, all of them now deceased To presume that Foster could have known my name or those of my friends would be to presume the most absurd impossibility He could not have read them even if, instead of being closely rolled up in pellets, they had been lying open before his eyes, for they were, as I have said before, written in Georgian. He pressed some of them to his forehead, leaving others untouched. Still, the very moment we were seated the medium said to me the following:

"Bejan Khamashouridsey greets his friend Betanelly," repeating one after the other and as correctly all the Georgian names I had written out. Further, he told me he saw the spirit of an old woman close to me, describing most perfectly my grandmother, and repeating, "Resodeda, Resodeda is here; she kisses her grandson." Arising from his chair Foster embraced and kissed me in the same peculiar way as my gandmother did when alive. I was perfectly dumbfounded, so natural and lifelike was the performance of the medium. No one in this country knew anything of my past life, nor did I ever speak to any one about

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the names of my friends of my youth. I never was a Spiritualist, and believed it till recently to be all unmitigated humbug.

M. C. Bettanelly.

November 30, 1874, 430 Walnut St., Philadelphia, Pa.

READING FROM A CLOSED BOOK.

"C." writes the following from Rochester:

Having heard that Mr. Foster had on a number of occasions brought the spirits into requisition to read from closed books, I resolved to apply that test. On Wednesday afternoon I repaired to the residence of Mr. Foster, 14 North Clinton Street, taking with me a book which I had taken from my library from among a series of thirty-five volumes in a uniform style of binding. I did not know the title of the book when I took it. Seated at the table opposite the medium, in an apartment fully lighted by the sun, I was ready to hear a spirit read from the volume I had brought. The medium announced that it would be necessary first to find a spirit who could read from the book, as all did not seem to possess that power. He requested me to write upon strips of paper the names of a few persons who were dead. I wrote ten or more names and folded each so tightly that it was impossible for the names to be read by mortals without unfolding them. These papers were placed in the center of the table, and the medium lifted one by one in his fingers until at length he got a response by raps, and said he had found a spirit who would read from my book. He threw the paper to me without opening, and taking a pencil wrote a name, which proved to be the same as that in the paper he had given me, and was one that I had written in the first place. It was the name of a citizen long known in Rochester, who had been much before the public in life. He had held many important local offices and was twice mayor.

Having thus found a reading spirit, the medium requested me to place my book upon the floor under the table, which I did, taking care, however, to put one foot upon it, which act I did without any direction. I know that the medium had not had his hand upon the book or seen it opened. I resolved that it should remain closed until the experiment was concluded. I know that the book was on the floor under my foot from the time I placed it there till I took it up after the reading.

The medium announced that the spirit was ready to read through him, and he requested me to take down the words as he should repeat them, which I did as follows:

"The night that succeeded was wild and melancholy." The beginning of chapter thirty-first.

The medium directed me to open the book and see if the spirit was correct. I took the book from under my foot upon the floor and opened it. I then first knew the title of the volume I had brought. It was "The Wept of Wish-Ton-Wish," an Indian tale of the Connecticut Valley, written by J. Fenimore Cooper, and was one of a series of thirty-five by the same author. On turning to the thirty-first chapter in this volume I found that it opened with the sentence above quoted, which the medium had dictated me to write. The quotation was perfect to a letter.

Now, will somebody explain how this medium could make an exact quotation from a novel published forty years ago, and taken by me by

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chance from a row of thirty-five of the same series for the purpose for this experiment? This cannot be done by what they call mind-reading, for certainly I did not have the passage in my mind, and did not even know the title of the volume I had taken with me. No mechanical contrivance would be available to perform such an act. At no time during the interview with the medium was the book out of my control. He did not put hand or foot upon it, but I had both upon it.

Some who will not admit that this feat was performed by an invisible spirit, may think that the writer was in collusion with the medium to deceive the public. If you be of the latter, Mr. Editor, please exercise your prerogative and consign this manuscript to the waste barket, and let that portion of the public who will not make inquiry for themselves wait for a more reliable witness than one who has been a skeptic about spiritual matters for more than forty years, and who might have remained so forever but for the inquiry he has made in the few days just past.

A SPIRIT DANCE.

I remember one evening calling with Mr. Foster upon Mrs. S., who had recently moved into unfurnished apartments. Mrs. S. said to Mr. Foster: "Please give me some physical manifestations. My parlor is just the place, heavy blankets being over the windows, to keep out the glare of the sun. One small wooden table is the only furniture. Let us take in three chairs, sit around the table and see what will happen." "No," replied Mr. Foster, explaining at the same time how unpleasant it was for him to sit in the dark. Mrs. S. persisted, "Do, please, just this once." Finally Mr. Foster consented under these conditions, the table was to be placed under the chandelier, we three should take hold of hands around the table, matches should be placed on the table, Mrs. S. agreeing to light the gas the moment Mr. Foster so requested. We sat in silence a moment, when Mr. Foster said the spirit of M., whom we all had known in life, was there. Mr. Foster said that he saw the spirit perfectly, and that she said if we would keep quiet she would dance, and that the noise from the heels of her shoes on the bare floor would give the tone and the character of the dance. In the midst of the dance Mr. Foster said, "Light the gas." He was dripping with perspiration, which showed his peculiar nervous condition during physical manifestations. We had not moved from our positions, nor unclasped our hands. After a short rest the medium recuperated, and we turned off the gas the second time. Mr. Foster then said the spirits told him they would cool the room (it being a hot summer night). Immediately waves of wind rushed through the room, so cool that it seemed as though they came direct from an iceberg. M. immediately returned and finished the dance. Whenever I think of that night, I can distinctly hear the clitter-clatter of the spirit-dancer's shoes.

Tolland, Conn.

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Written for The Humanitarian Review

ONE WITH THEE.

BY HARVEY W. JACOX.

O NATURE! e'en thy gloomiest hours
Conceal a sweeter solace, than
The rarest most ingenious powers
Of puny hypocritical man
Has e'er distilled from tinsel flowers.
The little looks
Of lilied nooks
Along the crooks
Of purling brooks
Reveal a wordless poesy.
Each shaded scene
Of varied green
By rippled reeds that breathe a wee
May intervene
To softly screen
My spirit from despondency.

But Mother, when thy soul is pressed
In mighty melody of storm,
That moves its monody of tone
Far o'er the bounding dark, blue deep;
Or when within the mountain steep
Thy stately spirit stops to rest
In rugged harmony of form,
Outlined in symphonies of stone
High pinnacled in snowy sleep:
Then, less of those small notes I keep,
For I am lifted full and free,
One with the mountains and the sea,
One with the storms and stars and Thee.

Caledonia, Mich., March 15, 1910.

"It is an age of skepticism. We even have skeptical children," said at an anti-food-trust meeting Jerome S. McWade, the aged Duluth millionaire. "My little grandchild's mother said to her a short time before her birthday:

"'Why do you pray so loud? God isn't deaf.'"

"'No; but grandpa is,' was the reply."—*Ex.*

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UNIVERSITY OF CALIFORNIA

Views and Reviews

By The Editor

American Independence vs. Popish Impertinence.

The most sensational event of the month of April was Ex-President Roosevelt's rejection of the impertinent terms which were made as an ultimatum by the pope as to conditions upon which he would allow T. R. to call upon him. Presuming that Review readers have all read the newspaper reports of the matter of difference between the plans of Ex-President Roosevelt and the terms of the pope for a meeting, I will here quote views of prominent people, pro and con, regarding the action of the pope and Mr. Roosevelt's rejection of his impertinent terms. From Associated Press dispatches from Rome, April 4th, I quote as follows:

The Rev. B. M. Tipple, pastor of the American Methodist Church in Rome, after being received by Mr. Roosevelt, issued a statement expressing the greatest satisfaction that the ex-President did not have an audience with the pope.

"While the work of Methodism in Rome started the rumpus, it is no longer a question of Methodism or any other 'ism,' but of toleration," said the statement. "Mr. Roosevelt has struck a blow for twentieth century Christianity. The representatives of two great republics have been the ones to put the Vatican where it belongs. President Loubet refused to accede to Vatican conditions, and now Mr. Fairbanks and Mr. Roosevelt come to maintain the dignity and independence of American manhood in the face of Vatican tyranny.

"The Vatican is incompatible with republican principles. This is a bitter dose for patriotic Catholics in America to swallow. I wonder how many doses of this sort they will take before they revolt. Is Catholicism in America to be American or Romanish? If Romanish, then every patriotic American should rise to crush it, for Roman Catholicism is the uncompromising foe of freedom.

"Americans can now better understand how it is the Roman church has lost France, and is losing Spain and Austria."

Commenting on Mr. Roosevelt's cancelled audience with the pope, the *Giornale d'Italia*, the organ of ex-Premier Sonnino, says the incident between the Spanish Papal Secretary of State and the ex-colonel of the Rough Riders, who became so popular in the war against Spain, demonstrates Cardinal Merry Del Val's permanence in the Borgia appointment will not augment the cordiality between the Vatican and the United States.

The republican paper, *Ragione*, says that what occurred shows the narrowness of the mind of the Papal Secretary of State, while Mr.

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Roosevelt admirably maintained a decorous dignity. The rudeness of Vatican diplomacy will but augment his popularity among the American people.

The whole Vatican press takes as basis for comment the statement which appeared last evening in the *Osservatore Romano*, the official organ of the Vatican, which explained that the Vatican could not risk a repetition of the Fairbanks incident, "it being notorious to all Romans and foreigners," continues the paper, "what the Methodist church here is. It is the center of all hostility against the spiritual power of the Supreme Pontiff in his own seat, a center from which radiates all encouragement, material and moral support of a propaganda in Rome favoring apostacy and incitement in every way and by every means to open rebellion and war against the church.

From France comes this:

Nowhere in Europe has the failure of the pope to grant an audience to Mr. Roosevelt created greater interest than in France, and it is expected to prove a strong card for the government in the coming elections, as supporting the contention of M. Briand, the Premier, that the recent agitation of the French Episcopate was inspired by the present intransigent and intolerant attitude of the Vatican.

The *Temps*, in its account of the incident, recalls a conversation which a representative of that paper had with Mr. Roosevelt a day or two ago, in which, evidently, thinking of the affair, Mr. Roosevelt extolled religious tolerance, pointing out how, in America, his friends included ministers of all denominations.

Here are some expressions of prominent people in America, as reported in the dispatches of April 4th. This from Cincinnati:

Bishops Earl Cranston and John Wallien of the Methodist Church commented today sharply on the Vatican's position regarding Colonel Roosevelt's visit. Bishop Cranston said:

"The incident serves to emphasize all I have said or written on the real significance of the Fairbanks episode. Mr. Roosevelt is not a Methodist, but his spirit of tolerance is not greater than that of Mr. Fairbanks the Methodist. In his administration as president, many of his friends thought Mr. Roosevelt went beyond the limit of political prudence in trusting and honoring Roman Catholics, but even he had to be put under bonds in Rome. It seems the Vatican accepts nothing short of absolute submission, including the yielding up of one's social privileges and patriotic fellowship.

"Americanism is worth more to the world than a papal assumption, and it is the spirit of Americans that is now again put under the ban by the pope. No honeyed words for the public can change that fact. The Methodists are not in the case."

Bishop John Wallien said: "It is not, after all, the Methodist Church which has its bristles out, but the Roman Catholic Church. The Methodist Church has not been injured in the least. We are used to the insults and attacks of Rome. It is our success that has aroused Rome and made her lift her bristles.

From Pittsburg: The Rev. Frederick H. Wright, who was pastor of

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the American Methodist Church in Rome from 1900 to 1906, as superintendent of mission work in Southern Italy for several years, said tonight that the attitude of Methodist missions in Italy had never been combatant to Catholicism. "We would not," he said, "lift a finger to convert a devout Catholic to Protestantism. Mr. Roosevelt has done just what was to be expected of an American citizen."

From St. Paul, Minn., the following statement of Archbishop Ireland was sent out through the Associated Press:

"Of one thing I am certain—the Methodist propaganda in Rome is so vile, so calumnious in its assaults on the Catholic faith, so dishonest in its methods to proselyte that the Holy Father is compelled, by the vital principles of his high office, to avert at all costs the slightest movement on his part that might directly or indirectly be interpreted as abetting the propaganda or approving, even by implication, its purposes and tactics."

A dispatch from Indianapolis quotes as follows from former Vice-President Fairbanks:

"In fact, no American can accept an audience at the Vatican upon the condition that he shall not speak when, where and to whom he likes—regardless of church or creed. The principles of religious liberty so dear to Americans, must be upheld by us without faltering—in the interest of Catholics and Protestants alike."

From Middletown, Conn., came this: Bishop David H. Moore, at the New York Methodist Episcopal conference, today said:

"In my opinion, Mr. Roosevelt has acted simply as becomes any high-minded citizen of a country pledged to civil and religious liberty. His conduct reveals no animus either toward the pope or Roman Catholicism. True Roman Catholicism never can be in conflict with true Methodist Episcopalianism, and vice versa."

From New York. A special dispatch to the Los Angeles *Times*, says:

The Rev. Canon Chase, pastor of Christ Episcopal Church, Williamsburg, said: "It is too serious a question to talk upon without meditation." "In our eyes the pope is no more than the leader of a denomination," said Dr. C. L. Goodell, pastor of the Calvary Methodist Episcopal Church. "We would not admit that he stands for anything more than does the leader of any branch of the Protestant church. It belongs to the Mediaeval Ages. This incident seems to be, to some extent, a duplicate of the Fairbanks affair, and the good sense of the country will stand out in revolt against any such ecclesiastical narrow-mindedness."

Andrew Carnegie is reported from New York as saying:

"In some ways I can sympathize with the stand Col. Roosevelt has taken. I have been in Rome several times myself and have had two interviews with the king, but I have never found it convenient to arrange a call at the Vatican. Col. Roosevelt has shown discretion, and has given a fine example of American spirit in his refusal to meet the pope under the conditions. It was the only stand an American could take."

A dispatch from Rome, April 5, says Mr. Roosevelt had cancelled his proposed general reception at the American Ambassador's home, be-

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cause of offensive action of the Methodists. This is understood to consist in the statement given above as coming from Rev. B. M. Tipple, pastor of the American Methodist church in Rome. In explanation, Roosevelt said:

"As regards all efforts by whomsoever made, to bring about and inflame religious animosities because of what has occurred in connection with the Vatican and myself, I can do no more than to refer to the emphatic statements contained in my open letter to Dr. Lyman Abbott, already published."

John Callahan O'Laughlin, the news reporter for the Chicago *Tribune* and Los Angeles *Times*, a Catholic, has this to say, among other things, of Roosevelt's attitude:

"He stands absolutely for justice and fair dealing between the different creeds, and for treating with respect the religious opinions of all honest men. And he can neither be coerced out of his attitude by anything done by the Vatican on the one hand, nor by any of the representatives of a Protestant organization on the other hand."

¶ This whole affair was ludicrous in the extreme from a Rationalistic view-point. In the first place the pope, as a priest of a sect of Christianity, is not an official requiring recognition by any American—representative of our Republic or unofficial citizen. And the calling of Fairbanks or Roosevelt upon the pope would be construed by the public both here and abroad as governmental recognition to some extent of the secular official character of the pope, because of their recent positions as chief executives, first and second, of the United States. Though not technically now U. S. officials, they are in a sense ex-officio influential, and their acts are looked upon as representative of the spirit and policy of the government.

In the second place, no honest American should not only not feel bound by etiquette to call upon or recognize him in any way as an official or man deserving of honors, because he is a notorious faker and the most gigantic and conscienceless grafter in the entire world. He is a brazen pretender to special influence with Providence—power to induce the Almighty to do or not to do this or that, according to his puny whims expressed in "prayer," and claiming for himself superhuman powers as the one special representative of God on earth, delegated by the creator and preserver of the universe to act as a mediator between himself and the rest of his children in this world. And he is a stupendous grafter, who is not above bleeding the most poverty-stricken of his ignorant and superstitious dupes of their hard-earned wages under the pretense that he can "make it all

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right" between them and an austere God here and hereafter.

Put together all the grafters and criminals who obtain money under false pretences, and the enormity of their crimes do not compare with the crimes of the papacy. Instead of being honored by Americans, the pope should be utterly ignored while abroad and arrested and imprisoned for obtaining money under false pretences and for fraud, if he should ever come within the domain of the United States Government.

As a dispenser of "blessings" he is a transparent fraud and hypocrite; as a promulgator of "bulls" he is a base tyrant; as a performer of miracles, he is far and away beneath the commonest prestidigitator who makes no pretence to seriousness, but performs acknowledged "tricks" to amuse his audience; he is less honorable than the professional bandit or highwayman in his methods of obtaining money that does not belong to him. The millions of gold in the Vatican and the notorious "Peter's Pence" collection is the most stupendous loot of the most despicable robber on earth.

Bishop vs. Archbishop.

Dispatches from St. Paul, Minn., April 5, direct to the Los Angeles *Times*, tell of a lively scrap between Bishop Robert McIntyre, formerly of Los Angeles, now head of the M. E. church in St. Paul and the Northwest, and the Archbishop John Ireland, Roman Catholic, growing out of the reception affairs at Rome. The first dispatch says that the Bishop was then at Saratoga Springs, N. Y., for his health, and had wired a local St. Paul paper in answer to a query. The following are extracts from his reply:

"A telegram from my home city shows that Archbishop Ireland has again attacked the Methodist Episcopal Church and dragged it into the Roosevelt episode at Rome, when it has no part or share in the matter. He calls my people vile, dishonest and calumnious. I hereby brand John Ireland a double-tongued falsifier of God's people, a cowardly accuser of men better than himself, who are offering Italians the free grace of God without any terms of priestly monopoly.

"I also challenge him to debate the question in American fashion in the open forum, when I reach St. Paul. I have great Christian love for the Roman Catholic people, but the Papal machine has a blood record that stains centuries of history.

"I notice that other Roman prelates who discussed the issue are not so venomous as Ireland. He seems to fear Methodism, and with good reason It stands for justice, liberty, open-minded brotherliness and equal gospel privileges to all. Let the hierarchy of the Tiber cease to vex travellers to the 'Eternal City,' let it avoid forcing modern nations

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to repudiate it en masse, let it take itself out of the path of civilization and go on with its dying."

Another dispatch through the Associated Press from St. Paul gives the following statement by Archbishop Ireland as a reply to Bishop McIntyre:

"The message received from Bishop McIntyre is beneath my notice. He need not trouble himself about a debate with me on his arrival in St. Paul. I stand upright, straight, before men who deal in facts or arguments. I run away from mudslingers. From what I know of Bishop McIntyre, and what I have long known of Methodist methods in Rome, I am ready to say that he would be at home preaching in the Methodist hall on Via Nazionale or editing the Methodist Roman organ, the Evangelista, and its recognized ally, the Asino, much more than in lecturing in temples, Methodist or non-Methodist, in America. Bishop McIntyre ought to go to Rome. Judging from his present message, he is an expert in the lingo of the Roman Methodist preacher. It is just such low, insulting words addressed to Catholics in Rome as are now addressed to me by Bishop McIntyre that are arraigning decent people in Rome against the Methodist propaganda."

¶ "How these Chistians love one another"! Let them fight. When the sects fall out religious liberty is assured. The greatest menace to the United States as a secular republic has been the recent "getting together" of the Protestants and the Catholics. The hope of maintaining the government free from church control at present can be best founded upon dissensions between the Christian sects.

Historicity of Jesus.

¶ Reverend R. Roberts, of Bradford, whose recent articles in the *Christian Commonwealth* and the *Hibbert Journal* created great uneasiness among the Christian clergy, has again boldly questioned the historicity of Jesus. He says :—"And I must put, in the first place, a considertion which really dominates the whole issue, but which I did not feel called upon explicitly to state. I refer to the great question of the historicity of Jesus. I cannot accept that historicity as a demonstrated fact. The evidence available for it is so meagre, so contradictory, covers so small a portion of the alleged life-story, and is, moreover, so tinted with mircle that it does not carry conviction to my mind."

And this from a Reverend! Rationalists lead the way and the clergy follow, *nolens volens*. But let us not flatter ourselves that the battle has won. * * * * Who would have thought that two thousand years after the Christian era it would still be a question whether such a man as Jesus really lived? And it is no longer Rationalists only who are asking the question. Even the Protestant clergy are beginning to realize that their Christ is yielding to the pressure of facts, and slowly slipping away from them.— *M. M. Mangasarian.*

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Some Questions and Comments.

Editor and Friend Singleton W. Davis: In the last (March) issue of your magazine you speak of some improvements you would like to make in The Humanitarian Review, and ask subscribers for suggestions, etc., etc.

Now I suppose almost everything in this world is susceptible to improvement, but The Humanitarian Review comes quite up to the ideal in tone and substance, and about the only improvement I can suggest is "more of the same." Indeed, I have been *re-reading* the March, February, January, December, November and October numbers, and find so much that is interesting and valuable that I think another reading would be profitable.

One of the most interesting features of the above-named is "The Psychic Researches of a Rationalist." I am not a Spiritualist, but glad to have all the facts appear, and the series of articles running through those numbers, to say the least, are very remarkable. I am very glad the H. R. has had the courage and the fairness to give the facts. I say facts, for to say it is all *humbug* and *deception* is to discredit human nature itself. Freethinkers should not condemn bigotry in Christian believers while practicing a dogmatic and unreasoning opposition to any and all that is not exactly in line with their own preconceived ideas. The truth is what we want, and the way to get the truth is to give all sides a fair and impartial hearing. In this frame of mind I have greatly enjoyed the re-reading and cannot refrain from commending the H. R. for the valuable service rendered. If there is a spirit existence after death and out of the body, it is a fact in nature, and for one I want to receive it thankfully at her gracious hands. In this age of wireless telephones and talking machines, and aeroplanes, we should be a little cautious in drawing the Indian's circle of limitation too near our own feet.

The question naturally arises: Has Foster, who manifested such marvelous powers while living, been able to communicate or offer any explanation from the "spirit world"? Knowing the importance of the question, "If a man die shall he live again?" and the anxiety and eagerness of millions for a satisfying answer, it seems he would find some way of giving the necessary proof to the thousands who attended his seances here. Strange it is, indeed, that with all the experience of the past, and all the advantages and opportunities of the "higher state," there has not some way been found of settling the question forever at

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rest. Neither embodied nor disembodied seem to have the spirit of Peary, who had for his motto when searching for the pole, "Find a way if you can; if not, make one." Meanwhile, and until the "mists are cleared away," let us make the most of the life we are now living, inspired by the voice of Reason and the assurance of common sense, that in so doing we are laying the very best foundation for another and higher state of existence, should it ever come. The theologic conception has gone, and forever; will the more modern dream of the Spiritualist share the same fate?

There is another question for the philosophers: it relates entirely to to this world. When a cardinal or bishop utters a liberal sentiment—that is, acknowledges "the world is a little roundish," or a Protestant minister rises to the sublime height of admitting that it is possible for a person to be saved who has abjured Calvinism; or that one may possibly go to heaven who has not been baptised by immersion, straightway the secular press heralds it forth with big headlines, as though a revolution had taken place or a new discovery had been made. But who is there that has seen in those same papers any one of the many really convincing and unanswerable arguments proving the falsity of the Christian theology or in any way tending to undermine the structure of supernaturalism? Such as they are conspicuous only by their absence. And is the meaning this: that religionists themselves are to control and regulate the "letting down" and "getting out process," and that Freethinkers and Rationalists, like Thomas Paine and other reformers who have got too far in the lead, be dowered with abuse and obloquy, and be obliged to wait a century for the recognition and appreciation that to them rightly and justly belongs? But cheer up, comrades; that is just what J. D. R. says he will have to do.

Wilmington, Vt., March 15, 1910. E. A. Fitch.

Comments on "A Conservative View."

It was somewhat disconcerting at first, for an isolated but enthusiastic Materialist to read "A Conservative View," in the March Humanitarian Review, and find the attendants of a Materialist Society rather disparagingly compared with church people. However, on more deliberate consideration, it does not appear any special cause for humiliation.

Nature's laws sometimes appear queer, until we reflect how much queerer it would have been, after all, any other way. Let us take the lowest savage, for instance, who is but a few degrees removed from the brute creation, and we find him a cannibal, eating the captives that fall into his hands and the weaker members of his own tribe. As he progresses up the rough path towards civilization, he abandons one by one the practices belonging essentially to the brute and savage.

The country was startled by an unusual case of degeneration a few weeks since, when a college professor boldly declared himself in favor of letting the feeble starve; of caring for the children that would be-

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come workers but refusing food and shelter to the incapable. This was simply a reverting to the economical practices of some of his ancestors, who doubtless ate their own parents.

In the slow progress toward enlightenment and civilization, whole tribes of people get side-tracked in some little thicket or cave, there to remain for years or centuries, with comparatively little change. The fashionable church congregation is an instance, and in this particular cave the people have concentrated their minds on appearance, dress, and conformity with certain customs. If Dr. Corwin should visit certain Hardshell-Baptist or Holy-Jumper meetings, side-tracked in another cave, he would find the attendants of very different appearance and aims from those of the fashionable church. He would find them all uncouth, fanatical and ignorant, whereas in the first church he found them all well dressed, courteous and intelligent—at least along their special lines of fashion, etiquette, and business.

That Materialists or Freethinkers, trudging steadily along the stony path and refusing to get side-tracked, should be more cosmopolitan, is, then, perfectly natural. It couldn't be any other way. They are constantly being joined by people who manage, by rare good fortune, to make their way out of some cave or other. The foremost ones sit down to rest a bit, and some semi-barbarian catches up from the far rear. Surely there is nothing strange that we find the college professor and the "rabid anarchist" side by side. They must each learn of the other. This mixing of the different elements is one of the strongest features for progress known. When the people in a cave have all adopted about the same degree of fashion, and conservatism and fanaticism, they have arrived as near the point of stagnation as is possible for human beings to get.

The hope of the race lies with those who faithfully struggle on. Their way may be harder; their clothing or manners may possibly suffer in contrast with those who remain in the sheltered nooks and make a specialty of these things. I would not decry these as unimportant, but there is something before us incomparably more important. It is that something that makes the difference between the truly noble and the craven; and in times of great danger it is more often seen in the "rabid anarchist" than in the polished, courteous preacher or choir teacher.

Mrs. J. C. Coon.

Bartow, Fla.

Rational Education of Our Young Folks.

To My Dear Friends, Messrs. Blodgett and Wade:

On page 603 of the April H. R. Mr. Blodgett has a very interesting letter. Although I do not fully agree with his views, I greatly enjoy reading his articles. So that it is with feeling most friendly that I criticize his position on educating our young folks.

If what our young folks believe is a matter of small consequence to us, why should we make any effort to teach what we believe to be true to anyone? The belief of my children is of more interest to me than

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the belief of outsiders; and we cannot expect children to have "well-used judgment" to follow if we do not see that their judgment is "well used." They will have reading matter and entertainment on the other side.

Is it a matter of business—of good sense—to do as we so-called Liberals are doing, allowing the planting time to pass, then having a field of weeds to destroy, and then having a hard time getting seed to grow in exhausted soil, with the season too late for a good crop?

Would you advise us to wait until the child is mature to teach it other facts? If not why not? If your theory is correct why send children to school? They cannot exercise a mature judgment until *their judgment is matured;* so let us at least do our best to help them mature rightly. Has a person a rightly-matured judgment who willingly accepts all of the Bible as true?

The mind, to rightly mature, should have exercise along right lines, viewing both sides of all questions. "Children believe their parents are about right" sometimes. Yet if they are emotional, easily led by others (and there are many such), they will be hypnotized, and so the church is helped by our negligence.

I live close to an infidel who has a son belonging to the M. E. Church. He is about 15 years old. He told me, "You can fool my father but you cannot fool me."

Again I say: Is it business to let our ground go, and let our enemies get the first crop? If we do we will find the ground very hard to reclaim. And such noble men as H. L. Green, J. D. Shaw and Singleton W. Davis will have the main work to do and receive little thanks and very poor pay for doing it. If the young folks are not to be educated along what we believe to be right lines, let the old folks go too. Why not?

I would not say "shut Bro. Wade out." If it was not for him we would likely doubt Matt. xvi:27, 28, as much as we doubt the others who, he says, "were no doubt mistaken." "Everlasting cannot be Eternal." Look it up in Webster's or any other dictionary. Or has friend Wade the right assumed by other "God men" to invent meanings just to suit his belief? I feel sure that I would like Friend Wade, because he is tender-hearted enough to enjoy believing all will be saved and happy. God hardened the hearts of some for fear they would believe and be saved. Endless evil, endless punishment, endless death, etc., is not mentioned in the Bible. Endless life is.

April number of The Review is indeed a grand one, the best ever; but it is read by a few hundred old people who have been driven out—reasoned out of the church by Higher Criticism, etc. My! how we would brag if we had a few thousand young folks attending Freethought entertainments regularly here in Los Angeles! Is it possible that it would be wrong for them to do so? If the other side would drop the "mooted" questions, it would be all right; but I am afraid that the church will not follow friend Blodgett's advice even if the Liberals do.

S. F. Davis.

153 N. Pritchard st., East Los Angeles.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

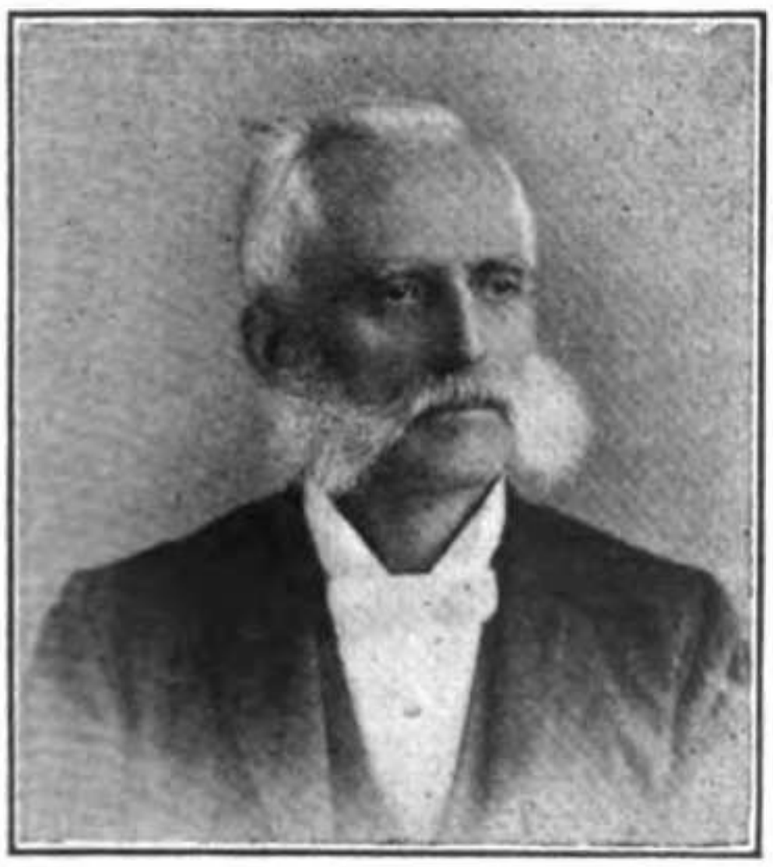
For particulars, see "Publisher's Notices."

Vol. VIII, No. 10.] MAY, 1910. [Whole No. 89

EDITORIAL DEPARTMENT.

THE SPAN OF HALF A CENTURY.

¶ The leading article in this number of The Review, "Personal Reminiscences of John Brown and his Followers in his Raid on Harper's Ferry," is of much historical interest, especially in its relation to the evolution of the concept of a broader human liberty and to the study of mental phenomena and laws as exemplified in the remarkably fanatical sentiment that was developed in the brains of the John Brown party by the conflict between the pro-slavery and the anti-slavery advocates previous to the Civil War, highly stimulated and exaggerated by the stirring events of the contest between the factions in Kansas. The article is published in The Review for its psychologic interest chiefly—its bearing upon the science of mind and the basic law of evolution, which is *competition.*



G. MAJOR TABER

The writer of the article, Mr. G. Major Taber, of Los Angeles, Cal., is a gentleman of much natural ability, and possesses a clear insight of human character through history and long and varied experience with many men of many types of character. He was more intimate with Brown than were even some of his immediate followers and campanions

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in the raid; and his interest in the anti-slavery movement was zealous and sincere. He served the United States Government during the war in the quartermaster department in the field, and after the war he lived for some time in Alabama, where he took an active part in politics, but in such a way as to maintain the respect of his Southern neighbors and one-time military foes. Mr. Taber is a Liberal who considers himself a free thinker, and who believes the phenomena of Spiritualism establish the fact of human immortality, but rejects the theory that such is a "religion" and avers that instead it is a scientific fact. His article deserves careful study.

PRACTICAL SCIENCE.

¶ To be exactly understood a writer or speaker must use his words to express ideas which his reader or hearer believes them to represent. Most words represent many different ideas. It is therefore necessary for a writer who wishes to convey exactly his meaning to others to point out definitely the particular meaning at least his most important words are intended to represent.

The word *science* is one of those words which are used to express many varying shades of meaning. In its simplest office, it means knowledge; but it has through the evolution of knowledge and language come to represent additional ideas. It has a technical meaning, which I shall define as knowledge obtained by effort directed definitely to its attainment for its own sake and arranged in orderly concurrence of facts and generalizations. This is the "modern" inductive science. This is said by Webster to be "knowledge amassed, severely tested, co-ordinated, and systematized, specially regarding those wide generalizations called the laws of nature." Variations are made wherein the power of the word science is modified by an adjective word, as *abstract* science, *concrete* science, *applied* science, *natural* science, *pure* science, etc. Then we have the pseudo-sciences—*Christian* science, *the* science (pugilism), etc.; and the branches of general science, as *physical* science, *mental* science, *moral* science, etc. In writing, an author often proceeds with the use of this and other technical terms without first giving his particular or peculiar meaning of them, taking it for granted that his readers will infer his meaning from his phraseology and the associated terms he uses.

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In an editorial, some time ago, entitled "Is Edison a Scientist?" I used the words science and scientist in the technical sense without special definition, for the sake of brevity. That editorial has called forth a lengthy criticism from my friend, Prof. W. F. Jamieson, which may be found on pages 626 to 630, inclusive, and I now refer the reader to that article as the object of a few comments and replies I am about to make.

First, I will call attention to the fact that my opponent, Prof. Jamieson, is not only a fair-minded and liberal man, but he has had a vast amount of experience as a debater; he is "up to" most of the logical methods and, perhaps, the illogical tricks—sophistries—of debaters, even if he does not resort to their use. He is too honorable, I believe, to do this last *consciously*, but debaters are sometimes tricked unconsciously into the use of sophistry because they fail to distinguish it from logical argument; and I may be compelled to show herein that my friend has in a few instances, unintentionally no doubt, resorted to sophistical forms of argument in his zeal to prove that I am in error in asserting that Mr. Edison is not a scientist but an artisan.

I thank the Professor for his cordiality expressed toward me, and for his highly-complimentary remarks about me, and I know that it is true, as he says, that he and I agree upon very many points, but that we are not "two souls with but a single thought," though I hope we *are* "two hearts that beat as one."

In the editorial referred to I think I made it plain, or tried to do so, that what I meant by the term "practical scientist" was one who applies himself to the work of observation and experimentation for the purpose of acquiring facts for the ultimate purpose of generalizing them into laws, or principles; that his end is orderly knowledge, *for knowledge's sake*, not for its application to economic mechanical work. Charles Darwin, Huxley, Faraday, Tyndall, Herbert Spencer, Ernst Haeckel, were and are practical scientists—they "practice" scientific investigation for the sake of science—to the end that they and the world *know*. The artisans, like Stevenson, Morse, Fulton, Howe, Wright Brothers, Bell, Edison, Marconi, *apply* science—knowledge—to economic ends. When they do make original investigations, it is not for the sake of obtaining knowledge as the ultimate end, but that they may *apply* the knowledge to another *end*—the construction of economic machines or structures.

Prof. Jamieson says that my quotation of Edison—"I leave the *theoretical* study of electricity to the physicists, confining my work to the practical application of the force"—proves "the opposite"

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of what I asserted. But it proves in almost my own language exactly what I asserted, viz: that Edison confines himself to the practical *application* of the force for the purpose of operating economic machinery. Mr. Edison used the words "theoretical study of electricity," but there is no such thing as "theoretical study." Webster does not define theoretical science, but remarks incidentally that science "is sometimes called *theory* as correlative with art." What Mr. Edison meant by the "theoretical study of electricity" was evidently the same as what I mean by the scientific study of it; that is, the study of it *for the purpose* of learning its nature and the laws of its phenomena, for the sake of this knowledge only.

Here is a sample of Prof. Jamieson's unconscious use of sophistry. He says:

> Bro. Davis incloses the word "scientists" in brackets, as if Edison really meant, and should have said, "I leave the theoretical study of electricity to the scientists;" but he did not say so. All physicists are scientists; but all scientists are not physicists."

But this proves exactly what I averred; for if, as Jamieson says, "all physicists are scientists," then the physicists to whom Mr. Edison leaves the "theoretical study of electricity" are scientists. Nothing can be clearer. The class of scientists Mr. Edison referred to has nothing to do with the question. It was not necessary for me to specify the class.

The work of the scientist is just as "practical" as that of the artisan. The difference is in the nature of the work and the purposes of it. I have not said that Mr. Edison does not have some knowledge of science, or has not made some scientific investigations; but I say his knowledge of science is not of that breadth and thoroughness that would entitle him to the name of scientist, in a technical sense, and that as he does not practice science for science's sake, he is not a practical scientist. Mr. Edison says, "My mind is not of a speculative order; it is essentially practical, and when I am making an experiment I think only of getting something useful, of *making electricity perform work*." Exactly what I have said of Mr. Edison and his work. But Prof. Jamieson says of this quotation, "Such a man I call a practical scientist." He may *call* him so, but to do so is to misapply terms, for Edison, the artificer, studies to "make electricity perform work"; the practical scientist studies to learn the facts and laws of electrical phenomena.

As to the "crude" theories referred to, I stand by my original statement. If Edison holds to such "crude," "unscientific," "ridiculous,"

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"nonsense" as his friends say he does, I need no better proof that he is not a scientist—practical or theoretical. But I am sorry to be informed that Mr. Edison, with his store of information, though not a scientist, would believe and teach the "stuff" I referred to as crude and unscientific.

Prof. Jamieson asks, "Cannot a scientist be an artificer?" I have nowhere said he cannot. It is not a question of *can* or *may*, but *is*, he? The professor gets emotional, and exclaims: "In the name of common sense, what is to prevent a scientist from being a skillful workman, like Thomas A. Edison?" Coolly, now: Nothing, that I know of, but his disinclination, or inability, or both.

The Professor says one who "speaks the English language with propriety is a scientist." I answer, not necessarily. A child brought up in an environment where only correct English is spoken will acquire the *habit* of correct speech without ever giving the least attention to the grammar—the science of the language. He also says, "Music is a science." That depends. There is a science of music, but there is also much music produced by singers and instrumental players who know nothing of the science of music. Was Blind Tom—the idiotic negro—a scientist? Was Mozart, who composed complicated music and played it at the age of four years, then a scientist?

Professor Jamieson quotes me in a paragraph next to bottom of page 628. I stand by that definition. But he says Mr. Edison "for many years has been busy at just that kind of work"; but this is sophistry—a begging of the question. I say Mr. Edison does not make "personal observations and experiments *for the purpose* of obtaining facts upon which to base scientific (orderly) *conclusions, general principles or natural laws,*" but that he labors to *apply* the results of the scientists' practical work to the construction of economic machines," and the Professor quotes this and adds, in a *petitio principii* phrase, "as if he is not himself a practical scientist."

In quoting Mr. Schwalm's statements the Professor adds nothing to disprove mine, as they are only repetitions of arguments I *think* I have clearly refuted herein. He thinks a man cannot accomplish a "grand work" without being a scientist or even being much acquainted with science. But the history of invention is full of examples to prove this. Was the inventor of the steam engine a scientist? Was Elias Howe a scientist? Was Fulton who invented the steamboat, a scientist? Was Blind Tom, who accomplished "grand work" as a musician, a scientist? Was McCormick a scientist?

Now, as to that supposed "clincher"—the letter from Mr. Edison's secretary. I refer the reader to the letter itself to prove that it does not at all refute what I said. I had said Mr. Edison, if asked the question

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directly, Are you a scientist? I thought would answer, No. Does he answer Yes in the letter? Not at all. His secretary wholly evades giving an answer of either Yes or No.

HALLEY'S COMET.

¶ Comets have from pre-historic times excited the curiosity, wonder and fear of men everywhere. Their exceptional character as compared with the other heavenly bodies, and their long terms of revolution in their orbits, which until recently caused them to be looked upon as irregular in their courses and visitations within the field of human vision, were the causes which excited these emotions. But astronomers have reduced the movements of comets, like those of other heavenly bodies, to mathematical certainty, and now all intelligent people regard them as no more sporadic or mysterious than are the stars and planets. They exist and move, like all else in nature, in strict accord with immutable natural laws.

Certain comets are recognized as permanent members of the solar system, making repeated regular revolutions in closed orbits around the sun. But other comets *appear*, at least, to come within the influence of our sun and its planets incidentally and then pass away as "wanderers" never to return to our system. Yet, I think, there is no reason to believe any comet is a lawless, orbitless wanderer. The fact is that our solar system itself is moving rapidly through space, and any heavenly body, like a so-called tramp comet, that has a very large orbit and very long term of revolution, may pass once or twice within the bounds of the solar system in its regular orbit and then fail to do so because of the movement of the solar system itself carrying it beyond the orbit of the comet.

Halley's comet has been known for several hundred years as a member of the solar system. It has a very large orbit, much elongated like those of other comets, which makes its term of revolution—its year—a little more than seventy-five of our earth years. Each succeeding revolution of Halley's comet is not *exactly* of the same duration because of planetary influence at the

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times of its passing its perihelion or nearest approach to the sun, The relative positions of the planets, being different at each return, exert varying influence each time to draw more or less the comet out of its exact orbit, so that it is slightly enlarged or reduced from time to time, lengthening or shortening accordingly the period of its revolution. But mathematical astronomy has so nearly approached an exact science that astronomers are able to calculate its periods with very close certainty.

The first astronomer to identify the comet known as "Halley's," and to calculate its period of revolution, was Edmund Halley, of the time of Isaac Newton. For that great achievement, he has been honored by having the comet named for him. A comet had been recorded as appearing in the years 1456, 1531 and 1607, and again in 1682, when Newton requested Halley to closely investigate its history to determine if these visitations were of the same or of several different comets. Halley soon decided that the comet of 1682 was the same body as that of each of the preceding years above mentioned, giving it a revolutionary period of about 75 or 76 years, and he confidently predicted its return in 1758, which it did, and was first seen on Christmas day of that year by an amateur astronomer whose name I do not now know.

At the time of the approach of Halley's comet to its perihelion in 1456, Pope Callixtus III ordered prayers to be said to avert the foreboded catastrophes of its coming so near the earth, and calling upon God to so change its course that its evil influence would fall not upon the Catholic people but their enemies, the Turks, who about that time was a great menace to all Christendom! But the comet was more just than the pope and injured neither the Catholics nor the Turks. At this comet's approach in 1835 the French Government employed some of the able astronomers of that time to calculate the chances of its doing any injury by coming in collision with the earth. Their report was that there was not more than one chance in 281,000,000; and the chances at this return in 1910 are no greater. The fact is, I believe, that the "head" of the comet would be far more likely to fall onto the sun than onto the earth. Or, rather, in either case, come into collision, for in case the comet approached the earth near enough to collide with it, the earth itself would be be drawn out of its orbit, and approach the comet to meet it. Just what the effect of such a collision would be is unknown,

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because the nature of the comet's head is unknown. That is, not certainly known what its physical structure is—gaseous, conglomerate solid particles loosely accompanying one another, or a more or less concrete solid mass. If it passes exactly between the earth and the sun at this visitation, weather being favorable, astronomers will be able to determine with more certainty the nature of its structure. The probabilities are that the earth will pass through the tail of the comet on May 18th, but the earth is a solid globe whose outer limit is not the earthy and watery crust we live upon, but the top of the atmosphere. That is, the earth's atmosphere as a part of the earth, is a "solid" compared with the extreme rarity of the tail of Halley's comet. Consequently the material of the tail cannot sink into the atmosphere and reach the strata where human and other life exists. The earth, atmosphere and all, will pass through the tail as a ball from a rifle passes through the air.

The orbit of this comet is a flattened ellipse, between 35,000 and 40,000 million miles in extent. The orbit is so flat that while the comet is at aphelion it will be about 300,000,000 miles beyond the orbit of Neptune, and when at perihelion it will pass between Venus and the sun—a distance of about 14,000,000 miles within that planet's orbit. At its nearest approach to the earth the comets head will be about 14,000,000 miles from us, while its magnificent tail will sweep beyond us some 20,000,000 miles.

When the earth passes through the comet's tail the former will be flying in its orbit at the rate of about 1,100 miles per minute while the latter will be sweeping past the earth in an opposite direction at the rate of about 1,400 miles per minute. This is equivlalent to the earth passing through the tail considered as stationary at the rate of some 2,500 miles a minute, or some three thousand times faster than our most rapid express trains move. As the comet passes perihelion—its nearest approach to the sun—it will be moving along in its orbit at the rate of 41 miles per second—its most rapid movement; but it will then begin to decrease in velocity until it reaches its aphelion—farthest point from the sun—when it will be moving so slowly that it will begin to fall towards the sun, which motion brings it in gradually increasing velocity around on its return trip, when it will arrive at perihelion again in 1986.

The plane of the comet's orbit is not parallel with that of the earth, and the direction of the comet's revolution around the sun is the opposite of that of the earth and the other planets and

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most of the moons of the planets. This reverse motion is as yet unaccounted for by astronomers. Some think it indicates that Halley's comet at some time in the distant past entered our system from outer space, and was caught up by the sun and has ever since been compelled by attraction to do orbital obeisance to the solar system's common center—the sun.

Halley's comet will be visible to the unaided vision after this magazine reaches its readers, in the evening from about May 20, for awhile, gradually receding from the sun and the earth until it passes entirely from view, even through the instruments, at about the end of 1910. Though the comet was at perihelion, its nearest approach to the sun, on April 19–20, it will not reach its nearest approach to the earth until May 18th, because of the two bodies moving in reverse directions around the sun and still approaching each other after the comet has begun its retreat from the sun. About March 20th the comet was behind the sun from the earth—that is, on the exact opposite side of the sun, but it then began to move out and around until it entered the earth's orbit on the same side of the sun on April 1st, passing across the earth's orbit, and will emerge therefrom on May 25th. In its passage between the earth and the sun the head of the comet may not at any time pass exactly between those two bodies, so as to form a cometary eclipse of the sun, yet it may do so and be visible on the Pacific Ocean or even on the Pacific Coast, but probably not farther eastward.

REPLY TO MR. BANNING'S LETTER.

¶ In Correspondence Department of this magazine may be found another letter from Mr. Harold Banning, some points in which I wish to briefly comment upon.

Mr. Banning first announces that he cannot renew his subscription to The Review because he does "not approve of its course in publishing articles on Spiritualism." The Review announces on its title page and in its advertisement that, among other things, it is devoted to the study of "psychology," "psychic phenomena," etc. I consider the performances of Spiritualistic mediums to be psychic phenomena—that the essence of these phenomena is that the medium is deluded into the belief that he or she is actually acting as an instrument of another personality which exists apart from a material body which it once occupied I believe there are sincere mediums who honestly do these things while under this delusion. There are undoubtedly conscious frauds who do the same or similar things for the purpose of deceiving their patrons·

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Even that class of acts is a phase of psychic phenomena, for no human act that is directed by the intellect or emotions is without the domain of psychic—that is, *mental* phenomena. The psychological investigator's business is to discover the facts, causes, effects and laws governing these phenomena. The very fact that millions of people are under the delusion, if it be a delusion, that disembodied spirits communicate through the bodies of mediums, is good reason for undertaking a thorough study of the subject in a scientific spirit. The scientist labors to dispel error and establish truth. If Mr. Banning objects to the investigation of Spiritualistic phenomena because he thinks they are all consciously fraudulent—that all mediums are deliberate impostors—he is the very man who needs to investigate the subject, for he is surely laboring under a great delusion himself. If the editor should be so illiberal as to refuse to give Liberal Spiritualists a hearing in his magazine they would be far more justifiable in refusing to take it than is Mr. Banning, for I have never refused to allow him and others of like opinions to "have their say" in its pages. I publish articles against Spiritualism, yet I have a great many Spiritualists on my subscription list, many of whom much admire the magazine and approve of my policy, which shows that many Spiritualists *are* Liberals despite of Mr. Banning's assertion that they are not.

Mr. Banning says I have taken his protest "too seriously." If Mr. Banning was not sincere in the statement of his protests, then I erred in taking them seriously. But I am serious and sincere in what I write and I take all contributors to The Review to be the same until they confess they are not, or it has been proven that they are insincere and frivolous. He also says I "retracted" my "statement that no college had ever accepted Rationalism." In this he is plainly mistaken. I have retracted nothing; but even if I had done so it would only prove that I was mistaken in the one case or the other, and I lay no claim to infallibility. But as to the colleges, I still stand by the original statement. This is exactly what I said: "The colleges and the expert theologians have not as yet accepted either Freethought or Rationalism, or Materialism, or Liberalism." Notwithstanding Mr. Bolce's *Cosmopolitan* articles, where is the college that has "accepted" Freethought as a whole—that has rejected Christianity and announced that it is devoted to the propagation of Rationalism? There is not one. Many colleges and universities as I have said, are now teaching doctrines that are opposed to orthodox Christianity and some that are Rationalistic, but that does not prove that these institutions have rejected Christianity and accepted the radical Rationalism to which The Review is devoted. He insinuatingly asks, "Is the *Cosmopolitan* sold in California?" I might ironically reply that Los Angeles is a little village of only 325,000 inhabitants, and that the publishers of the *Cosmopolitan* have no agency in it, for the people are so illiterate that there is no demand for such a magazine!" Ohio is a great

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State—I am a Buckeye myself; but the Buckeyes who come to live in California awhile soon find out that Ohio is not the only enlightened community in the Union, and that California is not wholly a land of "wild and woolly Westerners."

Mr. Banning says I called him a bigot. Did I? Here is what I said: "I hope my prejudices against Christianity are not so strong that I would shut my eyes and refuse to accept any one or more, or all, of its doctrines if they should be *proved*, scientifically, to be true. He who would be so prejudiced is a bigot and not a Rationalist." I still stand by that declaration. If Mr. Banning acknowledges that he is so strongly prejudiced against Christianity that he would shut his eyes and refuse to accept its doctrines if "*proved*, scientifically, to be true," then I now say what I did *not* say before, that Mr. Banning "is a bigot." But I hope he is not so prejudiced, and so do not, and did not, make such a statement.

Mr. Banning says he "was surprised to see the words friend and bigot in the same line," and then gives a "fling" at a title I have used on some of my writings. The words "friend" and "bigot" are nowhere used in "the same line" in the article criticised. This statement is an insinuation that I had called him both friend and bigot in the same line, which is not true. Read the article (pages 444-446, Feb. Review), and you may prove for yourself how utterly groundless is Mr. Banning's charge. Then he closes by saying that "in spite of your [my] intolerance in this matter, I still admire The Review and when the ghosts have been banished I may return to the fold." What is intolerance? Am I intolerant because I tolerate the publication of accounts of Spiritualistic phenomena and Mr. Banning's criticisms of the same? Am I intolerant because I give both sides a chance to present their arguments? If so, I do not know what intolerance is. If I should do as Mr. Banning evidently wishes me to do, I should be compelled to admit that I would be intolerant—would not tolerate the publication of views I did not believe to be correct, even for the sake of finding out whether they were or not. I have published Mr. Banning's letter in this number of The Review. He has refused to take the magazine because I print certain things he don't approve of. Which of us is intolerant and which Liberal?

VIEWPOINTS OF WHAT IS AND WHAT OUGHT TO BE.

¶ From my much-respected friend, H. C. Jacobs, has come to me recently a long, personal letter (not for publication) in which he says some very flattering things about this editor and then proceeds to comment on my reply to what he himself calls his "Socialistic howl." (See "Socialism, Anarchy and Freelove," page 573, April Review, and editorial reply on page 575.) He says, by way of introduction, that "there

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are some men I thoroughly despise; there are others I merely tolerate; there are many I respect, and a few that I admire—even though I cannot entirely agree with them. I have you registered in the latter class, and for the reason that you can talk and give some good hard knocks without 'getting hot under the collar,' or taking undue advantage of a layman, which your position as editor gives you ample opportunity of doing." This I call high praise, but I can with a consciousness of sincerity and truthfulness say exactly the same things of Friend Jacobs, with exception of course of the last few words referring to my editorial position. As Friend Jamieson has said of me, under like circumstances, though we agree on many things, Mr. Jacobs and I are not "two souls with but a single thought," but, as I said in the other case, I hope we *are* "two hearts that beat as one." If I were dependent for friends upon those who exactly agree with me in opinion on every point, I should be absolutely friendless; and I am of such a nature that to me life without friends would be a hell worse than the hottest and most sulphurous of Calvinistic orthodoxy. I hope and believe both Mr. Jacobs and Prof. Jamieson, and many others who have been readers of The Review for many years, fully realize that when I criticise the arguments of a writer or speaker I do it as a friend, not as a personal enemy. I resent no *argument*; it is only personal misrepresentation and abuse that I ever resent, and then only after much forbearance. I have known Mr. Jacobs some five or six years, and from the first was favorably impressed by his personality; his criticism of my remarks about "Socialism, Anarchy and Freelove" in no way or degree cooled or abated my respect and admiration for that personality. And in replying to his criticisms it never entered my mind or "heart" that I was combatting that personality, but what I considered to be some mistaken notions of it that its environment was responsible for. This explanation I hope all other readers of and writers for The Review will accept as applicable to each and all. Mr. Jacobs's entire letter commenting upon my expressed views is very interesting, but he says was written for my personal reading only, "not for the press." I believe the chief ground of difference of opinion between us is this: I look upon humanity concretely as it *is*; Mr. Jacobs looks upon it ideally as it *ought to be*.

A LIBERAL SOCIETY EXCOMMUNICATED.

¶ The Chicago Independent Religious Society (Rationalist) has been excommunicated by the management of Orchestra Hall, where for five years it has held its regular lecture meetings, and it leaves that place and begins the occupancy of Studebaker Theatre, on Michigan Boulevard, on Sunday, May 1. In the new hall the Society will have a good meeting place, but one not so large as the former one. Mr. Mangasarian, the regular lecturer, has published an interesting "Chapter from the Life of Chicago," in which he gives something of the history of Orchestra Hall and the causes leading up to the refusal of the management to allow the Society to continue to meet therein. I here make a few extracts from his article:

"More than twenty years ago there came to this city by the lake a

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master-musician. His name was Theodore Thomas. By his efforts our commercial city became one of the musical centers of the country. To show their appreciation of this great achievement, the people of Chicago wished to raise a monument to his name. Orchestra Hall was the result. Theodore Thomas was not a church-goer. I had the pleasure of meeting him at his home in New York, and from the impression I received at the time, as well as from what I have heard his intimate friends say, he was a Ratianalist. But the object of building a hall was not only to honor the man but also his art, which he had loved and served all his life. Music was a religion to Theodore Thomas. He loved it because it embraced all humanity. Music knows neither sect nor creed. It speaks the universal language. It is as generous as the sunlight, and as unshackled as the air. Like the sea, it hugs all shores. Like the sky, it is at home in every land. Three institutions—and all three of them big, and worthy of Chicago. But the ancient corrupter, *bigotry*, which taints all it breathes upon, recently stretched itself up to its full stature to strike at these cherished institutions of a progressive city. Theodore Thomas was beyond its power. Death protected him. Music stood too tall for bigotry to reach. This left only Orchestra Hall exposed to its attack. With all its suppressed fury it struck at the hall, and it fell. Music is as free as ever; Theodore Thomas is what he has always been; but Orchestra Hall is no longer the people's hall, nor music's temple, nor a monument to the Rationalist-artist. Orchestra Hall has become an annex to the church. There shall be nothing said in it hereafter, on Sundays, which the established churches disapprove. The Independent Religious Society has been *excommunicated*, and the voice of its lecturer shall not be heard again from its platform. In consideration of this arrangement, the hall will receive donations and moneys from the supporters of the Sabbath and the church. Such is the bargain. A great moral and artistic partnership entered into in good faith by Theodore Thomas, Music, and the People's hall, has been dissolved, and "graft" is responsible for it. To get more money, Orchestra Hall has deserted Theodore Thomas, departed from the breadth and hospitality of Music, and gone over to the creeds.

"Orthodoxy has challenged Rationalism. Rationalism accepts the challenge."

Chicago Free Religious Society.

Program of Lectures for May.

May 1.—"The *Cure* Meslier." 8.—"Diderot—the Brave Soldier of Rationalism." 15.—"Heine—the Poet of Liberty." 22.—Prof. George Mivart—an Enlightened Catholic Scientist and What Happened to Him." 29.—"What is the Universe For?"

M. M. Mangasarian, Lecturer. Meetings to be held in Studebaker Theatre, Michigan Boulevard, Sundays at 11 a. m.

Address all inquiries for reserved seats, Sunday programs, literature, associate memberships for out of town people, etc., to the office of the Society, Suite 734, Fine Arts Building, Chicago.

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NOTES AND BRIEF COMMENTS.

¶ Editorial telephone (Home) number 29874.

¶ John T. Davis, writing from Fostoria, O., says: "I received your booklet, *Humanitarian Proverbs*, and have read them all. They are very good indeed."

¶ Mrs. C. K. Smith, Geo. C. Bartlett, C. W. G. Withee, Esq., Helen M. Lucas, Eliza Mowry Bliven, E. R. Stokes, G. Major Taber, and others whose names I cannot just now recall, have my thanks for interesting clippings.

¶ In Mr. Bird's letter on page 676, he speaks of a "fault of Freethought" as "generally only destructive of the false." This, I take it, is an error. It is not a fault of Freethought, but of many professed Freethinkers. Human beings are all finite and imperfect, and fall short of reaching high ideals.

¶ G. Major Taber, the veteran Liberal writer who occasionally favors The Review with interesting contributions, ordered and paid in advance for sixty extra copies of the May number for free distribution among his Liberal friends. He is certainly an exemplary Liberal in this, and I know him to be in other ways.

¶ Two numbers more and Volume VIII of The Review will be completed. Friends, what shall I do in beginning a new volume? Shall I continue the magazine as at present, reduce its size, or enlarge and improve it? If I do either of the two last, will you "back me up" substantially? How many new names can you add to the subscription list? How many extra copies will you take regularly for free distribution? Let me hear from you soon.

¶ Dr. Aurick S. Brackett, of the firm of Drs. Brackett, practitioners of what they call "Religio-Medico-Therapy," made a pleasant call at the office of The Review recently. He has an interesting scheme for forming an "Advanced-Thought Center," which he is anxious to interest other thinkers in. He may have something to say to Review readers upon this subject next month. The address is Drs. Brackett, 1055 South Figueroa st., Los Angeles, Cal.

¶ In a long and interesting letter (not intended for publication) from Mrs. Helen M. Lucas, of Marietta, O., she incidentally remarks:

"I think Mr. Blodgett does not understand about the magazine for young people. What we *do* need is one of the very best writing, with all religion left out; not as Mr. B. seems to think, for directly teaching Freethought. I put a library in our Children's Home, and I wonder if you can have an idea of the hard work it is to get children's books with no Jesus in them?"

¶ Two true friends of the editor, both G. A. R. comrades and practical as well as theoretical Humanitarians, and readers and admirers of The Humanitarian Review, have just installed in the editor's sanctum a Home telephone at their own expense ($24.00 for one year) as a present. They are E. W. Gilbert and A. C. Bratnober, of Los Angeles, and

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I feel grateful indeed to them for the valuable present, but more so for this expression of their high esteem and friendship, for which I know no words adequate to express suitable recognition. I can only tamely say, "thank you," and leave them to realize, as I know they do, that I fully appreciate their kindness and value their friendship and comradeship.

¶ *The Vegetarian Magazine* for March was somewhat late coming out, but when it did appear showed up as a very good number. The frontispiece is a portrait of the editor of The Review, with an editorial brief life-sketch. There are good articles by J. H. Neff, of Los Angeles, S. A. Richmond, Walter S. Meller, and others, besides the large amount of excellent editorial and other matter. There are fine portraits of several prominent vegetarians and "near" vegetarians. Everyone interested in the food question and humane treatment of animals should read *The Vegetarian Magazine*, whether he believes in vegetarianism or not. Reader, send 10 cents for a sample copy. The address is 243 Michigan Boulevard, Chicago, Ill.

¶ Geo. C. Bartlett, Tolland, Conn., writing to the editor under date of March 22d, has this to say: "In reply to your note on page 518, March number, I would say, let each subscriber subscribe for one or more friends and also send one dollar for extra copies for distribution. Thus will I proceed to take my own advice by enclosing $2 and requesting you to send the magazine, commencing with the April number, for one year, to ———, and the extra copies to me."

¶ "A New Confession of Faith," is the headline of an Associate Press dispatch from New Haven, Conn., April 20. It says:

"A new confession of faith which drops the apostles' creed and requires no formal expression as to the divinity of Christ, has been adopted by the deacons, and will be presented for adoption by the Center Church (Congregational) of this city. The significance of this action is that the church has strictly held to Puritan orthodoxy for more than two and a half centuries, having been founded in 1638. As explained by the church officers, the purpose of the change is to make the Confession of Faith absolutely non-theological.

¶ Mr. J D. Shaw, editor of *The Searchlight*, Waco, Texas, made a very pleasant call at The Review office on April 18th. He had just arrived in the city, accompanied by one of his daughters, for the purpose of trying Southern California's famous climate for the benefit of his health. Friend Shaw has been seriously ill for several months, so that he was compelled to suspend publication of his excellent Liberal magazine for a time at least. He says it is possible he may decide to locate here permanently, and I am sure I shall be pleased to have him as a near neighbor. He and I are very close together in our opinions upon Freethought ideas and the methods of Rationalistic propagation.

¶ From Oakland, Cal., came an Associate Press dispatch, dated April 20, which says that a preacher in that city had charged that preachers generally are too "lady-like" and "namby-pamby." It was Rev. J. M. Dean, a Baptist, and he was addressing the delegates to a State Sunday-

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School convention. Among other sharp things Mr. Dean is reported to have said, is this:

"All men are interested in politics, business, education and religion. . . . . We are constantly in danger of having too much 'preacher.' The failure of much of our work among men has been that our preachers are too 'namby-pamby'— men who are too effeminate and who spend the time visiting the widows in their prosperity rather than in their affliction. Men are more loyal than women in their devotion to the Savior. Men are doctrinally more faithful than the women. The women are more loyal to their pastor than to their church. It is the women who run after fads and who fill the churches of the 'new thinkers.'" Rev. Mr. Dean was loudly applauded when he had finished his talk.

¶ In a personal note to the editor, Mr. Harvey W. Jacox makes the following "aside":

"Although I do not agree with much of the narrower views of some of The Review contributors, I consider it the most constructive and the highest of its class—and then its editor says things pertaining to *true morality*."

¶ Mr. Samuel Roberts, the business representative of The Review in Chicago, writes me as follows: "I think you scooped all the other Rationalist papers in the publication of extracts from the *Cosmopolitan* and your good comments on the article." Mr. Roberts has procured *forty-eight* new subrcribers for The Review within the past three months.

¶ In a recent letter from Mrs. Eliza Mowry Bliven, originator of the Materialist Association, she informs me that it has now an enrolled membersip of 980, and hopes to soon reach the even 1000. Those wishing to make inquiries regarding membership in the Association should address Mrs. Bliven, at Brooklyn, N. Y. (R. F. D.)

¶ The fault Mr. Stokes refers to (page 670) does not depend upon "economics" as seen from my point of view, but upon the character of personalities—defects of ethical character. There is no such thing as perfection in nature. If there were, there could be no such thing as progress, development, evolution.—*Editor.*]

¶ In a card acknowledging receipt of a copy of the new booklet *Humanitarian Proverbs*, Editor Hodges, of the *Stellar Ray* magazine, Detroit, Mich, says it is "worthy of careful, thoughtful perusal and of editorial mention by every periodical the purpose of which is to spread intelligence among men."

¶ In a personal letter from Prof. Henry Clough, of the Odessa University, Odessa, Wash., he says of The Review: "I am highly pleased with the *stuff* you put in The Humanitarian Review. I do not swallow all the thoughts, though many of them look reasonable."

¶ The Review for January, 1910, is wanted at this office. Anyone returning a copy in good condition will be credited two months on his subscription. Write name and address on upper left-hand corner of wrapper, and attach a 2-cent stamp.

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BOOKS AND PAMPHLETS—REVIEWS AND NOTICES.

¶ The articles on "Suffering, Struggle and War," by Richard Edward Titus, recently published in The Review, have been put into pamphlet form and may now be obtained from this office for 10 cents each postpaid.

Pamphlets.—The Standard Oil Company; by Elbert Hubbard. Published by The Roycrofters, East Aurora, N. Y. Immortality: Its Naturalness, Its Possibilities and Proofs; by J. M. Peebles, M. D. Published by the Author at Battle Creek, Mich.

Received.—"The Marleian Bible." Containing a sermon on religion, the laws and government of the Moral Church and a treatise on miracles; by Rev Marion W. Marley. Cloth bound, 40c. For sale by the author, 15 S. Kalamath st., Denver, Colo.

Publishers' Announcement.—In line with the most advanced belief concerning a future life, is a new book now in the presses of Thomas Y. Crowell & Company, New York City. It is *The Winning of Immortality*, by the Rev. Frederic Palmer, and is spoken of, by advance readers, as a work calculated to arouse considerable discussion. They hsve also in press a third edition of Francis Arthur Jones's "Life of Edison."

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during the last year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cents each postpaid. Any new subscriber, who does not take any other premium, may have a copy of it free. Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme printed as a frontispiece to the March Review.

Mental and Spiritual Health. By A. F. Schofield, M. D. R. F. Fenno & Co., 18 E. 17th st., New York. Cloth, pp. 93.

The author says in his preface that he "was much struck with the way Professor James in his Gifford Lectures shows the happiness and health that resulted from the internal harmony produced by pure religion and the knowledge of God. These four Addresses are an attempt to show how this condition may be best attained." The titles of the addresses are, Yesterday, Today, For Ever. The character of the work is almost entirely sentimental rather than scientific, religious rather than rational.

Buddhism and Christianity in Discussion Face to Face; or an Oral Debate between Rev. Mizettuwatte, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceylon, with an Intoduction and Annotations by J. M. Peebles, M. D. Published at Dr. Peebles's Institute of Health, Battle Creek, Mich. Paper covers, 107 pages, 35c.

The Introduction to this pamphlet contains sections on "Origin and Prevalence of Buddhism," "Doctrines of Buddhism—Nirvana"; Sacra-

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ficial Atonement"; "Moral Influence of Buddhism"; "What do Buddhists Eat? and What are Their Aims of Life"? "Animistic, or Spirit Ideas," etc. Then follows the Buddhist Controversy of the Debaters, forming the body of the booklet, at the end of which come "Kind Comments," by Dr. Peebles. To people interested in the character, history and comparison of the principal great religious systems of the world this booklet could afford much reliable information.

Science and Key of Life: Planetary Influences. Vol. VI. By Alvidas, et al. Astro Publishing Company, Hodges Building, Detroit, Mich. Compiled by Henry Clay Hodges. 252 6x9 pages, cloth, with portrait of the compiler. $2.00.

The publishers in their announcement of this book say: "This contribution to the old but ever-interesting question of existence marks a distinct epoch in the treatment of the subject. It is in fact much more than a science of life. It treats broadly of the development of the universe itself from a condition of elemental matter to its existing state, and coming down to our own solar system, it explains in detail the forces and principles which have operated from the beginning and which still operates to develop and mold the physical, mental and spiritual entities that go to make up the composite nature of man."

This is one of six volumes of a work that seems to cover the field of astrology pretty thoroughly. Those who delight in the contemplation of the mystical and mysterious would be delighted in reading it, but to people who are interested in our modern objective sciences it will not appeal with much force. However, readers of The Review who are interested in learning just what the modern astrologers believe and teach cannot do better than obtain and read these books—"Science and Key of Life."

Radiant Energy and Its Analysis, Its Relations to Modern Astrophysics. By Edgar Lucien Larkin, Director of Lowe Observatory, Echo Mountain, Cal. Illustrated. Baumgardt Publishing Co., Los Angeles, Cal. For sale by the Author, price, by mail post free, $1.63. Cloth, 12mo, pp. 335.

This is a book that, though published some time ago, is at this moment very timely, for the presence of Halley's comet in the vicinity of the earth has aroused much interest in astronomy, and many people are now either beginning the study or refreshing their memory and bringing their store of astronomical lore up to date. Though this book does not discuss directly the structure and movements of comets, it contains much information that would enable the reader to more clearly understand other writings directly treating of comets. For instance, the chapters on Spectrum Analysis (II–XI), and chapters on Stars (first four of

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Part III), and also that on Stellar Evolution. The abundance of excellent engravings illustrate the text very effectively and render the work easily comprehensible by the general reader. Many of these engravings were made from photographs of stellar scenery, while others are pictures of astronomical instruments, observatories, etc., and some are useful diagrams.

Professor Larkin is a zealous student of astronomy, and he infuses his enthusiasm into whatever he writes upon that subject so profusely that what otherwise might be considered "dry-reading" is made as entertaining as a well-told tale of fiction. As the reader probably knows, fiction is usually considered as the only kind of entertaining literature, while fact—history, science—is considered laborious study; but when the facts of nature's constitution and phenomena can be tinted with the artistic coloring of fiction without destroying their integrity, they appeal with greater attractiveness to the minds of most people, especially such as are habitual fiction-readers rather than students of science or history. And this book in large measure should, on this account, meet the requirements of a large proportion of English readers. To such serious students as habitually read The Humanitarian Review snd like periodicals, the work would prove interesting even without the embellishments here spoken of, and I can conscientiously recommend it to all who need and desire information upon the subjects involved in that grandest and most awe-inspiring of all sciences, astronomy. The book should be ordered directly from the author, Prof. Edgar L. Larkin, Lowe Observatory, Echo Mountain P. O., Los Angeles, Cal., or it may be ordered through The Review office.

Psychic Control Through Self-Knowedge. By Walter Winston Kenilworth. R. F. Fenno & Co., 18 East 17th st., New York.

From the first paragraph of the "Foreword" to the last of the book the Rationalist will often encounter one pet word of the author that will convey to him no meaning, and that word is "spiritual." What idea of anything concrete the author means to represent by that word is not apparent, and I doubt if he himself had any clear concept of anything that his word "spiritual" stands for. And to make it more befogging, he couples the term with science and scientific terms. The first paragraph reads:

> This is the era of a new revelation. New religions, new systems of thought, new systems of philosophy, are turning the tide of spiritual interest from the orthodoxy of the past ages. The profound discoveries of modern science are forming into a basis for the authority of spiritual truth.

But what is "spiritual interest" and "spiritual truth"? Is there such a thing as material truth? Is there anything in the nature of truth by which it may be classified as spiritual and material? And what "profound discoveries of modern science" in anyway relate to anything

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"spiritual," and what do not relate to things material and the phenomena of their activities?

The author, however, says some very good things— some wise things. For instance he says, "belief has not the motive power for conduct that knowledge possesses." That explains the inefficiency of the dogmas of a future life of happiness or misery as means to promote morality; no one *knows* that there is such a life, or that rewards or punishments will be meted out in such a life for the conduct of this life, and hence the dogma being so problematic—in fact so doubtable—that people instinctively "take the chances," and conduct themselves strictly according to the influence of present environment without thought of after-death consequences. If the Christian mother *knew* her erring son would go to an eternal orthodox hell, she would go mad, or "curse God and die." Again he says truly, "If a man possess a soul, he must become conscious of it." This is true on conditions. Men do not become conscious that they possess a heart, liver, brain, spleen, etc., except by *observation*—physical demonstration. One must see these organs himself, or have the testimony of others who have seen them, before he can know that man has them. Who has ever seen the soul? If man has a soul, then, that is not observable—that cannot be physically demonstrated—he can never become conscious of its existence. If he has a soul capable of being observed through the physical sense organs, it must be too small to be discerned through the highest power microscope, or rarer than the lightest known gases. If "soul" is but a synonym of mind or emotion or sentiment, it is not an *entity* to be conscious of being possessed but an *activity* of the brain which man is already conscious that he possesses. But Mr. Kenilworth gives us his own definition of soul in these words: "By 'soul' is meant the changeless and permanent reality of which the changing and impermanent personality is the fleeting shadow." But the personality can in no sense be called a "shadow" of anything. A shadow is naught—the mere absence of light. Personality is not the absence of anything, but the activities of a human organization in the aggregate.

The author says of his essay that "the great principle which has been emphasized is: that morality is the medium through which the deepest psychic and spiritual consciousness is obtained." He thus sets up morality as a means to an end in place of the "faith" and "communion with God" contended for by orthodoxy. The book is well worth reading, in spite of its many vague phrases.

Bushido, the Mind of Japan.

BY EDGAR LUCIEN LARKIN.

It was written by Inazo Nitobe, Imperial University of Kyoto. And you ought to read Lafcadio Hearn, also. Bushido opens a world of mental splendor as elaborated by the Japanese during many centuries. While reading its pages, you are really explaining the mind of that wonderful race, the people of fair Dai Nippon—Xipangu of Marco Polo.

People of one race think that the thoughts of all other peoples are like their own, and flow in the same channels. This is one of the cap-

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ital mentological mistakes; and has caused many wars. Oriental concepts of environment are far different from the Western.

The author of this fascinating book says: "It is discouraging to write anything Japanese in English." To do this, he must first understand the English mind. This is as difficult as it is for an Oriental to understand every delicate shade—every phase of meaning of every word in Occidental languages, and vice versa; never an accomplished fact. This timely book ran through ten editions here and in Japan. Would that there might be ten more; then Americans and Japanese would begin to comprehend the difference between their race-minds. And then there would be no more talk of war. Perry opened a field for mentological research, but at that time the races of the earth had not learned how to study one another's minds. And they have not yet; rational mentology is such a very new science. It is a remarkable thing that race-minds can be so different when brains are so nearly alike in all tribes, kindreds and races.

Bushido means in English, military-knight-ways. But it is really a vast, compact, and, to us, remarkable ethical system. Nitobe says: "Some words have a national *timbre* so expressive of race characteristics that the best of translators can do them scant justice, not to say injustice." (p. 4.) *Timbre* is tone-color; so let us use Bushido as a shade of refined oriental mind-color, or mental-tone. It pervades refined minds in Japan, as a type of higher ethical culture. Bushido is of late a written moral code of high principles; but anciently it was the unwritten system handed down by word of mouth from generation to generation. This is a process like that in Ancient Aryan India, as in the Laws of Mavu and the oldest chapters of the venerable Rig Veda. It had its fountain-head in the ancient national heart of Japan; and had no one author, any more than had the Iliad.

It is hard for us to understand a rigid ethical and moral code without it being written or printed. But all ancient codes were treasured for several thousand years before the invention of letters; with tenacity and for centuries without change. We are all familiar with primeval Aryan systems, since the recovery of the long-lost roots of Aryan words and the resurrection of the classical Sanskrit. But ancient Japan elaborated an ethical culture fully as complex and refined, "through meditation around zones of thought." Bushido deems women to be equal human beings with man. "She was no more the slave of man than was her husband of his liege-lord. She was the inner-help" (p. 135). Here is a refinement: "The Chinese ideogram denoting the mysterious, the unknowable, consists of two parts, one meaning young, the other woman, because the delicate thoughts of the young of the fair sex are above the coarse mental caliber of men to explain."

Altogether, Bushido is a remarkable study in race mentalism, a picture of a national mind, a research into racial mental expression, an oriental mentological treatise of high order. If one understood this book, and also the facts of primeval Aryan mentalism, a comparison of the two wonderful systems would be highly fascinating.

Lowe Observatory, Echo Mountain, Cal., April 13, 1910.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Admire, Kan., April 14.—Enclosed I send you $1.00 to pay for The Review another year. I find many good things in its pages, and I hope you will be able to keep the good work progressing. I received a copy of your new booklet, *Humanitarian Proverbs*, and I like it very much.

Mrs. Lizzie Mitchell.

Independence, Mo., April 7.—I have received your sample copy of The Humanitarian Review, thank you. I may say I appreciate your high-toned magazine full of good reading. I herein send you $1.25 in P. O. money order, for The Review for one year and *Eternity of the Earth*, by D. K. Tenney.

John C. P. Zesmer.

Augusta, Mich., April 8.—Inclosed find my check for 75 cents, for which please send me *A Future Life?* I am a new subscriber to The Humanitarian Review. I am delighted with it. For a number of years I have had opinions similar to yours concerning the Bible, but not until recently have I seen them expressed by others in print.

H. J. Richardson.

Cleveland, March 24.--I duly received the two packages containing the February and March Reviews and have distributed them as judiciously as I could, and only regret that I am not able to send you several orders with this. I shall be disappointed if no subscriptions result, as several have promised to send their subscriptions direct. The fact is, that I have been unable to solicit subscriptions as much as I would have liked to for the reason that I have not been well for quite awhile. I have even been compelled to give up the work of the Freethought Society until I am able to again boost. However, we are having regular meetings and it is gratifying to see the work go on anyway. Whatever I can do for you at this end I shall find pleasure in doing.

T. C. Jefferies.

St. Paul, Minn., April 10.—You collate from Ingersoll the following: "The marriage of the one man to the one woman is the citadel and fortress of civilization." Certainly. But in the nature of things, economics necessarily precedes this; and, furthermore, the marriage should ever be subject to the pleasure of the parties. And our civilization is very much marred by the disregard of this fact.

There is little use, however, to discuss this subject for the reason that, under the established order of things, it is impossible for men to do that which is right by and towards women and children. That is, it would not be possible for every man to do his part in that which is right in behalf of women and children.

W. R. Stokes.

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He "Stops" The Review.

The Editor is "Intolerant," but Here are Mr. Banning's Criticisms.

Mt. Vernon, O., April 6.—I cannot continue my subscription to The Review, as I do not approve of its course in publishing articles on Spiritualism. In my letter of December 30th I gave several reasons for my protest which you have taken too seriously. When I said "Christian mediums would soon be receiving messages from their Jesus," I meant that they would simply deceive their followers thus strengthening the faith by deception, just as a medium in London pretended to receive a message from Cardinal Manning in which he urged every one to follow Christ.

I am very glad to see you retract your statement that no college had as yet accepted Rationalism, which appeared in your "Comments on Mr. Banning's Letter" (January or February Review). This was a very strange statement, when we consider that it appeared only a few months ago, for the *Cosmopolitan* has been publishing Harold Bolce's articles for almost a year, and every one of them contradicts your assertion. Is the *Cosmopolitan* sold in California? However, this was only one of the many funny statements in your "comments." You ended it by calling me a bigot because I do not wish to dabble in Spiritualism or read what *A* said to *Z*, etc. If I am a bigot I am at least in good company. When Spencer was invited to attend a Spiritualistic seance he immediately refused, saying he did not wish to listen to "dingy twaddle." I was also surprised at seeing the words friend and bigot in the same line but then I suppose they are "Humanitarian Beatitudes." But in spite of your intolerance in this matter, I still admire The Review, and when the ghosts have been banished I may return to the fold. Hoping all true Rationalists will express their views on this matter, I am yours truly,

Harold Banning.

[See reply in Editorial Department, page 657.]

There is No God.

Capron, Okla., March, 1910.—I assert there is no God. *How* do I know? I know because his existence has never been made manifest. This fact alone is positive proof that there is none. The idea of a creator of living, thinking creatures, creating them without a perfect knowledge of their maker, is unthinkable and foolish. Besides, all nature denies it. Everything we see, hear or feel is material. All things with life subsist by preying upon other life. Cruelty abounds, deception is practiced, advantage is taken of each other's necessities and evil of all kinds exists, and has done so as far back in history as we can trace human life. These things are not consistent with the God idea, and the the fact that they exist is absolute proof that there is none.

It is somtimes said that man's nature is evil. If this be true and man has a creator, it proves that his creator was evil, because evil cannot emanate from purity, and an impure God is not to be thought of, for the reason that the word God implies perfection. Chas. F. Randall.

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Humanitarianism Rational and Just.

Minneapolis, Minn., April 7.—The chief thing for Rationalists to do is to wear away the barbaric idea of creed conformity and to establish the just humanitarian doctrine of fraternity, charity and liberty. It was the unscientific dogma of believe or be damned which was the means of so much horrible persecutiou in the dark age. To differ was to kindle the anger of the barbarians of that time and to cause them to persecute. They believed the Bible, and they were blind to the fact that nature in men had many differences made; that one person could not conform to the opinions of another without mental pain to himself. The barbarian persecutors believed the Bible to be "God's Word," and to square themselves with their God they inhumanly tortured all unbelievers. Rationalists should be governed by the book of nature which materially reveals the differentiation of all things. A difference of belief should not ostracize anyone. Every person should be justified when he expresses himself in a matter of belief as he is; no one should be biased to be a hypocrite in order to maintain his social status. Opposition should be resorted to only when arbitrary force is used to destroy the the temperate, personal liberty which is of personal choice. Beliefs are not matters of free choice in the sense of human responsibility; they are natural results of natural laws, the same as are the various shapes, colors and odors of the various flowers and weeds. Rationalism, therefore, is humanitarian and sympathetically scientific; and Humanitarianism is rational and just. Upon this scientific foundation the brotherhood and sisterhood of mankind is firmly established.

John Maddock.

Liberals Should Organize.

Boise, Idaho, April 7.—The attitude of 20th century civilization demands an aggressive, systematic presentation of Liberal ideas and philosophy, the accomplishment of which can be attained only by a united, organized effort. The organization of Liberalism is every day becoming a matter of greater necessity. Years have passed away and the scattered forces of Liberal philosophy are still struggling against the organized forces of orthodoxy, and almost the only impression made is a limited, gradual changing of public sentiment in matters of religion. The opposition to Liberalism gives a very limited recognition and almost stultification of the true source of human progress. The study of the sciences in our schools and higher institutions of learning is really doing more for Liberalism than the Liberals themselves under present methods. It is surprising how little effort has been made, and how little has been accomplished to unite the Liberal forces into an organized effort. It would seem that Liberals are not enlightened, or are indifferent, upon this subject.

National and State organizations are an illustration of what is regarded as doing something. These organizations are serving a good purpose,

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but their influence is limited and almost insignificant compared with what ought to be accomplished. They are not the special need of the time, while local organizations *are*, and should be instituted throughout the country, in villages, towns and cities. These local organizations can unite in a central body when there is a demand for such an organization.

The central idea in local organization as conditions now exist, is to put into operation a method of reaching the public and utilizing the liberal sentiment which already exists, and educating the people to an emancipation from dogmatic theology—a thing which can never be done under present methods. Liberalism has an abundance of literature, but is weak in its methods of propagation. Its philosophy is grand and inspiring, limited only by the universe itself.

Some of the churches and many of our colleges and universities are already teaching many liberal ideas and principles. When the churches, if they ever do, begin to take up this philosophy, it will be pushed with vigor. They are thoroughly organized and equipped for every detail of their work.

Is it true that Liberals are the most irrefragable class of humanity when the attempt is made to bring them together? I do not think so. There are thousands of liberal-minded people who ought to be in an association of their own, formed and kept active in their own locality, where they can do something for the cause, and where social life will be worth something. They need these things; they need the educational impulses of lectures and liberal literature which they never will get under present conditions. They are ready to do their part if the opportunity is presented. I believe Liberalism is sleeping in the midst of the greatest epoch of human history. Liberals, and people generally, do not seem to understand the revolution in religious ideas now going on. The time is mature for the liberal world to make a general advance. Where are the great leaders of liberal philosophy to unify and utilize the liberal forces, in this great cause of human progress? What are they doing? Or is it true there are no great leaders to awaken public thought and public sentiment upon this subject, and make it a power in the world, to set forth a universe, complete, adequate, divine and commensurate for all needs of sentient life upon this planet? The forces of darkness are organized and standing guard upon every avenue to intercept every effort toward mental freedom, imposing upon the world a hypothetical science hooded and manacled with the myths and superstitions of antiquity.

The few liberal clubs in various parts of the country are mere shadows of what is waiting to be done.

The religious unrest now manifest everywhere throughout Christendom calls for men who will be to the liberal world what Theodore Parker and Emerson were to Unitarianism and John Wesley to Methodism.

There are a number of excellent publications devoted to the propagation and defense of Liberal philosophy and doing meritorious work, and they would be of immense service to organized Liberalism. Local societies would patronize liberal literature, such financial support would increase the efficiency of this department of liberal propaganda.

J. T. Patch.

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Humaneness.

Augusta, Mich., March 20.—I enclose you $1.60 to pay for the four copies of The Review sent as per my order and for a new subscriber one year.

In the March number I noticed your article on Humanitarians being kind to our dumb creatures which are our care. This is the correct thing to do, for all people who have risen above superstitions of all kinds. Cruelty to animals and birds is the besetting sin—one of the great sins of men. Turn your mind on a former president, shouldering his improved *gun*, hieing to Africa, and killing those beautiful animals in their own native wilds, all for glory and delectation! I believe our bloody religion is accountable for this diregard of the dumb creatures' rights. Most Christians treat their dumb animals worse than the Rationalist does, as I have ever noticed. Is it because the Bible says, "And let them [men] have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth"? I for one take no stock in such stuff, and believe that the greatest sin next to injury to humanity is the cruelty to all below us in the scale of life as we find it. There cannot be too much stress laid on this important fact. I earnestly hope that all who call themselves *progressives* will do *good* to animate nature.

F. B. Hall.

Commends the New Booklet.

San Diego, Cal., March 26.—Now we have *Humanitarian Proverbs and Some Beatitudes* all by themselves. Nothing could be finer. We are not always in frame of mind to enjoy proverbs and the like solid reading, but when we are hungry for the same are glad to have it. When these "self-evident truths" in the present form first reached me, I looked for the price—none found. Then I read them all through again, although I had read them, I thought, carefully before. Every one of them is worth committing to memory—never get old, always new.

The readers of The Humanitarian Review are fortunate in receiving so much, and to express gratitude can hardly do less than to send a new subscriber. Not necessary to accept everything therein to enjoy it. Glad to encounter a diversity of views. More to be learned when difference of opinion, or differently expressed opinions, are given.

It is well that people become attached to their locality and surroundings. I have read that the natives of Iceland sing, "Iceland's the best land the sun shines upon." Some people appear to love their situation as well as their friends, but to me a palace would be a prison without my friends. There is no comparison between congenial people and things. Yet we do occasionally meet a person who appears to care more for carpets and house furnishings than for the human inmates.

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One may be grateful for what is useful and convenient, but the presence of loved ones is a charm not to be emphasized in words. A friend in Mexico writes me that the climate where he is stopping is as much finer than San Diego as the latter is preferable to the Eastern States where they have snow and blizzards. I had supposed that San Diego could boast of the best summer and winter climate on the globe!

Most children are imaginative. They naturally love fiction—delighted with something that can't be done. "Grasshoppers' Ball," to children old enough to know it could not be true, was a real treat. Companionship also they crave. It has also been said that "a little nonsense now and then is relished by the best of men."

Our worthy Review has the best of men for readers, but they go elsewhere for nonsense. There are numerous publications where a sufficiency of that may be found.

Mrs. C. K. Smith.

From a Nonagenarian Vegetarian.

Los Angeles, Cal., March 28.—I am just in receipt of your Humanitarian for April. It is an excellent number, though seriously lacking, as I see it, in consecutive arrangement. I enjoyed your review of my book, *Spirit-Mates*, which bating a few "slips and quips," is excellent. It will excite thought and study upon social lines.

During seventy years of public life—for I taught a district-shool when sixteen years of age, lecturing Saturdays and Sundays upon temperance and anti-slavery—I have done a good deal of book reviewing myself and enjoy the liberties of reviewers. I forward you by mail a copy of my *Buddhism and Christianity Face to Face*, which you are at liberty to review, should you see fit to do so.

When in Colombo, Ceylon, the last time, I took the first five steps, by promise, in the path of Buddhism. I greatly admire the Buddhist monks and priests. Unlike Christians, they have never been engaged in an aggressive war. Personally, I am a peace man, and have been fighting for peace for sixty years—make the most of the paradox. And now in my 89th year I am healthy, vigorous, athletic, and am planning a sixth tour around the world. Cordially,

J. M. Peebles, M. D.

Notes from a New Reader.

Bracebridge, Ont., Can., March 26.—I am an old man at present laid up in bed, so kindly excuse this pencil scrawl. I have read the three numbers of The Humanitarian Review to hand, and, like Mr. Stokes, I don't agree with all there is in them. I am so pugnacious that if I could find nothing to argue against they would be insipid; but I consider it the *best* religious (?) magazine I have yet seen.

I am unable to conceive of the scope and immutability of the laws of the universe without a presiding first cause, and doubt if man will ever

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evolve sufficiently to comprehend the infinite. But my reason forbids me to acknowledge any supernatural stay or variation of those laws.

Some years ago I experienced a personal test of insight and forecast of a Spiritualistic medium which I have never been able to explain by *known* laws, even if admitting hypnotism and mind-reading, and which has done more to unsettle my mind as to the future than the reading of Oliver Lodge, Crooks and Lombroso.

Only a few score years ago belief in wireless telegraphy would have been straight superstition, as telepathy is now generally regarded, and defections from the then known laws of chemistry, such as those of radium, would have been pooh-poohed Man's senses have been gradually evolved, and some of them are far inferior to those of animals. Science is ever reaching out into new fields, so in the future may not the unitelligible become plain; perhaps by the advent of new sciences?

The fault I find with Freethought is that it is generally only destructive of the false; but man is weak and cowardly and needs a support to cling to. Our need is another up-to-date Buddha, who could make men believe that truth and justice must bring to those who practice such, individual joy and content.

I enclose $1.50, for the following literature, and if too much you can add any other you see fit: *A Future Life?* [and a number of booklets].

Henry J. Bird.

From a Wyoming Woman.

Carroll, Wyo., March 22.—The majority of people who do not belong to church or profess any kind of religion are more or less inclined towards the belief in a divine power and a life after death, owing to their early training and environment. But, as the years pass, they grow more and more away from the influence of their early training through neglect or from necessity. In this way they become known as the worldly people, whose broad-mindedness permits of more worldly accomplishments. Thus they are more liable to branch out and grasp new ideas than those who are content to sit supinely in the old rut of the ancient teachings of their forefathers. It is to this class of people that we owe our progress in the advancement of our cause. They will agree with us if they will allow their better judgment to predominate long enough to investigate our cause thoroughly from a scientific view-point.

A scientist knows things from personal observations. He looks at things in their natural state. His reasoning power is unbiased by superstition or creeds of any kind. He will not allow his early training to intercept the progress of his mental evolution. He is ever alert for new ideas and new methods. His highest ambitions are to discover that which has been hidden by the dark ages of the past. Thus when man has been freed from the awful fear of everlasting punishment after death by a vengeful God, he will be better fitted to look upon the universe in its natural state, and be more capable of doing justice to his fellow-man. Then the rising generations will be taught that this life is the only one they will ever know, and their only heaven is here and now; that if we

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would be happy in this life we must improve every opportunity to secure that end. Our happiness depends upon our manner of living. If we overload our stomachs we suffer. If we eat that which does not agree with us we suffer accordingly. If we commit a crime we suffer the loss of our social standing. If we mistreat our neighbor we lose his respect. If we steal a valuable article then our guilty conscience rebukes us. Thus we become unhappy, and our lives are made miserable by our own acts.

The Christian would say that all this is due to Satan's influence over us; but the Rationalist will tell you that no God or devil exists in his mind to control his sentiments— he is a free moral agent of humanity. Free to think, free to act, and free to speak, and by the careful manipulation of those principles he is able to control his entire life in the pursuit of happiness. This is Humanitarianism. Mrs. C. B. Haven.

Criticizes "A Future Life?"

Los Angeles, Cal., April 7.—I enclose two dollars to pay for the copy of *A Future Life?* which I received today. Also send me the following booklets, as advertised —— ; also a few back numbers of The Review.

What seems to me one of the weakest or, what would be a much more apt expression, least strong, parts of your book, is that which bears the caption, "The Doctrine Good, True or False." Also §75. You yourself say later on, " . . . even the hope of a continued existence after death is adapted to, and normally results in, the production and preservation of life on earth . . ." Then why remove that hope? I appreciate your argument that safety is an attribute of truth, as a general rule, but I do not believe there is anything in science or philosophy, at this stage of the game, that would be in the slightest degree acceptable as a substitute for his religion to a real dyed-in-the-wool, knock-down and drag-out Christian, even though he does devote so much energy to a preparation for a future life that he fails to get the best out of this one. Anticipation is better than realization—if the former is strong enough. The answer would seem to be "catch 'em young."

Your account of personal experiences with Spiritualistic phenomena is about the only one I have ever read which did not leave me with a full-grown "Missouri feeling" as to whether or not the medium was faking. The explanation of the sources of the suggestions to which the medium's subconscious mind responds seems reasonable, so far as I am able to judge, but how do you account for "Ida May"? Why is the medium always taken possession of (seemingly) by a totally different personality than her own, which invariably represents itself as a visitor from the "spirit realm"? J. D. Holmes.

Remark. — The medium had accepted the "suggestion" that the "spirits" would "communicate," and in order to carry out the suggestion she necessarily yet unconsciously "acted" the personality of another and adopted the name to suit the different personality. Exactly the same phonomenon occurs in hypnotization.—*Editor.*

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Program for June.

Friday, June 3.—"The Religious and Social Ideas of Count Tolstoy," by Prof. G. R. Noyes, University of California. June 10.—"How Men Differ," from a psychological standpoint, by Dr. Warner Brown, Professor of Psychology, University of California. June 17.—"The Religious Values of the Fourth Dimension," by Rev. Wm. Nat. Friend, Pastor Howard Presbyterian Church, of San Francisco. June 24.—"Scientific Accomplishments, Their Significance, by Dr. August Hausmann, Author of *Man's Origin and Destiny*. July 1.—"The Latest Conceptions of Matter," by Prof. W. E. Morgan, Dep't of Chemistry, University of California.

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All communications for the Editorial Department should be addressed J. SPENCER ELLIS, *Secular Thought* 185½ Queen St. west, Toronto, Can.

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CONTRASTS.

BY SINGLETON W. DAVIS.

THOUGH Neptune heaves in mountain swells
The bosom of the ocean,
Fair Luna's gentle charm compels
A wider, deeper motion.
'Tis not the fretful wind alone
Disturbs the river's flowing---
Beneath the ripple lies the stone
That trips its onward going.

¶ The sullen roar, the smoke and fire---
The yell, and clash, and rattle,
May lend the conflict aspect dire,
But valor wins the battle.
'Tis not alone the mad mob's jeers
Aspiring spirits jostle:
Indifference may drown in tears
Humanity's apostle.

¶ Leviathan may lash the sea
To spray and dread commotion;
But zoöphytes, in unity,
Build islands in the ocean.
The haughty priest assumes to be
A "God's-will" revelator:
The honest man is, modestly,
A Truth investigator.

¶ The Pharisee delights to stand
And pray in public places---
Proclaim aloud throughout the land
His own superior graces.
But he who meekly pays no heed
To babbling self-laudation,
In charity gives word and deed
To Human elevation.

Frontispiece to The Humanitarian Review for June, 1910.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions hy the Scientifc Method

Vol. VIII, No. 11.] JUNE, 1910. [Whole No. 90

For THE HUMANITARIAN REVIEW.

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VII.

VIEWS OF ETHICAL EVOLUTIONISTS.

HERBERT SPENCER.

(Continued from the May Number.)

HERBERT SPENCER, upon reaching the main portion of his essay on the *Data of Ethics*, after closing his lengthy introductory discussion as hereinbefore summarized, takes up in succession the four principal views of the subject, viz: the physical, the biological, the psychological, and the sociological.

In writing of the physical view (ch. V), Mr. Spencer begins by saying that "thoughts and feelings are referred to when we speak of anyone's deeds with praise or blame; not those outer manifestations which reveal the thoughts and feelings. Hence we become oblivious of the truth that conduct as actually experienced consists of changes recognized by touch, sight and hearing," and that "this habit of contemplating only the psychical face of conduct is so confirmed that an effort is required to contemplate only the physical face." Approaching the question of

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the physical view of moral phenomena, he says: "Taking the evolution point of view, and remembering that while an aggregate evolves, not only the matter composing it, but also the motion of that matter, passes from an indefinite coherent heterogeneity, we have now to ask whether conduct as it rises to its higher forms displays and in increasing degrees these characters; and whether it does not display them in the greatest degree when it reaches that highest form which we call moral."

He then proceeds to illustrate the principle of increasing coherence by citing the evolution of physical movements of living beings from the lowest to the highest in the biological scale, saying, first, that the conduct of the lower organizations is in broad contrast with that of highly organized beings in having its successive portions feebly connected, as illustrated thus:

The random movements which an animalcule makes have severally no reference to movements made a moment before; nor do they affect in specific ways the movements immediately after. Today's wanderings of a fish in search of food, though perhaps showing by their adjustments to catching different kinds of prey at different hours a slightly determined order, are unrelated to the wanderings of yesterday and tomorrow. But such more-developed creatures as birds show us in the building of nests, the sitting on eggs, the rearing of chicks, and the aiding of them after they fly, sets of motion which form a dependent series extending over a considerable period. And in observing the complexity of the acts performed in fetching and fixing the fibres of the nest, or in catching and bringing to the young each portion of food, we discover in the combined motions lateral cohesion as well as longitudinal cohesion. Man, even in his lowest state, displays in his conduct far more coherent combinations of motions. By the elaborate manipulations gone through in making weapons that are to serve for the chase next year, or in building canoes and wigwams for permanent uses—by acts of aggression and defense which are connected with injuries long since received or committed, the savage exhibits an aggregate of motions which, in some of its parts, holds together over great periods. Moreover, if we consider the many movements implied by the transactions of each day, in the wood on the water, in the camp, in the family, we see that this coherent aggregate of movements is composed of many minor aggregates that are severally coherent within themselves and with one another. In civilized man this

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trait of developed conduct becomes more conspicuous still. . . . . And this increased coherence of conduct among the civilized will strike us even more when we remember how its parts are often continued in a connected arrangement through life, for the purpose of making a fortune, founding a family, gaining a seat in Parliament.

Then Mr. Spencer calls special attention to the fact that "a greater coherence among its component motions broadly distinguishes the conduct we call moral from the conduct we call immoral," and he then says rightly that "in proportion as the conduct is what we call moral, it exhibits comparatively settled connections between antecedents and consequents; for the doing right implies that under given conditions the combined motions constituting conduct will follow in a way that can be specified. Contrariwise, in the conduct of one whose principles are not high, the sequences of motions are doubtful."

In §27, he extends his remarks to the illustration of the lack of coherence, that is, incoherence; that sequence of acts which forms a line of conduct; and he begins by saying that "indefiniteness accompanies incoherence in conduct that is little evolved; and throughout the ascending stages of evolving conduct there is an increasingly definite co-ordination of the motions constituting it." To illustrate this principle, he cites examples, thus:

Such changes of form as the rudest protozoa show us, are utterly vague—admit of no precise description; and though in higher kinds the movements of the parts are more definable, yet the movement of the whole in respect of direction is indeterminate—there is no adjustment of it to this or the other point in space. In such cœlenterate animals as polypes we see the parts moving in ways which lack precision; and in one of the locomotive forms, as a medusa, the course taken, otherwise at random, can be described only as one which carries it toward the light, where degrees of light and darkness are present. Among annulose creatures, the contrast between the track of a worm, turning this way or that at hazard, and the definite course taken by a bee in its flight from flower to flower or back to the hive, shows us the same thing; the bee's acts in building cells and feeding larvæ further exhibiting precision in the simultaneous movements as well as in the successive movements. Though the movements made by a fish in pursuing its prey have consid-

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erable definiteness, yet they are of a simple kind, and are in this respect contrasted with the many definite motions of body, head and limbs gone through by a carnivorous mammal in the course of waylaying, running down and seizing a herbivore; and, further, the fish shows us none of those definitely-adjusted sets of motions which in the mammal subserve the rearing of the young. Much greater definiteness, if not in the combined movements forming single acts, still in the adjustments of many combined acts to various purposes, characterizes human conduct, even in its lowest stages. In making and using weapons, and in the manœuverings of savage warfare, numerous movements, all precise in their adaptations to proximate ends, are arranged for the achievement of remote ends with a precision not paralleled among lower creatures. The lives of civilized men exhibit this trait far more conspicuously. Each industrial art exemplifies the effects of movements which are severally definite, and which are definitely arranged in simultaneous and successive order. Business transactions of every kind are characterized by exact relations between the sets of motions constituting acts, and the purposes fulfilled, in time, place and quantity. . . . . Moral conduct differs from immoral conduct in the same manner and in a like degree. The conscientious man is exact in all his transactions. He supplies a precise weight for a specified sum; he gives a definite quantity in fulfillment of understanding; he pays the full amount he bargained to do. In times as well as in quantities, his acts answer completely to anticipations. If he has made a business contract, he is to the day; if an appointment, he is to the minute. Similarly in respect of truth; his statements correspond accurately with the facts. It is thus too in his family life. He maintains marital relations that are definite in contrast with the relations that result from the breach of the marriage contract; and as a father, fitting his behavior with care to the nature of each child and to the occasion, he avoids the too much and the too little of praise or blame, reward or penalty. Nor is it otherwise in his miscellaneous acts.

This is sound doctrine from the viewpoint of the evolutionist, except in a remarkable instance exhibited in Mr. Spencer's remarks about the movements of the protozoa being "utterly vague" and "indeterminate." The remarkable thing about this statement is that such a master intellect as that of Herbert Spencer should be so much clouded by earlier teachings and beliefs as not to be able to see that *all* movements of *everything* are de-

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termined by environment, past and present. He seems to utterly fail to distinguish between the determination of motion *directly* by the environment, as in cases of non-sentient things and the lower forms of living creatures that he refers to, and the determination of motion *indirectly* by the environment first determining the "will" of the creature to act in this or that manner. Take his illustrations: The creeping worm passes this way or that in its movements as determined by obstructions in its path, in front, to the right or to the left; yet it moves *forward* by an impulse of "will" determined by the desire for food or the accomplishment of some other end necessary to the perpetuation of its life or the procreation of its kind. The bee moves in a straight line back to its hive determined in the very same way. Its "will" to go to the hive is determined by the desire to store its collection of pollen or nectar. Obstructions to a straight forward movement in the air are very much less frequent than upon the ground. Yet the bee will cross a range of hills over a low pass and make an an angle out of its direct course to the hive to avoid the higher portions of the range which obstruct its straight course. Its crooked course is determined exactly as is that of the worm, except that in the one case the medium of contact is closer and in the other more distant; the sense of *touch* in the one, the medium of light and sight, in the other, through which the "will" to vary the course is determined. In the simpler forms of life the influence of environment is more direct and simple; in the more complex forms of life, the influence of the environment is less direct—passes through various mediums—and is more complicated in its relations, so that the mind of man not being able to see and co-ordinate all of these relations, "follows the lines of least resistance" in its ratiocination and concludes that an indetermined will is the cause of the movements to definite ends. And this principle is just as much inherent in morals as in intellectual mentation, physiological functioning or physical movement of insensate bodies. *Law*—that is, the principle that matter moves *always* in the same manner in the same environment—is absolutely immutable, and this is the basis of modern science and the only stable groundwork for any valuable, lasting and logical

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system of philosophy, physical, mental or moral. It is remarkable, then, that the trained intellect of a Herbert Spencer should indite such words as "at random," and "at hazard," in describing *any* kind of motion.

Speaking of the increasing contrast between the immoral and the moral as we ascend in the scale from the savage to the highly-civilized man, Mr. Spencer says that "instead of recognizing this contrast, most readers will be inclined to identify a moral life with a life little varied in its activities. But here we come upon a defect in the current conception of morality. This comparative uniformity in the aggregate of motions which goes along with morality as commonly conceived, is not only not moral, but is the reverse of moral. The better a man fulfills every requirement of life, alike as regards his own body and mind, as regards the bodies and minds of those dependent on him, and as regards the bodies and minds of his fellow citizens, the more varied do his activities become. The more fully he does all these things, the more heterogeneous must be his movements." And in this statement, it seems to me, he makes a clear statement of an important truth not generally recognized.

In §29, Spencer opens his further discussion of the physical view, by saying, truly, I think, that "evolution in conduct considered under its moral aspect, is, like all other evolution, toward equilibrium. I do not mean that it is toward the equilibrium reached at death, though this is, of course, the final state which the evolution of the highest man has in common with all lower evolution; but I mean that it is toward a moving equilibrium," and he concludes that "the life called moral is one in which the maintenance of the moving equilibrium reaches completeness, or approaches most nearly to completeness."

Another very important principle is in this connection enunciated by Spencer in these words: "The man who . . . . reaches the limit of evolution, exists in a society congruous with his nature—is a man among men similarly constituted, who are severally in harmony with that social environment which they have formed. . . . For the production of the highest type of man can go on only *pari passu* with the evolution of the highest type of society. . . . Complete life in a complete society is

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but another name for complete equilibrium between the co-ordinated activities of each social unit and those of the aggregate units."

Concluding his discussion of the physical view, Spencer says that to most readers of his *Data* and preceding works, "there will seem a strangeness, or even an absurdity, in this presentation of moral conduct in physical terms," but that it has been needful to make it, for, "if that re-distribution of matter and motion constituting evolution goes on in all aggregates, its laws must be fulfilled in the most developed being as in every other thing; and his action when decomposed into motions, must exemplify its laws. . . . . There is an entire correspondence between moral evolution and evolution as physically defined." He says that on ascending through the various grades of animate beings, the combined motions are characterized by increasing coherence, and definiteness considered singly and in their co-ordinated groups, and increasing heterogeneity, becoming more marked still as we ascend in the scale to highly-civilized and moral man; and that "this increasing cohesion, definiteness and heterogeneity of the combined motions . . . in the human race at large is comparatively regular and enduring; and its regularity and enduringness are greatest in the highest."

The second part of Mr. Spencer's classification of the aspects of ethics he treats of in the sixth chapter of his *Data of Ethics*, under the heading, "The Biological View." He begins by saying that the ideally moral man being one in whom "the moving equilibrium is perfect, or approaches nearest to perfection," it is true, speaking physiologically, that "he is one in whom the functions of all kinds are duly fulfilled." He says that "each function has some relation to the needs of life," and that "the fact of its existence as a result of evolution, being itself a proof that it has been entailed, immediately or remotely, by the adjustment of inner actions to outer actions. Consequently, non-fulfillment of it in normal proportions is non-fulfillment of a requisite to complete life. If there is defective discharge of the function the organism experiences some detrimental result caused by the inadequacy. If the discharge is in excess, there is entailed a reaction upon the other functions which in some way diminishes their efficiency."

Coming directly to the moral aspect of this principle, he con-

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cludes that "the moral man is one whose functions are all discharged in degrees duly adjusted to the conditions of existence." And he extends this conclusion by at some length laying down and illustrating the proposition that "the performance of every function is, in a sense, a moral obligation."

He sets a higher standard for morals than that generally accepted, in this relation, when he declares that, instead of morality requiring only a restraint of such vital activities as are often pushed to excess, or such as conflict with average welfare, "it also requires us to carry on these vital activities up to their normal limits." And he means by this to include all the merely vegetal or physiological functions proper, but also the higher functions of the cerebrum—the intellect, and sentiments or emotions. He says that, recognizing the fact that in the present state of man, in which his constitution is imperfectly adapted to his environment, "moral obligations of supreme kinds often necessitate conduct which is physically injurious," and that "we must recognize the fact that, considered apart from other effects, it is immoral to treat the body as in any way to diminish the fullness or vigor of its vitality." These two propositions at first view seem to contradict each other, but he makes their agreement more apparent in explaining a "test of actions," as he calls it, as follows:

> There may in every case be put the questions: Does the action tend to maintenance of complete life for the time being; and does it tend to prolongation of life to its full extent? To answer Yes or No to either of these questions, is implicitly to class the action as right or wrong in respect of its immediate bearings, whatever it may be in respect of its remote bearings. The seeming paradoxicalness of this statement results from the tendency, so difficult of avoidance, to judge a conclusion which presupposes an ideal humanity as now existing. The foregoing conclusion refers to that highest conduct in which the evolution of conduct terminates—that conduct in which the making of all adjustments of acts to ends subserving complete individual life, together with all those subserving maintenance of offspring and preparation of them for maturity, is not only consistent with the making of like adjustment by others, but furthers it. And this conception of conduct in its ultimate form implies the conception of a nature having such conduct for its spontaneous outcome—

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the product of its normal activities. So, understanding the matter, it becomes manifest that under such conditions any falling-short of function, as well as any excess of function, implies deviation from the best conduct or from perfectly moral conduct.

Then coming from this exclusively physiological aspect of the biological view to a consideration of the psychological aspect in the biological view, in §34, he refers back to his former work, *Principles of Psychology*, §124, where, he says, "it was shown that necessarily, throughout the animate world at large, 'pains are the correlatives of actions injurious to the organism, while pleasures are the correlatives of actions conducive to its welfare'; since 'it is an inevitable deduction from the hypothesis of evolution, that races of sentient creatures could have come into existence under no other conditions.' . . . Fit conditions between acts and results must establish themselves in living things, even before consciousness; and after the rise of consciousness these connections can change in no other way than to become better established."

Spencer then illustrates his principles here enunciated by quite full citations to several stages of life-development from the lowest in the biological scale to and including man. Then he says he arrives at this carollary: "As fast as an accompanying sentiency arises, this [stimulus] cannot be one that is disagreeable, prompting desistance, but must be one that is agreeable, prompting persistence. The pleasurable sensation must be of itself the stimulus to the contraction by which the pleasurable sensation is maintained and increased; or must be so bound up with the stimulus that the two increase together. . . . There exists [then], a primordial connection between pleasure-giving acts and continuance or increase of life, and, by implication, between pain-giving acts and decrease or loss of life."

Thus he recognizes the general law I have all along kept in view in this discussion, that *all* right acts of living beings, physiological, mental or moral, have for their proximate end, pleasure or happiness; but for their *ultimate end*, the preservation of life—the persistence of the individual or of the species. This, in contradistinction from the world-wide and time-honored doctrine that happiness was the chief good," the *Summum Bonum*, the ultimate end, of human activity.

(To be continued.)

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Contributed to THE HUMANITARIAN REVIEW

ASTRONOMICAL HISTORY.

BY DR. I. H. BETZ.*

SOME of the popular ideas associated with the skies were once of formidable import and served to produce unusual uneasiness. "Falling stars," which are now considered as meteorites, as previously remsrked, were believed to have an influence upon prospective human actions. These bodies were believed to be veritable stars. The fact, however, remains, it would take a star years upon years to reach our earth if it should begin to fall, as it was believed to do. Should such a star fall upon the earth the latter would be as hard to find as the traditional needle in a haystack. The earth has a diameter of nearly 8000 miles, while a star may have a diameter of over one million miles. The inference is plain.

The Dog Star, or Sirius, was supposed, like a watch dog, to guard the river Nile to watch its overflow, upon which the agricultural interests of the country depended. During the ancient periods it rose just before the sun at the season when the Nile overflowed, and it was supposed to be the mystic cause of the overflow. Modern geography, based upon exploration, has thrown light upon this phenomenon. Even the Romans sacrificed a dog to Sirius to placate him and to receive his beneficence in the domain of agriculture. Virgil says:

> "Parched was the grass and blighted was the corn,
> Nor 'scaped the beasts; for Sirius from on high
> With pestilential heat infests the sky."

The time of the year when the Dog Star rose with the sun and appeared to combine its influence with the sun's heat, they called the "dog days," which began August 4 and ended September 14. Owing to the displacement of the constellations by precession, the time of the rising Dog Star is continually accelerated, hence our modern dog days have no connection with this star, and it has now been shown that more dogs go mad in winter or early spring than summer time. But that makes no difference. The vitality of these old-time saws and modern instances is truly amazing. That July and August is a period of the year that is accompanied by sickness in greater degree is true, but that it is owing to stellar influences is a relic of the age when the stars were believed to influence the welfare of man.

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The more the past history of things is investigated the greater the thralldom of superstition that prevailed appears. Even now to see the moon over the left shoulder indicates bad luck. We have previously in these papers alluded to the belief in influence of the signs up and down which indicate the waning and waxing of the moon. A tabulated meteorological record kept at Greenwich, England, shows that for forty years there are no constant relations between the moon's columns and those recording the reading of the instruments. Idle fancies are still cherished that the mind and body are affected by the light of the moon; that the rays sometimes produce blindness by shining on the sleeper's eyes, and that death occurs at the time of the change of the tides.

The writings of all ages up to the eighteenth century show that comets were believed to be dire messengers of woe. Stars and meteors were generally thought to foretell happy events, especially the births of heroes and great rulers. Even yet, among the less intelligent and the more mercenary, these ideas prevail, although to a more limited extent than formerly. Eclipses expressed the distress of nature over terrestrial calamities, while comets portended greater woes than all the other celestial signs combined. Those who did not recognize these as warnings from God were stigmatized as atheists and epicureans. John Knox believed them to be tokens of the wrath of heaven; others saw in them warnings to the king to extirpate the Papists. Luther declared them to be the work of Satan and called them evil stars. Milton said that the comet "from its horrid hair shakes pestilence and war." The comet that appeared the year after the assassination of Caesar was supposed to be his metamorphosed soul armed with fire and vengeance. The comet of 1536 was said to have had a powerful influence in causing the emperor Charles V to abdicate. Queen Elizabeth, in 1589, issued an order for prayer to avert God's wrath, and referred to comets, eclipses and heavy falls of snow as evidences of His great displeasure. Halley's comet, to which we have frequently referred, and which is now due, caused more consternation than any other. When we view it with the naked eye shortly, we will the more readily recall its past history, extending over a period of nearly 2000 years. In 1456, as we have already seen, the terror inspired was greater than ever. The belief was general that the judgment day was at hand. People gave up all hope and prepared for their doom. Later when it again appeared, in 1637, the churchcs were filled with terror-stricken multitudes.

The astronomer Kepler, at Prague, quietly traced its course and found that it was outside of the moon's orbit. This announcement produced a great outcry, because it attacked the foundations of cometary superstitions. It also attacked the dogma of the crystalline spheres, because the motion of a superlunar would send it crashing through the spheres.

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It was hard to give up the "signs" of the heavens, as it is hard even now to give up the "signs" of every-day life. Even as late as the latter part of the seventeenth century a book was published in defense of the old cometary faith. It was claimed the comets originate in our atmosphere below the moon. Everything heavenly is eternal. We see the beginning and ending of comets, hence they are not heavenly bodies. They are emanations of dry, fatty matter from the air and may be ignited by sparks from heaven or by lightning. Everyone knows that they cause war, pestilence and famine! This writer said that he observed a comet at Naples which was so close that its tail almost touched Vesuvius, and it would have destroyed Naples but for the blood of the martyr Januarius!

So strongly dominant was the belief in ancient superstitions that it required one hundred years of telescopic work to bring the Copernican system out of the realm of hypothesis. For generations the universities taught both the geocentric and heliocentric theories, leaving the decision to their students as to which they would accept or which was right. In 1610 Galileo ascended the tall campanile of St. Mark's in Venice, and with his newly-devised telescope showed the assembled noblemen and senators that Venus was a crescent, Jupiter the center of a miniature Copernican system, the moon had tall mountains casting dark shadows on her surface, that the star cluster of the Pleiades contained not seven but thirty-six, and that the Milky Way was produced by stars. In reward for his services the Venetian senate doubled his salary of Professor at Padua and secured that position to him for life. Other honors were accorded him. But war on him was soon begun. It was believed that his discoveries endangered the existing order of things. He was summoned before the Inquisition, was tried and convicted. He probably would have been burned at the stake, but the outcry against the burning of Bruno in 1600 had been so great that prudence in this direction probably called a halt and he was imprisoned. He recanted, although with mental reservations. His works were expelled from all the universities of Europe and their publication was prohibited. The overthrow for the time being was complete. But today Galileo's fame is secure.

Bruno, the knight-errant of astronomy and philosophy, after various vicissitudes, was apprehended at Venice and was tried by the Inquisition. The first charge was that he taught the plurality of worlds. As we now know in this teaching he was perfectly correct. He also taught the Copernican astronomy. He was burned to death in the year 1600 under peculiar circumstances. Three centuries after his death a monument was erected on the site. Even Kepler was abused and imprisoned, and was warned that he must change his system of astronomy. One of his more terrible experiences arose from the prevailing superstition of sorcery and witchcraft. His aunt and his mother were charged with being witches and sentenced to be put to death "without shedding of blood." This was being burned alive. Through great exertions and

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powerful influences his mother was spared, but her great suffering in durance vile caused her death within a few months. Kepler's aunt was burned at the stake. These terrible punishments by the Inquisition served to intimidate the cultivators of science for long years. Many of them labored in secret and taught their discoveries in veiled language. The Spanish teacher, Ferrer, who was lately put to death by the powers that be in Spain, on far-fetched charges, has caused an amount of criticism the world over that will be noted by the historians of the future.

Thus there has been a warfare unto the death in each advance of new knowledge. Times have changed since the Inquisition burned its last victim in 1808, but other methods have served to intimidate the investigator.

The advance of new knowledge has ever been looked on with doubt and questioning. In fact, there was a strong suspicion that its origin was diabolical. Any new idea that was advanced was suspected of overturning the existing order of things. But, after all, the world still remains, and has grown brighter and better. A little world was at one time believed to be indispensable. But the world has grown to infinite extent and has served to establish the power and majesty of the Most High. The invariability and universality of natural law has displaced caprice to the advantage and stability of the eternal foundations of Cosmos.

The rotundity, the rotation, the antiquity, the size and duration of our earth have all been astronomical questions. The genesis of life, the antiquity and transformation of species as they relate to geology, are in their last analysis astronomical questions. That the advances of the future will meet with the opposition of the past is not to be expected unless, indeed, there will be a retrograde metamorphosis and turning backward of the dials of history and civilization. That word, civilization, comprehends much and has had manifold interpretations. That it can be based on any one single cause or element cannot be admitted.

Some of the civilizations which have sprung up in the past have risen to splendor, have then been extinguished and disappeared. Assyria and Chaldea, the Egyptian, the Grecian and the Roman are cases in point. Their initiation, their development and progress for a time, are problems whose solution we seek for in vain. In some respects they have exceeded the modern, and the "lost arts" which then existed among them have disappeared. Of course, much must be left to exaggeration, but such facts which have been chronicled and which are corroborated by antiquarian research lead us to believe that their advancement reached a very high point.

The telescope and the microscope have been the two greatest instruments of precision in the elucidation of the mysteries of nature which have ever been invented. The Hollanders have led the way in their invention, while possibly America has led the way in their perfection. The glasses or objectives made by Alvin Clarke & Sons, Cambridge, Mass., have been among the greatest works of art ever produced. The Lick objective measures thirty-six inches across its disc and is a marvel of ingenius construction. It was the gift of a Pennsylvania German, a native of an adjoining county, who learned the trade of organ building

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in Hanover, of York county, and made a fortune in California, and devoted it to such purposes.

The astronomical observations tabulated will have an important bearing upon the confirmation of respective claims in the discovery of the North Pole. The perfection of the microscope made the creation of the recent science of bacteriology a possibility. Where pestilences were once laid to the anger of offended divinities we now see that they are the result of natural causation. Even psychology and jurisprudence have been influenced by modern methods. The laws of heredity have shed light in dark places and have shown that individual failings are not the result of "pure cussedness," but are governed by the laws of inheritance and descent.

Many things that once were considered an improbability have now at least been brought within the domain of possibility. The border land between the domain of impossibility and improbability may be a very narrow one, at least practically, but we have time and again witnessed that the impossible so conceived may dwell in the realm of reality. Because we fail to comprehend the hidden forces of nature is no reason for rejecting their claims. We can but wait and see, and in the fullness of time all things will be revealed. To know is based upon the insatiable curiosity of human nature, which can be safely left to work out its course in due time.

No longer can matter and force be dissociated. They are a Janus-faced entity and indissoluble. The forces have been reduced to one force interrelated and interconvertible. Matter undoubtedly in the future will be analyzed, and where diversity existed unity may be found. In the last analysis to our finite faculties it may be found that there is one Force throughout Space and one Law throughout Time. At least the tendency would seem to point in that direction. With all this it does not seem that moral action would seem to be in danger. Preconceived opinions were responsible for much antagonism in the past. We have reached a point where liberty of thought and untrammeled investigation would seem to be taken for granted. Every body of knowledge would seem to have its own distinctive field, and since all truth is verified it is one, there can be no fear that truth will be in opposition to itself. The passion for truth is overmastering and there need be no fear that error will satisfy the human mind. Milton says: "Truth is as impossible to be soiled by any outward touch as the sunbeam." Still further on he says: "Let Truth and Error grapple; whoever knew Truth put to the worse in a free and open encounter." Our own Bryant says still farther:

"Truth crushed to earth will rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies among her worshippers."

These are encouraging words to the reformer and the investigator, whose day star of hope is ever on the morrow. In that consolation humanity will bide its time.

York, Pa.

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For THE HUMANITARIAN REVIEW.

LETTERS OF TRAVEL.—VIENNA.

BY GEO. C. BARTLETT.

FROM Venice we took the night train for Vienna. When we awoke in the morning and found the mountains white with snow and stinging winds buzzing at our car window, we sensitively felt the contrast between mild Venice and this chilled country. We soon, however, ran out of snow into rain.

At the depot in Vienna an interpreter met us, took our names, address and destination, charged us a few black pennies, and we were soon landed at the pension of Frau M. Fischer, where we had been recommended by friends.

Vienna is a kind of Paris number two; a beautiful city and constantly improving, with a population of about a million and a quarter. It is laid out in parks, with fine drives and an abundance of elbow-room. Its streets are wide and graced by grand old trees; a city altogether of light and life. It is decorated with the military, for in Austria all young men are compelled, if able-bodied, to serve a number of years in the army. On several occasions I saw awkward country boys, wearing coarse boots and homespun jackets, marching—their weeping mothers and sisters beside them—through the streets on the way to their enlisting barracks. Possibly the training may be beneficial to them, and the opportunity for seeing more of the world will very likely send them home with some experience and an education which they could not have acquired had they remained on the farms.

We visited the celebrated Vokes Garden, where Strauss led the orchestra. Austria, I believe, ranks high C in music. We enjoyed the opera here, especially "Tannhauser." The attention given to every detail was an agreeable surprise; not a whisper was allowed in the auditorium, the least noise or conversation in the audience was hissed down at once, and not a person left his seat until after the second act. Wraps and bonnets are not allowed to be worn, either in the boxes or parquet, in any opera house or theatre in Europe that I have visited. The orchestration of Tannhauser is exceptionally fine. and when the orchestra was playing a deep silence pervaded the house, relieved at the close by a flattering burst of applause. The opera and theatre in Vienna commence at seven o'clock in the evenings, which I thought an excellent arrangement, thereby giving the old and young an opportunity to hear the music, see the play and to retire at an early hour. This arrangement of time is especially convenient for those who live out of

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the city. Vienna justly claims to have the most complete theatre in existence, the "Burg." It is owned by the Emperor. The art gallery, cafe, and numerous saloons connected with it are marvels of beauty and artistic designs. One can spend an hour very pleasantly looking through the building before the commencement of the performance. The main stairway suggests the entrance to a king's palace. Comedies are reprerented chiefly, by a stock company to whom the people have become much attached. The pictures of all the celebrated deceased actors of the company are to be seen in this art gallery. The portraits are in rows, and of uniform size. When I looked at the number of vacant frames I thought how soon are they to be filled, and by whom? These unfilled spaces seemed conspicuous by the absence of faces—faces that are sure to come, and were far more suggestive than those filled by portraits.

Vienna is celebrated for its cafes, and much business is transacted in them over coffee and rolls. About five o'clock in the afternoon all Vienna seems to assemble, and can be heard talking and laughing in these cafes. Coffee is the feature, rarely any other drink being served. A cafe in Vienna means a cafe not a beer-gardcn. The building where beer is served is designated a beer-house, and is distinct from a cafe. The ladies are well represented at both. This early springtime is rather cool to see much out-door life, but we can imagine how delightful the parks would look in a few weeks. Beer-gardens and beer-houses situated in the parks might impress one as being in bad taste, but they are not; they are built artistically, and with their hundreds of clean, white tables and chairs, look inviting rather than otherwise. As usual, we went the rounds of the museums and art galleries. We also enjoyed looking at the metal and leather goods, for which Vienna is noted.

It is interesting to watch the dogs of Austria at their daily occupation. What the donkey is to Italy, the dog is to Austria, Belgium and Germany. The streets are crowded with them, working in single, double and triple harness. Quite frequently one sees a boy and a dog harnessed together; sometimes the dog's partner is a girl, and sometimes an old woman. They are used to the milk wagon, the vegetable cart, and in vehicles for carrying all kinds of light merchandise. The dogs seem thoroughly to enjoy their work, and show their pleasure by wagging their tails and by wearing a smiling countenance. They never seem to run away, but wait patiently, either standing or lying down, before the different houses until their mistresses or masters return to the conveyance. They have their temptations, however, and are sorely tried at times, especially when fascinating and aristocratic dogs, who are not compelled to work for a living, come playing around them, conversing with them in their peculiar doggerel. Occasionally they have to be slapped and have their ears boxed in order to keep them in their traces; usually they seem as well broken and trained as horses, donkeys or steers. Some of the larger dogs have each a collar on the neck similar

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in shape to a horse collar; others wear a wide band across the breast.

The synagogues here are quite attractive. They are kept clean, and are built with excellent taste both without and within. They are not gaudy, but incline more to solidity and simplicity. The Jews' funerals are unostentatious. They believe in going out of the world as simply as they come in. Even the Rothschilds' tomb in the Pere la Chaise is conspicuously plain.

Anothar place of interest we visited was a large variety theatre, which commenced at six o'clock and lasted until midnight. The lower part of the house is fitted up as a restaurant, and hundreds of families go there to dine, hear the music, and see the performance. This show was by far the best of the kind that I ever witnessed. There were three acts that especially impressed me. First, a man who balanced about everything from a feather to a small piano, and after throwing and whizzing them around, then took a large oil lamp which was lighted, threw it into the air, where it turned over, and, coming down, he caught it about the middle of his arm, the lamp still burning. Second, a man came out dressed as a sailor, with a cornet and ladder. He stood the ladder upright on a small table, went up the ladder playing a tune on the cornet, crossed over at the top and came down on the other side, balancing the ladder without any side support. Third: a large dog, a trapezist, balanced himself on a small brass rod attached to a small trapeze. It was a wonderful act, and the dog actually cried as though he was afraid of failure. It was a happy looking audience; the men, women and children all content, as they sipped their beer and ate their pretzels.

A noticeable thing in Vienna was a single horse attached to a two-horse wagon. I thought at first that the missing horse was being shod, or had been taken sick, but upon further observation and inquiry found that it was one of the peculiarities of the city, that when there is a light load, only one horse is used, heavier loads using two or more.

Our friend, Frau Fischer, went with us to visit the Emperor's palace an stables, beautifully situated just outside the city. As she could speak the language, and was acquainted with the attaches, we were enabled to see much more than we could have done had she not accompanied us. The palace was superb, and looked the home of royalty. With the exception of possibly the horses of the Rajah of Jeypore, in India, these were the finest I have seen. The stables contain eight or ten hundred horses and ponies. In one stable the horses were all iron-grey, in another white, in another black, etc. They showed by their appearance that they received the best of care. The floor was covered with matted straw, and everything was strikingly clean and neat. Building after building was filled with carriages, from the small baby carriages, with their hidden histories of baby kings and queens, and those of princes and princesses, up to the larger specimens in which Napoleon, Marie Antoinette and Maximilian had sat. One room was full of whips; another contained only saddles; another room was devoted to the different varieties of harness. The Empress was fond of the saddle, and separately kept over one hundred saddle horses. Every horse had his pedigree written above his stall; one being known as the tiger horse, another as the Arabian steed, etc. The grounds were all that money and taste could make them. The artificial lakes, shade trees, statuary

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and flowers were pleasant to look upon. But alas! grief is no respecter of persons and comes to the palace as to the cottage; breaks the hearts of kings and queens as it does those of the poorest peasant. A few years ago a terrible blow fell upon this royal family in the sudden loss by suicide of the Emperor's only son. Prince Rudolph, which will cause the Emperor Joseph to betake his "gray hairs in sorrow to the grave." His hopes were centered on this son, who was to have succeeded him on the throne. There is more or less mystery and scandal connected with the death of Rudolph, but it seems that his marriage was not a happy one, which is often, too often, the case with royal people, as they are frequently compelled to marry without love and against their will and judgment. After Rudolph's marriage he became infatuated with Marie Baroness De Vezzera. They were intimate for some time and it is generally believed that because they could not continue to live together in this world they committed suicide hoping to be united in the next.

A correspondent writes that in a cemetery of Heiligenkreuz, near Vienna, a white marble headstone has been placed over a grave on which the grass is now growing green. The inscription on the stone is:

"Marie, Baroness De Vezzera.
Born March 19, 1889.
Life is a flower; it opens and is plucked."

The rivers that run through nearly all the cities of the world add much to the enjoyment of the people; as through Rome runs the river Tiber; the Arno through Florence and Pisa; through Vienna, the Wein and the Danube—the "Beautiful, Blue Danube"? Berlin, also, has its river, and Cologne, the celebrated Rhine; London, the Thames; Paris, the winding Seine; St. Petersburg, the beautiful Neva; Cairo, the mysterious Nile; Cork, the "pleasant waters of the river Lee"; Stockholm, the dancing North; and Constantinople, the "Sweet Water."

We enjoyed a Roman bath while in Vienna. It is something like the Russian or Turkish, consisting of a number of large swimming tanks; the first one being so hot that you can hardly bear it, each succeeding one a little cooler until it reaches the other extreme, and you are nearly frozen. In the bath rooms they have a number of wonderful contrivannces for letting on hot steam, and several infernal rooms, which suggest some of the apartments described by Dante.

¶ One of the most difficult problems the editor of The Review has to solve is this: When is a Liberal a Liberal? Or, Should a Liberal magazine publish articles on more than one side of a question? I find, I am sorry to say, and true it is though pity 'tis 'tis true, that many of those who most loudly profess to be Liberals most object to certain articles in The Review which do not wholly coincide with their particular creeds.—*The Editor.*

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Written for The Humanitarian Review

A VIEW OF LIFE.

BY SAMUEL BLODGETT.

"WHAT is life?" I do not know. Some people theorize, who believe they have scientific knowledge, that it is only a mode of motion. I do not see how any kind of a motion can think, feel or will, or even imagine concerning itself or any object. I rule this view out. It is a reality, an existence, a fact and a factor in this infinite universe. We know that this life implies consciousness and volition, and we infer it implies this with all life. "You say all life; do you mean plant life and embryo life?" Yes, I mean nothing less. Some kinds of plant life manifest this: their leaves on being touched curl and contract; and all show it by sending their roots towards water or a fertilizer if these needs are confined to one side. The embryo shows this in its first inception by attaching itself to its habitation and feasting on the life-blood of the mother, and later by movements while thus protected. The fact that memories of these activities are not retained is no evidence to the contrary. There are only a small fraction of our experiences in later life that are treasured up in memory. Probably ninety per cent of the passing show while in this world is a blank by the next day. I say "in this world" because we are in it as much as a worm in the ground. The atmosphere is a part of the earth as much as the water or soil is.

"Did life arise from an inorganic world?" I have no knowledge of such a world, no reason to believe it exists. On the other hand, I have reason to believe that our world and all worlds are organic, and that as worlds they ever have been. Further, I have no reason to believe that life ever proceeded or evolved from non-life. It is certainly as reasonable to believe that matter is a product of life as that life is a product of matter. "Then you assume that life always existed?" No person ever traced it to a beginning, and matter has not been traced to a beginning. So far as I know and have reason to believe, both matter and life are eternal. "You say our world is an organization; does not an organization imply and necessitate life as an organizer?" It does; and anyone who will look carefully for it will see evidence that the earth is a living entity. "Why is it that the life of the earth is not generally recognized?" Because habit of thought refuses the recognition. People are continually trying to account for life activities in material ways, calling them mechanical, chemical, attractional, etc., anything to avoid giving life the credit. "How has intelligent design arisen among living beings?" It

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has not arisen; it has always existed. All life has always had design will and volition; these three are inseperable from life.

"How did the different species appear in the earth?" I do not know. Reasoning from analogy, I may properly conclude that they all came in the same way, under the same law. To understand how one came, the first one, if there was a first, would be to understand how all came. "Then you do not believe in the Darwinian theory of evolution, many different species having one common progenitor?" No; I have no faith that human beings or any other species came into existence from lower orders through a long series of chance variations. There is not a single fact historical or experimental in nature's unhampered activities that warrants such a conclusion. All marked variations that are not brought about by human manipulation are not continued. They die without progeny or are bred out. The tendency is towards sameness in every species. I do not see how anyone can think he believes in immutable law and can suppose for an instant that species are the result of accidents in breeding. Evolution is development, not creation. It does not create either faculties or species.

"Will intelligent design avail to preserve a life forever?" Intelligent design in a person cannot add to the person's capacity in any direction. If one does not inherently possess capacity for immortality he will not be immortal. "What is death?" I cannot know without experiencing it, and perhaps I shall not know then. We are experiencing all the time the death of bodily tissue, yet we have no understanding of it. "When there is a death of the whole body at once, shall we understand it better?" I know it is the annihilation of a mattery organization, and I also know that the body is not the real ego. That is something that is not tangible to the material senses. I know this ego frequently survives several complete changes of the bodily structure, which is gradually taking place from the cradle to the grave. Therefore it is not unreasonable that it should survive the death of the mortal form when it all at once passes through this ordeal. "Have we any direct evidence that this is the case?" We have evidence that is perfectly conclusive to many, including some of the most learned, intelligent and careful investigators. There are also many who witness the same kind of evidence and are not convinced. Whether an investigator is convinced or not depends upon his mental condition. All meet facts that have not been accounted for on any but a spirit hypothesis. Sometimes these assumed manifestations are physical and sometimes they are mental; sometimes they are trifling and sometimes they are false; but the great point is, they are real and cannot be placed as emenating from any physical entity. They claim to have been human beings in physical form like ourselves in the past, and they prove it to the satisfaction of large numbers of intelligent investigators.

"Will this spirit life continue forever?" I am not aware that we have any evidence on this point that is worth presenting. "Will the coming spiritual life be a happy one?" Not necessarily. The presumption is that for happiness it will be some like this: We shall be as happy as

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we are qualified to be and as our environments will permit. We may be approaching towards more happiness or receding from it, but we shall never reach perfect bliss. "Are there rewards and punishments in spirit life?" It is not likely there are in any direct way. The effects of an active, harmonious life tend to happiness, and an inharmonious one is the opposite. "Are there spirit animals and spirit plants?" I know of no reason why there should not be. "Do spirits occupy space?" I believe the idea of space is a material concept; that it does not exist as an abstraction, or in spiritual consciousness. What I mean is, that spirits cannot collide with spirits as bodies can; cannot be in each other's way any more than thoughts and emotions can. "Have we any reason to believe that conduct in this life will affect spirit life for good or ill?" I have every reason to believe it will. Conduct is a builder of character, and character is the most important factor in producing happiness or misery. If our conduct leads to harmony, self-harmony and harmony with environments, it is leading to happiness. If it is producing an inharmonious development or inharmonious environments, unhappiness must be the result. We know this is true concerning this life, and we have every reason to believe the mental conditions of this life are, so to speak, inherited in the next. Character is of slow growth in any departure for good or ill from the status that our parents gave us before birth. During this life some people progress towards harmony and happiness, and some towards inharmony and wretchedness. If towards inharmony, the life has been a failure. Those who can learn no wisdom here will probably be slow in moving aright in the next life. "Does this mean that to develop towards happiness is to develop towards sameness?" It does not. This would be unfortunate. It would be like a tune with only one note that was continually sounded. The best tune has a variety of sound, each harmonizing with all the others. In the best ordered communities there is variety of sentiment, each struggling for supremacy, yet each fraternally tolerant to its differing fellows. The harmonious person is not unhappy because the world does not move according to his ideal. He works, but he works with patient acquiescence in what comes, however different from the standard he has set up. Harmony means, first, that he is not a prey to conflicting emotions, frequently doing what his judgment and conscience tells him is wrong, followed by regrets and remorse. He must be master of himself, and he must not make enemies maliciously. If all were in this frame of mind there would be no persecutions, but one or a few, radically differing from their fellows in sentiment or conventionality, in the world as it is, may be persecuted "for righteousness' sake"; but this is very different from being imprisoned because of a disposition to abuse and injure others. The criminal class are out of harmony with themselves and the world. People may have a good degree of personal harmony and be out of tune with their surroundings. This class will find unpleasantness in the degree of their inharmonies. Persons may be too good for harmony with others, as well as too bad, especially if their goodness is aggressive. Even such may have a peace of mind superior to their fellows if they are sufficiently optimistic—if they accept what comes to themselves and the world without fret or worry. We should accept the idea that we are in a world that at best necessitates much misery, and that progress towards a better harmony must be slow,

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very slow. Also that when we do not have our way it is quite possible we have something better

I say, at risk of shocking some, that the record does not show Jesus to have been self-harmonious, or to have been particularly happy. At one time he opposed all physical resistance to evil, and at another he violently assailed the money changers in the temple. Also he ordered his disciples to arm in his defense; but when he saw the multitude he would have to fight, his heart failed him and he told them they would perish by the sword if they undertook to defend him. At his crucifixion he showed an exceptionally moral weakness. Those who call themselves Christians do not attempt his manner of living.

Minneapolis, Minn., April 23, 1910.

WHENCE AND WHITHER.

BY JAMES CLARENCE HARVEY.

Out of the great Unseen, Unknown,
  Into the Present, swiftly flying,
Borne on the wings of a mother's moan,
  Cometh life, with its tears and sighing.
Out of the dread, chaotic Past,
    Into the tangled dreams of Earth,
    Hours of pain for moments of mirth,
No man knows how the die is cast.
Questioning, plodding, searching ages
Con the Future's mystic pages,
Ah! how vainly, for God's own hand
Lifts the veil to the Unknown land.

Into the clouds that wrap the world,
  Down in the depths of Ocean peering,
Searching the Earth, through broad space whirled,
  Sages old, white-haired, unfearing,
Strive to learn what subtle spark
    Makes a soul, a mind, a thought,
    Athrill, with pulse and feeling fraught,
Spring from sources vague and dark.
The Whence and Whither transcends our ken;
The Past and Future to mortal men
Is bridged with a single, sombre span,
And the price of light is the grave of man.

Whence cometh life and Whither goes it?
All seek to learn, yet no one knows it.
Death yields the torch, though none may choose it,
And Life's last faint perception views it.
The lips are sealed that might have told it,
And pulseless hearts till doomsday hold it.

—*New York American.*

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Written for The Humanitarian Review

AN EVENTFUL DAY.

May 23, 1910.

BY EDGAR LUCIEN LARKIN.

EVENTFUL, astronomically considered. Scenic and supernal splendors will be on display, if the sky is free from clouds. A rare combination of celestial glories will be witnessed by all who care to look into the sky of night. A total eclipse of the moon and Halley's comet will will be the grand actors in the drama.

For Pacific coast points, the eclipse will begin at 7h. 37m., P. M Totality at 9h.; middle, 9h. 25m.; total phase ends, 9h. 51m.; moon leaves the shadow of the earth, 11h. 13m.

The diameter of the shadow of the earth where it is traversed by the moon at eclipse times, averages 5,714 miles. The diameter of the moon is 2,162 miles. All may be sure, therefore, that the eclipse of May 23rd will be total, with some shadow to spare. The mean length of the shadow cast by the earth during all of its positions on its orbit throughout the year, is 857,000 miles. This length varies because the distance of the earth from the sun varies, as its orbit is an ellipse—a flattened hoop—not a circle. The sun is therefore out of the center of the earth's path. At the time of the lunar eclipse, the sun will be twenty and one-half degrees north of the celestial equator, and the moon, in the opposite side of the sky, an equal distance south of this great standard, fundamental astronomical plane, from which all latitudes are measured, even to the celestial poles.

HALLEY'S MAGNIFICENT COMET.

If present morning splendors are harbingers of greatness coming on May 23rd, the vision in the west at the time of the eclipse totality will be beyond all hope of imagining. The comet on that auspicious evening will be 3h. 47m. east of the sun. Then sunset glow will be gone, allowing the comet to appear at its best, and then the darkness of a total eclipse of the moon will greatly enhance the scenic effect. The span of a human life cannot present a vision of greater grandeur. And then, Jupiter will burn and blaze in the meridian.

This A. M., May 7th, 1910, the glowing nucleus of Halley's comet seemed to rise out of granite—a riven and lightning-torn crag, the summit of a distant mountain. And at that instant, the mighty streamer extended high above old Sierra Madre's range.

The earth will dash through the train of the comet on May 18th, provided the tail is more than 14,000,000 miles in length on that day. The

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nucleus of the huge comet, already larger than the earth, will pass between the earth and the sun. And as comstary streamers always point directly away from the sun, owing to the pressure of sunlight on fine particles within the interstices of the head or nucleus, the earth will pass through this beautiful cosmical apparition. The comet will be moving with the hands of a watch, with a speed of about twenty-eight miles a second. The earth will be flying with a speed of eighteen and one-half miles per second, in direction opposed to the direction of motion of the hands of a clock or watch, so that the added motions will be the terrific velocity of the passing of forty-six miles per second!

The density of the streamers of comets cannot be greater than that of the air in an electric light bulb. No danger is thought possible by any astronomer. The aerial envelope of the earth will protect all humans from harm during the momentous flight of our world through the train of the giant comet.

Lowe Observatory, Echo Mountain, Cal., May 7, 1910.

Circular Letter to Members of the San Francisco Materialist Association.

Dear Comrade—You have been a member of the Materialists Association for some time. We thought you would contribute voluntarily towards the maintaining of this Association. Have you done so? You are well aware of the good work we are accomplishing along the lines of freedom of thought and scientific investigation. To maintain such an organization requires funds. Rent must be paid, printing must be done, advertising, sign painting and correspondence is also necessary, not figuring time and energy expended. What have you done since you have been one of our members? Have you given any financial support? Have you secured any members? Have you attended our meetings?

A number of our members have made the following suggestion of forming a monthly dues paying system, and have membership cards printed. This method will afford each and every one the opportunity of contributing a fixed amount monthly, and thereby help towards the success of this association. Beginning the first Friday in May an admission fee of at least 10 cents will be charged at each meeting for everyone except members, who shall be admitted free upon presentation of the card, which will be stamped and punched at the beginning —on the first Friday of each month. Paying monthly dues will, therefore, be to your own advantage and satisfaction.

Should you attend each meeting (and I do not see why you should not), you will be the gainer, not only financially but also intellectually. Should it be impossible for you to attend all meetings, you will at least feel satisfied by knowing that you are helping a good work, and thereby assure its success.

Kindly respond to this call without delay. Do it right now, as the society is in need, in debt, and without funds.

Yours fraternally, J. Frantz, *Secretary M. A.*

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Views and Reviews

By The Editor

The Comet the "Star of Bethlehem."

The old superstition that comets have a necessary connection with the events of human history—especially with the birth and death of persons of renown, and great wars, dies hard. Even the Universalists. who are thought to be freer from superstition than orthodox people are, are unable to throw off the incubus. See this newspaper dispatch from Webster City, Ia., under date of May 8:

That the Star of Bethlehem was not a mysterious, heavenly guide, but was only the comet which now bears the name of Halley, was the declaration made from his pulpit today by Rev. N. E. Spicer, of the St. Paul's Universalist Church. Rev. Spicer employed arithmetical computation in support of his contention that the comet was due to appear at the time the mysterious star guided the Wise Men to the birthplace of Christ. Bible students generally agree, according to Rev. Spicer, that Christ was born four years before the time known as the year 1 A. D. Halley's comet is seen regularly at periods of from seventy-five to seventy-six years. Figuring backward, the pastor said he found that the comet was due at the time of the birth of Jesus.

¶ The fallacy of the preacher's computation is easily proven. In the first place the Halley's comet did not appear at the time assigned as the birth of Jesus, but about as long and before and after as it was possible for it to do so. That is about thirty-one years before the assigned date of his birth and again about thirty-four years after that date. But even had it approached the earth at that time, what kind of a guide would it have been to a few travellers across country trying to locate within the space of a few square miles any object? Furthermore, the comet never proceeds across the sky at the rate a man walks over the earth, but appears to move in twelve hours from the eastern horizon to the western—half around the earth—and never "stands" over any point on the earth. A star to point out the place of the birth of anyone on the earth would have to move along at the rate, say, of about three miles an hour at the height of only a few feet, or at most a few hundred feet, above the ground. This preacher's theory is not only scientifically absurd

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but it is theologically paradoxical, for to explain such a "miraculous" event as that described in the New Testament, of the Star of Bethlehem, in such a natural manner is to explain away the miracle and the supernaturalism of the event.

Insulted the Pope, Says an Archbishop.

The news came from Lowell, Mass., by special dispatch to the Los Angeles *Times* on May 1, that Archbishop O'Connell, of the Roman Catholic hierarchy, had assumed the office of apologist for the Pope and Merry del Valle, and castigator of the ex-president of the United States. Here are some of the things reported in the telegram:

Theodore Roosevelt's action in not meeting Pope Pius on the former president's recent visit to Rome. was called insulting and a violation of Mr. Roosevelt's principle of a "square deal," by Most Rev. William H. O'Connell, archbishop of Boston, at a public meeting of the American Federation of Catholic Societies of the diocese of this city today. John Callan O'Laughlin, former Assistant Secretary of State, who conducted the negotiations between Mr. Roosevelt and the Vatican, was severely castigated by the archbishop.

Among other remarks of Mr. O'Connell, I find the following:

"Now, Mr. Roosevelt has always said and has given us to understand that he is very fond of Catholics. We will let that pass. We suppose it is true. If it were true, then Mr. Roosevelt, why did you dare insult the Holy Father, the Pope? Why did you dare to pass over the common rights of man to turn down an affair of hospitality of the Holy Father, the head of the great Catholic church, whom we revere as the Vicar of Christ?"

Again the excited Archbishop exclaimed:

"Mr. Roosevelt, do you really love us? If so you have shown your affection for us in a very strange way."

Of the man who wrote up the Roosevelt-Pope Pius episode for the public press, Mr. O'Connell said, ending with a threat:

"In the case of John Callan O'Laughlin: Who is he? He says he is a Catholic and he boasts of it, and in the same breath he cables all over the world that the head of his church is wrong and Mr. Roosevelt is the greatest thing in creation. That is the sort of a Catholic we are ashamed of. He will live to see the day that he will regret those words."

¶ The Archbishop entitled his address "On Loyalty," but it is plain throughout his remarks that he means by loyalty the adherence to the Catholic church and revolt from the government of the United States in all matters in which the policies of the two institutions do not agree. It was a mortal offense for Mr. O'Laughlan to say that the infallible pope erred and that Mr. Roosevelt was in the right in their little misunderstanding.

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Why should Mr. Roosevelt, a Protestant, "love" the Catholics as Catholics? To profess such a thing is either proof of disloyalty to Protestantism and the principles of the Republic and adoption of the Roman Catholic theology and practice, or else it is pusillanimous demagogy. Americans, without regard to their own religious beliefs or disbeliefs, may respect as men people who are members of the Catholic church so long as they conduct themselves in ways that rightly deserve respect; but to say that non-Catholics "love" the Catholics because they are Catholics, or as Catholics, is using a very strong name for something that is not only weak but does not exist. No true American—no citizen who is truly loyal to the principles of the Republic, can "love," or even respect, the Roman Catholic institution or its representatives who are continually working to bring this government into subjection to that church and to set up the chief religious faker of the world as deserving of more honor than the faithful official representatives of the United States.

Golden Rule Didn't Work.

The question whether the Golden Rule is one universally practicable has often been debated. Mere theories, pro or con, are of little weight as evidence, but facts that "strike" a man like those that the Cleveland Patrolman discovered are forcible. In a news dispatch sent out on May 1st from Cleveland, O., I find the following:

Patrolman Cottrill, who had been reading about the "golden rule" in handling disorderly persons, attempted to put the theory into practice early this morning. His helmet was knocked off, a hole kicked through it, he was knocked down and beaten almost to death with his own mace, and a riot precipitated. Hereafter, if he recovers, this particular patrolman will go after hoodlums with a club, and cut the golden rule business. He had been sent to disperse a gang of young ruffians who made a practice of loitering upon a particular corner, "rushing the can" and insulting all women who passed, in addition to assaulting those who objected to their villainy. Patrolman Cottrill approached them and mildly requested them to go home, using his softest and most persuasive tones and an ingratiating smile. Instead of going they fell upon him and would have mauled him to a pulp if a riot call had not been turned in by some of the spectators.

¶ The Golden Rule, I take it, is good as a *general* principle of ethical conduct, but, like all human rules, it is not *universally* applicable. With an ideally perfect humanity the Golden Rule, as well as many of the sociological theories of the "philosophical anarchists" and the Socialists, might be all the law that would be necessary in men's conduct with one another; but this world,

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this humanity, and this age, are to be accepted as they *are*, not as we imagine they *ought to be*. The sane man deals with the stubborn facts of his present environment instead of the rosy dream-pictures of unreality. Humanity is not now perfect, never has been perfect, and there is not a single fact to indicate that it ever will be perfect. A perfect humanity would be one in which each human being would be identically the same as every other one, which is an impossibility in a world in which there is a variety of environments in which people must live.

"A Message of Love."

It has been said that "God is Love"; if so, a message from him should be a message of tender mercy and loving compassion. Let us see how some of those who assume to be the carriers of his messages to the rest of us interpret them for us. At a recent meeting of the Chicago Free Religious Society, a Rationalistic organization, one Rev. N. K. Clarkson had a circular handed to the people who attended, at the door, which was headed "A Message of Love," signed by this preacher. To show how much love there was in this message I make the following extracts from it:

Do you know that God says, "The wicked shall be turned into HELL and all the nations that forget God?" . . . Therefore, Sinner, Stop! and think! Only a little while and you will be actually BURNING IN HELL . . . Then, my unsaved friend, you will be forced to hear those dreadful words, "Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels."—Matthew, 25:41. . . . After which you will begin your long and terrible punishment in HELL, a real, burning, fiery, brimstone HELL, weeping, wailing, gnashing your teeth. screaming, crying, cursing, groaning, twisting, moaning, yelling, turning, fighting, struggling, hoping, longing, praying, and trying to escape, but never able to do so, because you are lost forever in HELL without God, and must suffer forever the punishment of the wicked and the damned. . . Millions and millions of years, tumbled upon billions and billions of years; ages upon ages and hundreds of thousands of millions of billions of ages till numbers drown the thought, and after these are past and as many times as many more, you have not commenced to shorten the time you must spend in Hell.

¶ The same Chicago community that permits the driving of the Rationalist society out of Orchestra Hall because its lecturer (Mr. Mangasarian) teaches Humanitarianism—a real message of love—permits such teachings as the above to be freely circulated in the city. This so-called message of love could not emanate from a God of love or from a human being who loved humanity; and granting that a God of love exists, such a message attributed to him as its source is nothing short of the foulest blasphemy.

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

"If a Man Die Shall He Live Again?"—A Protest.

"If this be all— . . . . .
Another life awaits us not—for one,
I say 'tis a poor cheat, a stupid bungle,
A wretched failure. I, for one, protest
Against it, and hurl it back with scorn."

It is not the intention of the writer to attempt to answer the above query, nor to argue either for or against the proposition that there is a future life; but rather to consider the way such question should be answered the young.

There are many today who call themselves liberal, and yet few of these are truly liberal. To be liberal means to be tolerant, and to be tolerant means to accord to others, free from hindrance or ridicule, the same freedom of thought we ourselves enjoy. Many of the Liberals of today, whose childhood was spent among orthodox Christians, feel that an injustice was done them when in youth they were taught that such and such were facts, but in after life were convinced that they had been supplied with fables instead of truths; and yet their parents' intentions were good, and they believed they were doing a Christian duty when they taught their children what they themselves had been taught in childhood.

The Liberals of today are just as unjust to their children when they teach them that God and a future life are vain imaginings as were their parents when they taught the personality of God and gave minute descriptions of heaven and its occupants. It is only one who has awakened sufficiently to recognize error, who fully realizes the injustice of imprinting upon the child's mind as fact what he does not actually know to be such. The Materialist, for instance, may believe that there is no future life. He may say that he knows, and undoubtedly he feels justified in teaching the young what he believes to be truth; but of course he does not know. Has he so far penetrated into the secrets which lie hidden in the bosom of the great All that he can conscientiously teach the child that there is no future life? Col. Ingersoll did not so teach. He was honest enough to confess that he did not know; but there were moments when he hoped, as was evident when, at his

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

Who can estimate the comfort such a ray of hope may have afforded this strong man? In a moment the most trying; a moment which compels the strongest of humanity to bow and weep? This hour must come to each and everyone. Every child of today, if he lives to maturity, must some day bend over his dead, and, as he looks upon the lifeless form and realizes that the loved one is not there, he asks "whither has he gone?"

The writer contends that it is the right of everyone to hope at such a moment, and he who seeks to deprive one of such hope is but a bigoted ignoramus, and may be likened to the fool who says "I know." The writer further contends that it is not liberal, but is in fact quite illiberal, to teach the young what one believes to the exclusion of the belief of all others; or when the religion of others is taught, to present it in such a manner as to impress the child that it is untrue and absurd. When a child is old enough to ask about a future life, and about gods, devils, etc., he should not only be given the opinion of the parents but at the same time be presented with the sacred books of the world, that he may read and judge for himself. There are few. if any, who, if left to themselves, will form an opinion regarding such grave subjects at an early age; but if the child of a Materialist, after duly considering the different religions of the world, decides that Catholicism is the truth, then let him join the Roman Catholic church; or if, after considering the opinions of the great teachers of the world, he decides that Mahomet was the only true prophet, then, I say, let him live his Mahommedanism in peace. This, I declare, is being liberal. This is being tolerant.

St. Paul, Minn., May 4. Myra E. Withee.

"A Tree is Known By Its Fruit."

St. Paul, Minn., April 8.—The above truism, with the phrase modifications peculiar to the different ages, has been repeated since the beginning of historic times. Experience has taught that it is a statement of a fact. In all the relations of life we rely upon its truth. It is but the recital of a law of nature, discovered, in our world at least, many centuries before the Christian era. It is a pagan discovery. Its discoverers named it the "Law of Cause and Effect." They discovered that every effect has a cause, and every cause its effect. Developing further their conceptions of the law, they taught that an accident could not occur, but that every manifestation, at least in the phenomenal world, was the direct effect of some other manifestation. This view was universally held until theories of the cosmos were introduced which required that some exceptions should be made to the law's universality; and even at

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this day, among persons who think to some purpose, the law of cause and effect, in its universal application to the affairs of men, is recognized. In no other respect has its application been more noticeable than in the influence which our philosophical opinions exert upon our lives and characters. It has been observed that a man's character is molded by the view he entertains of existence, of life, and of the cosmos generally. It has been said, "by our belief, our lives are formed."

With this in mind, the recent disgraceful exhibition on the part of at least two bishops of what is called the Christian Church, is not only instructive as bearing upon the question whether in this instance the law has been followed, but also as furnishing adequate proof that the charge so often made that a belief in the doctrines of the church develops just such men as these, is true. The issue is plain and distinct, and there is no necessity of getting excited, or having a shock. Let us look at it a moment: Here we find Bishop McIntyre and Archbishop Ireland —both intelligent persons, as the world regards intelligence today. They are not street sweepers. They are men standing high in the counsels of the church. Presumably they are well acquainted with the theories of the church. Both of these men talk glibly of God, Jesus, repentance, forgiveness of sins, etc., and they can tell you just what the furniture is in the midst of which stands "the great white throne." They can pray as long and as often as any two churchmen within a thousand miles of their homes, and they will tell you and me, with trembling voice, what an awful thing it is to be uncharitable, low and vulgar, and they are ever ready to assert that a sure cure for all selfishness and all other forms of sin, is to embrace the Christian religion and its theories, and which, continued to the end, will operate as an insurance against all such crimes during this life, and a comfortable seat in which to rest when we retire to the next. They will tell you that they belong to the company that may truly be called the "children of God." If there are two men in this state or any other state, who, by any test you may please to make, even by the X-ray, who are more nearly children of God in their own opinions, and the opinion of their respective churches, than are these two men, I have not heard of them. And so pious! When they appear upon the street, or in their pulpits, the bearing of each indicates great piety--godliness. They essay to tell us much about the personal characteristics of God. The Methodist bishop in particular, is evidently well acquainted with Divinity. He said from his pulpit in a Western State, in the presence of the writer, that God would feel pleased when he should look down from heaven into hell, and should see the poor creatures striving to crawl out from the flames. He said God would be pleased because he had given them the chance to escape and they would not accept. So that there is no question but that these two men can truly be called "heirs of heaven." Of course they know all about what blasphemy is. They can reduce this offense to its lowest terms with the greatest ease. If there are two men anywhere who are more nearly the product of the teachings and belief of the Christian church than these two men they should make themselves known at once.

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for many would feel like worshipping such—many can barely refrain from paying homage to these—in fact are ready to worship them.

Now these two men have had a controversy over a little fellow who has been in Africa for a year exploiting the lives of beings to whom life is as sweet as it is to him, and who show no more of the animal than does he— these two men have had a controversy in reference to him—a very trifling subject. Each became excited. "Excited," do I say? Rather they were mad. They worse than swore—they were low and vulgar in their statements about each other, and the branches of the church they represent. It is problematical what these two bishops would have said and done had the occasion been a matter of any importance. In the portion of the controversy to which I wish to refer the Methodist side is started out first. Bishop McIntyre wired all the way from Saratoga Springs to the *Pioneer Press* as follows:

"A telegram from my home city shows that Archbishop Ireland has again attacked the Methodist Episcopal church and dragged it into the Roosevelt episode in Rome, when it has no part or share in the matter. He calls my people vile, dishonest and calumnious. I bore the Fairbanks slander from him without reply, but my patience is now exhausted. I hereby brand John Ireland a double-tongued falsifier of God's people, a cowardly accuser of men better than himself, who are offering Italians the free grace of God without any terms of priestly monopoly. I also challenge him to debate the question in American fashion in the open forum, when I reach St. Paul. I have great Christian love for the Roman Catholic people, but the papal machine has a blood-red record that stains centuries of history. I notice the other Roman prelates who discussed the issue are not so venomous as Ireland. He seems to fear Methodism, and with good reason, for it stands for justice, liberty, open minded brotherliness and equal gospel privileges for all. Let the hierarchy of the Tiber cease to vex travellers to the Eternal City; let it avoid forcing modern nations to repudiate it en masse; let it take itself out of the path of civilization and go on with its dying."

It was then the turn of the Catholic bishop, and he came to the "bat' promptly. He said:

"The message received from Bishop McIntyre is beneath my notice. He need not trouble himself about a debate with me on his arrival in St. Paul. I stand upright, straight, before men who deal with facts or arguments. I run away from mudslingers. From what I now learn of Bishop McIntyre and what I have long known of Methodist methods in Rome, I am ready to say that he would be at home preaching in the Methodist hall in Via Nazionale, or editing the Methodist Roman organ *Le Evangelista*, and its recognized ally, the *Asino*, much more so than lecturing in temples, Methodist or non-Methodist, in America. Methodists in America are usually very excellent people, but I cannot pay this same compliment to some of their representatives in the foreign missionary field. Of these, Rev. Mr. Tipple, now in Rome, is a fair exemplar. Bishop McIntyre ought to go to Rome. Judging from his present message, he is an expert in the lingo of the Roman Methodist preacher.

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It is just such low, insulting words, addressed to Catholics in Rome, as those now addressed to me by Bishop McIntyre that arraigns decent people in Rome against the Methodist propaganda."

It cannot be said that these men did not commit a crime against society much more heinous than many whose perpetrators are languishing in prisons; nor can it be claimed that they committed the sin in spite of the church and not by reason of them, for neither of these two men in their normal, rational condition would think of doing so. They are normally free from anything of that sort. Without some poisonous influence being injected into their natures they would never be found grovelling so near to the dirt. If they had never heard of the Christian religion they might be found denying the truth of positions that the church maintains (or attempts to), but they never would have been found giving this exhibition of vileness—they never would have been found calling each other liars. And is it not better for the world to deny all the teachings of the church, from the God idea down, and be a gentleman, than to believe them all and be everything but a gentleman, as is shown in this encounter between these bishops? It cannot be too strongly insisted that this exhibition of crime against society, humanity and true civilization came, not in spite of the influence of teaching theories of the church, but by reason thereof.

To my mind, it is not a laudable calling to labor to induce persons to visit places or to associate in gatherings where such men are engaged to, as they say, "break the bread of life." Any other place and gathering would be safer. Millions of cases of reformed inebriety and hospital establishments will not balance up the baneful influence of such a display of crime as has been witnessed in this clash between these two churchmen.

The Methodist bishop should have known that there would be more or less of an eruption from the other side if he should intimate that Catholicism had stood and is now standing in the way of the advance of civilization, for both branches of the Christian church have always become hostile whenever it has been charged that its theories were subversive of the best there was in a person who accepted them. But even Thomas Paine, in his life of controversy, never stooped to personalities, but simply analyzed a theory and let the theorist alone. He endorsed some of the positions maintained by the church, but those that he rejected were a sufficient antidote to the poison administered by the others, and he fought his battles single-handed and alone, and his only vulnerable point of attack was that he did not believe in an inspired Bible.

I repeat the truism at the head: "A tree is known by its fruit."

C. W. G. Withee.

A strong sympathy is as difficult to hide as a strong antipathy.—Comtesse de Talleyrand-Perigord.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Sclentifc Method

and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

¶ Editorial telephone (Home) number 29874.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 11.] JUNE, 1910. [Whole No. 90

EDITORIAL DEPARTMENT.

THE FIRST LAW OF EVOLUTION.

¶ *Competition is the first law of evolution.* This proposition I believe is strictly true and can be well established by the facts obtained from observations of nature. Yet many who consider themselves Freethinkers and scientists and evolutionists, will on first reading it "hold up their hands in holy horror," and declare that so far from competition being any essential factor of evolution it is one of the greatest of evils. Many professed advanced thinkers make a specialty of decrying competition as the great cause of most of our economic evils, but I take a broad view of nature. It is so broad that it embraces *all* that exists, ever did or ever will exist; and this includes the evil as well as the good in the world. If there be evil in the world it is not a mere chance invasion from without the realm of nature; it is not a failure of natural law to consummate any design; it is not an effect of any "fall" of man or of any other part of nature; but it is, I think, a result of the laws of nature.

The difficulty so many have in accounting for the existence of evil arises from their misconception of its nature. In my view

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there are no such things as *good* or *evil* in the *positive* sense. Things and actions are good or evil only *relatively*. Whatsoever affects a man or mankind in no way whatever is neutral—neither good nor evil; whatsoever conduces to the preservation of a man's life or the life of the species is good; whatsoever effects the opposite—obstructs or destroys the life of a man or the race is evil. But, objectively we classify objects and acts as good or evil accordingly as they affect our happiness or pleasure, or our unhappiness or pain. This is brute instinct—a kind of primitive mentation common alike to man and all animals having nerves of sensation. It is only the higher mentation known as *reason* that recognizes the truth that pleasure and happiness and misery and pain are not the true objects of our activities, but only the proximate ends—really means to the ultimate end, so far as we at present can discern, which is simply the conservation of the life of the individual and of the species. The ultimate end of the life of the individual seems to project into life of the species in that its ultimate end is the life of the species. Millions of living individuals, plants and animals, live only long enough to propagate their kind, and then die. Take as a striking example, the "drone" or male bee, which at the moment he fecundates the queen bee falls dead upon the ground. Other kinds of beings, both vegetal and animal, live to some extent after the reproductive function has ceased; but this is more apparent than real, for the reproductive function in these cases include the care and preservation of the offspring for a short or longer time after birth, and the real object of such a prolongation of the life of the parents is, evidently, I think, the better provision for the firm establishment of the life of the progeny, which, in such cases, is long in coming to the adult period.

The survival of the fittest does not mean, as many imagine, the survival of the best, in a moral sense, but the survival of the individual or species, in the natural competition, that is fittest—best adapted to the environment in which it exists—the climate, food supply, enemies, noxious matter in the air, water, and food supply, etc. And in the effort to adapt the individual's bodily structure to the environment to the end that the individual life

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or the life of the species may be conserved, there is a constant struggle—constant competition between individuals of the same and other species, and between one species and another as a result of the individual effort. *Might*, or the more forceful, overcomes and displaces the weak and less forceful, and this, though in our conception of what is moral or immoral we may call wrong, is after all, in the view from nature's unsentimental standpoint, right, because it effects the true ultimate end of all life activity, and whatsoever does that is *right* in the natural sense.

In decrying the competition between individuals or classes of of the human species, it is almost universally from the point of view that nature is one thing and man is another—at least that the mind of man is something outside of nature. But this is an erroneous view. The true scientist looks upon nature as all-comprehensive. Every act of man, from the action of his digestive and circulatory organs to the operation of his nervous organs, known as sensation, perception, emotion and reasoning, is a *natural* act—a phenomenon of nature. Art itself is a phenomenon of nature. The greatest invention, the grandest building, the most artistic painting, are works of nature. The inventor, the mechanic, the artist, are nature's means to these ends; and these again are nature's means to the great, ultimate end—the conservation of life.

Without competition, degeneracy is rapid and fatal. It is only by the survival of the fittest in competition with the less fit that progress is possible, or even the maintenance of a place in the scale of life. It may seem to us cruel, savage and all that, that the weak should go to destruction while the strong should survive, but nature outside of the brain of man and a few brutes, is pitiless. Destruction marches right along with construction, death everywhere and always stalks side by side with life, and nature is serene in the firm adherence to its laws that bring about these effects. The first law of nature is self-preservation. The first law of evolution is competition.

We begin to die as soon as we are born, and the end is linked to the beginning.—Lucretius.

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TEACHING CHILDREN HUMANITARIANISM.

¶ In the pages of The Review have appeared of late several articles and letters in which was discussed, from various points of view, the question of the propriety, or the necessity, or the justice, of Freethinkers or Rationalists teaching their minor children the things they themselves believe or disbelieve in regard to matters theological, religious or moral. Without directly controverting any of these communications, I will here briefly state my own views of this matter.

As I use the word Humanitarianism to comprehend all there is in all of the words Liberalism, Freethought, Agnosticism, Rationalism, Ethics, and Humaneness, as I have fully defined it in the article on pages 611–12 of the May Review, I shall here use that word only in the senses therein assigned to it.

In the first place, I believe it is a fatal oversight of those who protest against teaching our children Humanitarianism, that they do not take into account the fact that in spite of all our care and protestation, they will be taught the dogmas of Christianity. The talk, then, about leaving the child to grow up in a neutral state of belief about religious or theological matters until he has developed his reasoning faculties sufficiently to enable him to properly weigh the evidence on all sides and arrive at just conclusions, is fallacious. The truth is, it is *impossible* to so bring up a child. While the parents themselves may refrain from even ever mentioning their beliefs or disbeliefs, the church people and even the generally supposed-to-be disinterested public will discuss and advocate the Christian dogmas in their presence. They will even ridicule the beliefs or disbeliefs of our children's parents and warn them against accepting them. Suggestion upon suggestion by the thousand are thrown upon the child's receptive mind, all on the side of opposition to what the parents believe to be right and true, and the effect is inevitable.

Children do not wait until they arrive at the age of logical reasoning to adopt beliefs. They naturally first learn by suggestion—accepting everything upon *authority*. They instinctively depend upon their elders for information as they do for food and protection, and they accept all in good faith. The child will

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accept candy, a piece of cake or pie, or a book, from a neighbor or even a stranger as readily as from its mother or father. It depends upon the recognized superiority of the grown-up person, or even the older child, and places implicit faith in those it depends upon. So will it accept their assertions in regard to God or the gods, Satan or devils, heaven, hell, or future life, moral rules, vices, etc., etc., and appropriate them as its own just as it will accept from them candy or other sweetmeats and eat them without apprehension of evil effects, even if the parents never give it such things to eat, believing them to be destructive of health.

The only way, as I see it, to give the child a chance to choose the truth and right in the realm of religion or theology is for the Humanitarian parent to present to it his or her own views—beliefs and disbeliefs—that it may compare and contrast them with those the outsiders surely will persist in presenting to and zealously urging upon the child. To remain neutral is to deliver the child over to others for training who are *not* neutral. The result is, the Humanitarian parent brings into the world children that grow up to be dogmatical Christians.

You who are Humanitarians: Do you, or do you not, firmly believe that your position is the true one and the Christian system a false one? If you do, how can you think it possibly wrong for you to teach your beliefs to your children, and how can you think it possibly right for you to give your children over to the teachers of what you believe to be false doctrines to be trained up in opposition not only to your cherished ideals, but to regard you as a wicked and willful "infidel," and undeserving of respect or confidence? If I firmly believe that Jesus was only a reconstructed ancient sun-god, and know that that belief is soundly based upon facts that the child himself may learn and comprehend, I should deem myself a fool to withhold my teaching from him during the years of his suggestive susceptibility and allow that of others without scruples against stuffing the child with beliefs not so supported by facts, resulting in misleading the child to believe in the existence in the past of Jesus as a god-man—half god, half man—born in a supernatural and impossible manner, resurrected bodily from the grave after death, and *now* sitting on a throne somewhere "above" the earth. And so with all the points of difference between a superstitious, immoral Christianity and a scientific, enlightened and moral Humanitarianism.

If I thought it was wrong for me to teach my children what I believe is the truth as embraced in Humanitarianism, and that

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certain theological dogmas are false, I would not publish anolher number of The Humanitarian Review, for its readers, like myself, are only "children of a [little] larger growth," and I would think it wrong to teach *them* Humanitarianism.

ONE DAY IN HEAVEN.

¶ On the 7th day of May the editor of The Review and three lady friends went to Mt. Lowe and the Lowe Observatory for an outing. We decided to throw "dull care" to the winds for one day and take a little much-needed recreation along with some long, deep inspirations of mountain air more than 5000 feet above sea-level. We started early in the morning and returned late in the evening, and so enjoyed a full day of out-door pleasure.

The trip included a ride on the trolley line from Los Angeles through Pasadena to the foot of the great Incline Railway. There we transferred to the climbing car and were drawn up some 3000 feet by cable—a most sensational experience. Then we boarded another trolley car and went up and up and around innumerable short curves and "horse-shoe" bends, a distance of five miles, to "the Tavern" some 5300 feet above sea level. Thence we walked up the trail about a mile where upon a pile of rocks and beneath the branches of beautiful fir trees we ate our basket luncheon.

On the way up the wonderful winding trolley line to the Tavern, a reporter for the *Mt. Lowe Daily News* called upon each passenger for his name and address for publication in his paper. After luncheon we returned to the Tavern, in which is located the *Daily News* office, and there found the *News* for the day already printed and ready for delivery. In its list of visitors for the morning we found the following names: Bertha S. Shie, Singleton W. Davis, M. D., Sylvia A. Davis and Nina Trowbridge—the members of The Review excursion party. The *News* is a very creditable little sheet, with a beautiful pictorial title page in colors, and illustrated throughout with fine half-tone views of the more interesting points on the line from the foot of the Incline to the top of the mountain. The Tavern is a pleasant looking rustic structure of the bungalow order of architecture and beautifully located on the side of the mountain among the fir trees.

The scenery about, above and below the Tavern is very beautiful, and in some cases quite curious and unique. The ride around the many curves along the rims of precipices is thrilling and almost appalling to some.

At three o'clock our party left the Tavern for the return trip down the trolley line to the top of the Incline where is located the Lowe Observa-

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tory. Arriving there, we were met by Professor Edgar Lucien Larkin, the director, who gave us a most cordial welcome. The Professor took much interest and pains in showing us the astronomical instruments and the Observatory's great library of scientific books. Here we saw his telescope and the wonderful modern instrument, the spectroscope, which gives us the chemical constituents of the sun, the planets and even the stars in the "vasty deep" of infinite space. The books in the library are not only valuable for the grand stores of information they contain, but as monuments to the great labor, persistence and devotion of the natural scientists who produced them. No religious zealot could possibly more completely devote himself to his chosen rites than did the authors of these great volumes devote their lives and labors to the solving of the problems of astronomy—a work that not one person in a thousand has any conception of as to its enormity, importance, or enchanting interest to its devotees.

In the evening we spread upon the professor's table the contents of our lunch basket, and with him as our guest for the time being, we ate a modest dinner and enjoyed a very agreeable social chat with one another, in which the professor told us of the visits to the observatory of Elbert Hubbard, Ella Wheeler Wilcox, Elizabeth Towne, and other persons of note. He also gave us an interesting description of his visit some years ago, to the great maker of telescopic lenses, Alvin Clark, a man whom Americans should honor as one of the most successful achievers among all her great sons. Professor Larkin also told of some of his experiences as an investigator of occult phenomena.

After dark the professor arranged the great telescope to bring into view the mighty planet Jupiter, and gave us each an opportunity to view him and his moons. Then down the Incline and off through the orchards and villages we go back to Los Angeles to again take up the toil and routine of our usual vocations. But we shall never forget while we live the very pleasurable trip to Mt. Lowe and the kindness of Professor Larkin at the observatory.

IS SCIENCE SCIENCE?

¶ Nothing surprises me more than to hear professed Liberals or Freethinkers say that they do not accept the teachings of modern science. One or two contributors to this magazine have assumed the role of critics of science, when in fact their very language betrays the fact that they have not even a smattering of a knowledge of science. No matter how much we may differ from scientists as to mere hypotheses or theories, science itself must be accepted or else we may just as well acknowledge that the Christian theology is probably, at least, the truth. Because to throw overboard science, the result of the most profound and logical

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of human skilled reasoning, is to abandon reason altogether, and to abandon reason is to abandon Rationalism and revert to "faith" as more reliable and our only source of information as to the origin and history of the cosmos and specially of humanity, and as to our relations one with another as moral beings.

Science is *knowledge*—orderly, classified knowledge. Whatever we know that is arranged in an orderly manner, one fact or principle co-ordinated with another related one, is science. To say that this science is mere dogmatism, like the chief doctrines of the Christian theology, is to acknowledge that we *know* absolutely nothing that can be co-ordinated in an orderly and interrelated manner.

Take this statement of Mr. Blodgett, in his letter on page 744 of this magazine: "This dogmatism obtains in what is classed as science as much as in that of religion, except in the one of pure mathematics." It depends altogether upon who it is that classes science and what it is that is "classed as science," whether the statement be true or not. Real science is not dogmatic. Dogmatism is the teaching of things as truths without reference to any natural facts as a basis, or as evidence of the truth of the doctrine. Science teaches as truth only that which has been obtained by thorough observation, experimentation and logical induction. Mr. Blodgett says also that "pupils should be taught to not lean on any authority." Now, that is a paradoxical impossibility. Suppose Mr. Blodgett says to his son, "My boy, never depend upon any authority—depend wholly upon your own personal observation and experience." Suppose the son accepts the admonition. What has he done? Simply disobeyed the injunction, for to obey it he must not accept his father as authority for that injunction. Nothing could be more dogmatic, nothing could be more "authoritative," standing by itself, than to teach a child in that way—"My son, do not lean on any authority; stand alone and go alone." To accept the teaching is to lean on the authority of the teacher. The fact is that everyone does and *must* "lean" more or less on authority, especially in childhood and youth. The point is, to be sure that the authority one leans upon is reliable. How does Mr. Blodgett know that the earth is about 8000 miles in diameter? Has he measured it? Or does he not "lean on" the authority of the geographers who have so informed him? How did Mr. Blodgett find out that a-u-t-h-o-r-i-t-y was the correct way to spell that word? Not by personal observation, but by the authority of the lexicographer and his teacher. How did he at first find out that twelve times twelve was one hundred and forty-four? His teacher, or the author (note, *author*) of his text-book of arithmetic, told him so. This was not dogmatism, either. For its truth can be demonstrated by everyone. Let the learner place twelve apples in each of twelve baskets and he proves the truth of the state-

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ment he first accepted on authority. Can the religious dogma that God "created" the world, or that Jesus was born of a virgin and his father was the Holy Ghost, or that Jesus rose bodily from the dead, or that there is a heaven, a hell, or a future life of any kind, be so demonstrated? Not at all.

Halley's comet has just demonstrated to the whole civilized world the truth of the teachings of modern astronomy. Halley declared that the comet's orbit was so and so, and its revolution around the sun of so many years duration; he authoritatively predicted when and where it could be again seen—seventy-five years in the future. Men waited for the time and looked for the place of its reappearance with much reliance upon the authority of reputable astronomers. The comet appeared at the time and in the portion of the heavens it had been predicted it would appear. So with all real science; its truth is demonstrable. We may accept it upon the authority of those we confidently believe have themselves seen it demonstrated, and rely upon the general principle that others as well as the authority may demonstrate, or witness the demonstration of, the truth he affirms.

If science is not science, Liberalism, Freethought, Rationalism, are as baseless as a midnight dream, and we might just as well accept the authority of the semi-barbarian "prophets of God" of biblical literature as that of the authors of our modern-science text-books. Rationalism stands or falls with science. Science is the rock upon which this modern "church" is being built.

"RULED OUT."

¶ On page 707 may be found an article headed "A View of Life," by Samuel Blodgett, in which that writer makes a remarkable slip of the pen. I have always considered Mr. Blodgett to be a Liberalist and an anti-dogmatist, but he says some things in that article, and in a way that would be enough to cause me to reverse my former opinion of him did I not think he wrote hastily and without duly considering the import of his language and the dogmatic form of his assertions. By his ruling, this editor himself, as well as some contributors to The Review, are utterly out of order in some of their beliefs and views of life. Read this:

"'What is life?' I do not know. Some people theorize, who believe they have scientific knowledge, that it is only a mode of motion. I do not see how any kind of a motion can think, feel, or will, or even imagine concerning itself or any object. *I rule this view out.*" (My italics.)

Mr. Blodgett "does not see" a thing nobody else professes to see, yet he asserts they do so profess. I believe that life is a mode of motion; I believe that sensation, emotion, thought, are modes of motion. But I

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have nowhere and never asserted that "any kind of motion can think," etc.— the *motion* does not think—but that it is the cerebrum, the frontal, brain, that thinks; and the thinking is a mode of its motion. It is no more mysterious that thought is a mode of motion than that light, heat, electricity and mass movement are modes of motion, and transmutable —interchangeable—motion at that. But this is not all: Mr. Blodgett with one wave of his hand and a few dashes of his pen, "rules that view out." I should not express such an opinion in The Review, because Mr. Blodgett thinks differently. He rules it out—out of what? The pale of common sense? The realm of science? The pages of The Review? What if the editor should "rule out" the view of Mr. Blodgett—rule it out of order and out of The Review? But the editor is not quite so autocratic as to do such a thing.

But, seeing Mr. Blodgett's confession of ignorance of what life is, how can we account for his assuming to rule out *any* view of its nature? He says, "It is a reality [presumably he means an entity, a thing], a fact and a factor in this infinite universe." His answer to the question at the head of his article, "What is life?" is "I do not know"! And yet he dogmatically tells us just what life is. When he does not know, it is time to enquire, not to dogmatize, nor to "rule out" the answers others may offer.

Mr. Blodgett also says "we know that this life implies consciousness and volition, and we infer it implies this with all life"—even "plant life and embryo life." But where is the evidence that life during deep sleep of a man, even, "implies consciousness and volition"? Not one fact to support it but universal experience denies it. To attribute consciousness to plants and the human embryo is to deal in the vagaries of metaphysical speculation. The movements of plant leaves which he cites, and of the growth of roots towards water and means of nourishment are in no sense the sequences of conscious recognition. Take away from man the nose, eyes, ears, and nerves of feeling, and he would never make a voluntary motion towards water or food. Where are the specialized organs of sense in the plant leaf and root to enable them to search for water and food? They do not exist. The rootlet grows in the direction the supply lies because there is where it reaches material to add to its length; in other directions it cannot grow, because there is nothing there to supply material for its extension. That is the whole explanation of this phase of vegetal physiology. The embryo does not "attach itself," does not "feast upon," but is attached by and fed by the mother, and even that outside the pale of her consciousness and volition.

There are several other points in Mr. Blodgett's article in which he tries to explain what he knows about the thing he confesses he does not

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know what it is—life, but I have not space to comment further here.

It is to be inferred from Mr. Blodgett's remarks about life that he considers it to be an entity—a *thing* added to the matter of the body. Now if this were true, the two could be separated. Show me "life" disconnected from matter, from an organic substance, and I will accept this belief as a demonstrated fact. Life is as inseparable from matter, and organized matter at that, as is form, size, weight, consistency and motion. This, universal observation and experience proves to all men, if they are not blinded by metaphysical phantasms and mysticism.

"THE AMERICAN CHURCH."

¶ In the late Protestant Episcopal convention of the diocese of Los Angeles, one Rev. Percy Hall Hickman made a "strong fight," as his friends declared, for a change in the name of the denomination from Protestant Episcopal to The American Church, and the report in the daily papers says, "this diocese by a large vote gives its sympathy to change of name proposed by the national body." There is much more in this proposed change of name than appears on the surface. When the time comes to unite church and state in this country, what name could be selected to correspond so nicely with that of the Church of England as that of the American Church, which is even an "improvement" upon the English name, as it points out a certain denomination as more particularly and exclusively the state church by the arrangement of the names in this order, so that it will not be a church of America, but *the* American Church! It is to be hoped that this little scheme will fail, and probably will, through two influences, viz: the prejudice of the laity of this denomination in favor of the old name engendered by long usage of it which gives it, to them, a venerable aspect; and the opposition of the Catholics and other Protestant denominations when they come to realize the coup that is being attempted to be played upon them. The sect that first adopts the name "The American Church," or the Church of America, will have much prestige on account of the name alone when it comes to a struggle to establish some one sect as the National Church united with and "defended" by the government, as is the English Church now. One good omen is that Rev. Hickman failed to be elected as a delegate to the next general conference, notwithstanding his zealous efforts to get there, and that especially for the purpose of advocating his pet project in that body.

¶ God helps them who help themselves.—Benjamin Franklin.

¶ Integrity without knowledge is weak and useless.—Johnson.

¶ No man knows so well where the shoe pinches as he who wears it.—Lincoln.

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REPORT OF THE COMMITTEE IN THE CASE OF PALLADINO.

¶ The New York *Times* on the 11th of May published a long article on the "exposure" of Eusapia Palladino's "tricks" as a medium by the committee of scientists that has been investigating the alleged psychic phenomena occurring at the seances. The article was written by a member of this committee, Dickinson S. Miller, professor of philosophy at Columbia University. The other members of the committee were, Charles L. Dana, M. D., chair of nervous diseases, Columbia University Medical College; Wm. Hallock, professor of Physics, Columbia; Frederick Peterson, M. D., professor of psychiatry, College of Physicians and Surgeons, Columbia; W. B. Pitkin, lecturer on philosophy, Columbia; Aug. Trowbridge, professor of physics, Princeton University; Edward B. Wilson, professor of biology, Columbia, and R. W. Wood, professor of physics, Johns Hopkins University.

This committee had four seances with Palladino in the physical laboratory of Columbia University last January, and other sittings later. Prof. Miller gives detailed accounts of how they stationed watchers hidden from the medium, and how they saw her perform the tricks with her hands and feet, etc. But many readers of his report will not be convinced that his explanations are wholly satisfactory. To get down to first principles, I may say that, according to the committee's report, Palladino operates like all prestidigitators upon the basic principle of directing the observer's attention to one place and one thing while she does another thing in another place.

Prof. Miller explains the modus operandi of levitating the table thus: She tilts the table with one hand and then slipping the toes of one foot beneath the foot of the raised table leg, her heel resting on the floor, she uses her foot as a lever to raise the whole table from the floor, balancing it by the pressure of her hand on its top. So he explains, by similar legerdemain tricks, the other performances of this medium. The famous breezes he says are produced by the medium swinging the curtain out in various ways so as to make the air seem to come from her knee, or her forehead, etc.

I have read carefully the report of this committee, but I do not consider the report sufficient to justify the decision that Palladino performs *all* of her so-called psychic phenomena by fraudulent means, or those she does sometimes so perform, by the same means at all times. Yet I think she, consciously or unconsciously, does it all *herself*.

"Replete With Excellent Morality."

¶ "Singleton W. Davis, editor of the *Humanitarian Review*, 852-4 E. Fifty-fourth street, Los Angeles, Cal., has become a Proverbial Philosopher, having put forth a brochure entitled 'Humanitarian Proverbs and Some Humanitarian Beatitudes' [10 cents], which are believed to be original not only in expression but in thought. We applaud the work both for its make-up and contents. It is replete with excellent morality, and there is not a word in it that can bring the blush of shame to the cheek of modesty."— N. Y. *Truth Seeker* of April 30.

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NOTES AND BRIEF COMMENTS.

¶ When sending in the name of a new subscriber to The Review, my friend G. Major Taber remarked; "I persuaded him that he could not afford to be without the best magazine published on Liberal lines. I gave him a copy of the May number and he was pleased with its contents."

¶ *The Reform Journal*, a Rationalist monthly published at 12 Hill Square, Edinburgh, Scotland, in an editorial notice of the *Humanitarian Proverbs* booklet, says it "is a most useful handbook for those who may, more frequently than others, have to show that Rationalism is not without its Beatitudes."

¶ The excellent article on pages 630 to 633 of the May Review was written for The Review by the editor of the valuable magazine called the *Common-Sense Bible Teacher*, of St. Paul, Minn., Mr. C. L. Abbott. His magazine is temporarily suspended, but persons interested in his line of investigation should address him at 594 Aurora ave., St. Paul, Minn.

Humanitarian Proverbs and Some Humanitarian Beatitudes.—The *Stellar Ray*, Hodges' Building, Detroit, Mich., one of the best of the magazines of the New Thought order, after quoting extensively from the Preface to the above-named booklet, ends its complimentary remarks with this: "A collection of golden nuggets of thought suitable for a choice gift-book, as well as a pocket companion, of which one would never tire."

Persecution! Or the Attempt to Suppress Freedom of Speech in Chicago. A Lecture delivered before the Independent Religious Society (Rationalist) Chicago. By M. M. Mangasarian. This is a pamphlet of twenty-three pages in which is set forth quite fully Mr. Mangasarian's comments on the eviction of the Independent Society from Orchestra Hall, and all Liberalists interested in the matter would do well to get a copy of this lecture. No price is given, but I presume 10 cents would pay for a copy. Address The Independent Religious Society, 203 Michigan ave., Chicago, Ill.

¶ *The Rationalist*, edited and published by John R. Charlesworth, formerly at Lexington, Ky., is now being published at Knoxville, Tenn., though the editor's address is still Lexington and all mail, business or other, should be sent there for the present. Mr. Charlesworth informs me that he has secured a printing plant of his own and has made favorable arrangement with two printers to do the mechanical work on the paper, while the editor is in the field as a Rationalist lecturer and his wife remains in Lexington as the business manager. May success attend all of their efforts in the line of true Rationalistic propagation.

¶ The Materialist Association of San Francisco seems to be interested very much in the scientific aspect of things, judging by the character of the learned speakers it has been having addresses from of late. Mr. J. Frantz, the organizer and Secretary, writes me, under date of May 18, as follows:

Our society is making progress very rapidly, and we are now charging admission at each meeting. The people seem to care more for our

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lectures than they do for any others in this city, and although we are under an expense of nearly $100 monthly, we seem to be able to cover this, excepting our previous debts, which will take some time to pay up. I am enclosing a few of the many clippings of the local dailies. Use same, if you wish to.

Prof. J. J. See, of the U. S. Naval Observatory, recently lectured before the association on astronomy, and Mr. Frantz has sent me a paper containing the chief points in the professor's address, from which I may be able to make some extracts for publication in the July Review.

¶ Joseph L. Buxton, Milford, Mass., died on April 26, 1910, at the age of 74 years. Mr. Buxton had been a subscriber to and reader of The Review for several years, and was a very intelligent and radical though liberal Freethinker. A local paper of Milford, in its lengthy and kindly obituary speaks of him as "the children's friend," a title more to be proud of than that of any political or ecclesiastical official. By his own request no funeral services were held and his body was cremated. It is with much sorrow and regret I write these last words recording the death of The Review's good friend, but there is much consolation in the knowledge that he lived a consistent, useful and honest life, and died at an advanced age when his usefulness and enjoyment of life could not much longer last.

BOOKS AND PAMPHLETS—REVIEWS AND NOTICES.

The Wonders of Life; by Ida Lyon. R. F. Fenno & Co., 18 E. 17th st., New York. 12mo, cloth, pp. 236.

This is another of those New Thought books, of the making of which there is no end. It is, however, I take it, fairly wholesome reading, though not of the scientific, severely instructive order, like Haeckel's *Wonders of Life*; which, I presume, the author of this book never read or ever heard of or she would not have plagiarized its title. Though the author calls her work "explorations in the wonderland of thought,' I cannot admit that she is right. She does not explore or investigate she writes not of the facts and principles of discovery and induction but of the feelings and sentiments of the imagination—her own so-called "inner consciousness."

The table of contents itself sustains this estimate of the book's character. Note such chapter headings as these: The Joy of Living; a Happy Consciousness; the Secret of Power; Waves, Tides and Currents; the White Plague a Bugaboo; the Mystery of Sleep; Our Brother, the Brute; etc. Yet, the author frequently refers to real scientific principles and facts already established as such, but only for using them as bases of analogy for making deductions of fanciful correspondences in the realms of feeling and thought. I say fanciful, for the deductions are not results of direct observation and experimentation, but

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mere assumptions to sustain certain theories. For instance, read Chapter XII, on The Laws of Motion. Here the author starts out as if to write in a scientific strain and quotes Newton's laws of motion, but only to use them for the purpose of assuming analogies to exist between the motions of material bodies and the hypothetical ether and the supposed "vibrations" and "wave-motions" arising in the brain as a "center of force"; which, it is asserted, "are always exciting commotion in the surrounding ether." Analogies are assumed one after another right along. As I have often said elsewhere, analogy as a means of argument or of establishing the truth of a principle is the most common of all sources of sophistry. It is so easy to imagine analogy when none, or little, exists.

As an illustration of how one's pet theories may lead them to assert as facts statements directly contradictory of the facts of every-day experience, read this, on page 15: "It is not what the people about us do, or say, or think, that makes or mars our happiness; it is what we are in our inner lives." The truth is that what others say, do and think about us are not only the greatest sources of both our happiness and our misery, but of the peculiarities of our "inner lives"—the environment which determines, in large degree, what our inner, and outer, lives are and are to be. Under the laws of evolution, all our happiness and misery are the result of heredity plus environment, and what others say, do and think forms a very large and highly influential portion of everyone's environment.

The book would prove agreeable and useful reading to those who are not so intensely intellectual as to be able to enjoy the "dry-bones" of real science, and of such, mankind largely consists. Its admonitions and advice are, I believe, wholesome and in the direction of right-living and the acquirement of health and happiness.

The Science of Getting Rich; by W. D. Wattles. Published by Elizabeth Towne, Holyoke, Mass. 12mo, cloth, pp. 155, price $1.

In the publisher's announcement it is said of this book that it is "something that brings to average people a desire and a chance to profit, a book that puts into the hands of the reader actual ways and means—a deal more than mere theorizing," and "this type of book is not found on the fiction counter, but fiction lovers find it quite as interesting as romance." It further says, "the book is filled with straight talk of convincing power that will make you step out of yourself into a newer attitude—one of riches. It will load your account of real health, wealth and happiness to overflowing and willingness to share; and pretty quick you will find that it is loading your bank account, too." The author in his preface says of the book, that it is pragmatical, not philosophical; a practical manual, not a treatise upon theories. It is intended for the men and women whose pressing need is for money; who wish to get rich first and philosophize afterward. It is for those who have, so far, found neither the time, the means, nor the opportunity to go deeply into the study of metaphysics, but who want results and who are willing to take the conclusions of science as a basis for action, without going into all the processes by which those conclusions were reached."

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I quote thus largely what the publisher and the auther say of the book rather than undertake an original review of it myself, because I have never found time to get rich, nor to read the book thoroughly to find out how to get rich. The author discusses such themes as the right to be rich, there is a science of getting rich, first principles of that science, how riches come to you, gratitude, how to use the will, efficient action, getting into the right business, the advancing man, etc. The last chapter of the work gives a summary of the science of getting rich, and in that the metaphysical character of the book is plainly seen. In the last paragraph, Mr. Wattles tells us that those who "practice the foregoing instructions will certainly get rich," and I must presume that he himself is a very rich man; but I am sorry he did not give his readers a statement of his holdings as a guarantee of the value of his instructions. The proof of his principles is not so much in the reading of his book as in the balance of his bank account—if on the right side. The book is printed from very large type, and, quantity considered, the price is too high; but. possibly, the quality makes due amends.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

An Exemplary Letter.

A writer for The Review, whose verses I have on three or four occasions accepted and printed, upon receiving back a pcem which I returned as "unavailable," chiefly because of too great length for the magazine, graciously accepts the situation and sends me the kind and complimentary remarks in the letter of Harvey W. Jacox, page 740, which I print as a good example for other writers.—*Editor.*

Syracuse, N. Y., May 15.—I think you will be interested in knowing that in January I was invited to Rochester to deliver the address of the day to a Liberal organization, and found a hall packed with 350 people, who kept me talking to them for three hours. Talk about your old-time sermons! Who would suppose that any subject would hold any audience for three mortal hours? Also, I was invited recently by our local medical society to tell it about the work of the International Health League, and I took occasion to give it some hot shot concerning the gods and devils of modern churchianity. Enclosed you will find a clipping of the latter.

E. Elmer Keeler, M. D.,
Editor *Good Health Clinic.*

St Louis, Mo., May 3.—*Labor omnia vincit.* Self-refined, bottom to top

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throughout its course, labor is evidently the penetrative light of the world's civilization.

You tell the story of "Halley's comet" so masterfully that I find it easy to imagine myself in the comet's place and let the comet be in my place. Thus I get a training, and having it I can apply it to other objects. I will put myself in the pope's place and let him be in my place. He is at the head of religiosity (graft), as you are at the head of Rationism (truth). I am going to combine you both in me. I expect it will make me omniscient and all-powerful. Please send me your magazine for another year. One dollar is enclosed. James F. Mallinckrodt.

More Pleased than Ever.

Fredonia, Kan., May 3.—Now that I have had several copies of The Review, I am more pleased with it than ever. I have been an interested reader of the recent controversy arising between Mr. Harold Banning and yourself over the publication of the investigation of Spiritualism. I am not a Spiritualist, but I enjoy reading those articles. When in the light of an investigation, and not as an exponent of Spiritualism, it seems to me that The Review is quite the place to publish them.

Starr S. Merrill.

Suggestions for Improvement of The Review.

Tolland, Conn., May 8.—Yes, enlarge and improve The Review. Is there not some way thinkable whereby the magazine can be increased in circulation and be filled with paying advertisements? It would seem to me there is a wide field for a Freethought journal, now, in America, today, and you are just the man to be its editor. Now to find a business manager—one who knows how to procure ads and increase circulation. How would it do to make of the publication a stock company, selling the shares at, say, $50 each, finding out beforehand how much stock could be sold? I'll take a share. Yours suggestively,

Geo. C. Bartlett.

Interesting Suggestions.

Long Beach, Cal., May 4.—Please send a booklet of your Proverbs and Beatitudes, for which I inclose price in stamps. I am glad that some of the readers are adding to your subscribers.

I am hardly in a position to suggest anything about enlarging or altering the magazine in any way. If I was, I would suggest that a page or two be devoted to children as young as six years. My son and his wife have four girls, and they don't send them to Sunday-school; they want them to learn the truth. It is nonsense to talk of teaching children

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superstition and have it preached to them for years afterwards, and think they can easily give it up. It is only comparatively few who ever do. I know by experience what it is to be frightened nearly out of my senses by being taught when quite young of an angry God who would send me to a fiery hell to dwell with devils forever on account of Adam and Eve's disobedience if I didn't believe that God sent his only son to die to save me, and those wicked men who killed him would surely burn forever. It seemed an awful paradox but it mustn't be questioned; it is in the Bible, the word of God.

That is a splendid, sensible article by S. F. Davis. I don't understand how anyone can think otherwise. Those "Personal Reminiscences" in May H. R. are very interesting. As far as I am personally concerned, I am well satisfied with the magazine as it is. John A. Whitten.

Organization—Another View.

St. Paul, Minn., May 8.—I am glad to see in the May number that the subject of organization is again mentioned; and this time with that which I deem the proper view, namely: *local* organization. I cannot give the existing so-called state an national organizations the consideration which Mr. Patch awards to them. State and national organization of local organizations would mean something to me; but the kind that exist do not.

But according to my view of the matter of organization in general, Mr. Patch, so far as I am able to determine, wholly fails to reach the one indispensable thing, namely: an affirmative concept and belief to constitute the basis of organization.

Just as if it were entirely a matter of course with everybody, Mr. Patch speaks of the philosophy of Liberalism. Waiving my objections to the term Liberalism, I should like to know what its philosophy is? For years I have been trying to find in those who dissent from religious orthodoxy some affirmative concept as to the facts of the universe, and as to proper human functioning, call it philosophy, belief or creed, or any suitable name; and I have not yet found it—purely and simply this and nothing else—in anyone. And it is my opinion that until this is discovered by someone, organization of the right kind, will never come to pass.

Having despaired of finding this in others, and although fully conscious of my own lack of qualification for the undertaking, I, nevertheless, attempted at least a beginning in this line; a part of the outcome being utilized as the basis of my first communication to be allowed space in The Review. I am now supposing that, at least in the judgment of others, I signally failed in my humble efforts.

I regret to note that Mr. Patch sees for the task of the organization which he urges only the overcoming of "the forces of darkness," etc., etc. That which I desire is the correct concept concerning the universe, and, particularly, concerning right human functioning. This on the part

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of myself and others, the more the better; and then acting by them and myself accordingly. And of course, this would include local organizations first, and then association of these in state and national organizations.

W. R. Stokes.

Caledonia, Mich., May 17.—I thank you for the thoughtful consideration given the Spencerian Stanzas received back today. I hardly expected that they would pass muster. I certainly appreciate having a poem approved and published by a man who can rest from more severe labor by writing such exquisite lines as "Roses and May." And, as I am a persistent cuss, I herewith send you a short poem of two stanzas: if they share the same fate as the other returned, I shall esteem no less The Review and its editor. Cordially and sincerely yours,

Harvey W. Jacox.

THE VERSES: A COSMIC DREAM.

BY HARVEY W. JACOX.

I dreamed I sat upon the central cell
  Of earth's evolving brain, and that I rode
Along the track of glittering blue, to spell
  The word that names the all pervading mode
Of will omnipotent. In the abode
  Of planets I did dwell. I reached athwart
The stars to weave an universal ode
  Outbreathing the content of cosmic art,
  Harmoniously designed in Nature's infinite heart.

And woven were the diamonds of the deep
  Abysms into poesy of prayer
That hushed the far profundities to sleep.
  Within the verge of whorls, I waited where
They bow upon the everlasting stair:
  And up the constellated steps, I saw
The all-embracing hand of Nature bear
  Her own immutable decree of law:
  'Twas written on the page of change, without a flaw.

Information Wanted.

Los Angeles, Cal., May 11.—For over sixty years I have endeavored to solve the problem claimed by the so-called Christians the world over as to the facts of the personality of a divine being, claimed by some unknown writers of the second and third centuries, who were monks, declaring that this mysterious being, called God, actually created the heavens and earth in six days and rested from his labors on the seventh.

Different peoples have different names for this mysterious personality. Some call it "The Great First Cause," and the untutored savage, "The Great Spirit." In Hebrew it is Eloah; Turkish, Allah; Egyptian, Tuel; Greek, Theos; Latin Deus; Italian, Deo; Flemish, Gold; Danish and

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Swedish, Gut; Dutch, Godt; Norwegian, Gud; Polish, Bog; Polica, Bung; Hindustanee, Rain. Scientists have concluded that those old monks were ignorant, as geologists have demonstrated that long ages must have passed in the formation of even our little world.

In olden times there were scores of gods which the people worshipped, but modern Christians have simmered them down to three gods. The principal God caused an unusual (miraculous) method to bring forth an assistant god, and from the two gods a ghost appeared, and they compose the triune, or trinity. In plain English, this is the claim of those old monks who composed what is known as Holy Writ, and which has unfortunately been interpolated many times by designing men, which I shall endeavor to substantiate in a future article.

These so-called ancient prophets claim that they have seen God and talked with him, yet the unsolved problem is, where is this God? Is he a person, a spirit, or an imaginary power that in six days created untold millions of suns and set them revolving in space? Astronomers tell us that nebulas are worlds or suns in process of formation, and that they are scattered all through the heavens. If this God, the first one, created the earth and the millions of suns which deck the sky, where did he obtain the material to create them all in six days? It is an unthinkable proposition that something can be created of such immensity out of nothing.

Our earth revolves around its axis at the rate of 1000 miles per hour, and 68,000 miles per hour around the sun, besides our whole planetary system is moving through space at the rate of 45,000 miles per hour. What tremendous power it must have tsken to have started even our planetary system in motion!

Our Earth is but 8000 miles in diameter, while Jupiter is 85,000, and Neptune, the most distant planet, is nearly 35,000 milss in diameter, and 2,775,000,000 miles distant from the sun. If God created all of these millions of suns and worlds, and so far distant from each other, in six days, he must have been pretty busy in creating the material for them all, and starting them in their courses.

Is such a proposition reasonable? And yet those old monks asserted it in what is termed Holy Writ. Is it not more in accordance with the scientific discoveries of the 20th century to ignore the ignorance of past ages, and conclude that matter has always existed in some form, and that the laws which govern and control matter in all its forms is the only supreme power we know anything about? And yet the so-called Christian world is donating $25,000,000 annually to educate the heathen to the necessity of worshipping those gods, in order that they may sit upon the right hand of one of them and sing praises to the gods throughout all eternity. It would appear to an outsider that all those millions were used to give fat salaries to men and women who had the gift of gab, and were too indolent to earn an honest living by hard work. If the Christian's Gods are as represented, will some one enlighten me, as I have been searching for the truth, lo, these many years.

G. Major Taber.

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Some Serious Reflections.

St. Louis, Mo., April 22.—It is about time for the human family to apply reason to their going to a church the same as when they go into the field to till the soil; the same as the architect does when he draws a specification of a house, the same as anyone doing anything that requires consideration and thought. It is about time that we should ask the reason why we eulogize the dead and aggravate the living; it is about time that we ask why a man goes to God for forgiveness when he has wronged man. He does his own praying and his own forgiving.

Why do men expect to go to heaven through faith and not from actual performance of duty that he is under obligation to perform in exchange for the advantages he receives from his neighbors? He wants to receive what he believes you are not entitled to; he advocates the law of humiliation and follows the laws of retaliation. Every denomination outside of his own is exempt; no one is allowed to enter the kingdom of heaven unless he thinks his faith, because should you deny the truth of any portion of the scriptures you are termed an idiot. Therefore you must have faith without reason.

Man is here. This we are certain of. His mind is the messiah. If he acts pleasantly, those with whom he comes in contact will feel so. Should he act disagreeably, he will create a disagreeable feeling among his associates. Should he be greedy and have a bump of deceit larger than the bump of fairness he will be tempted to rob his hungry brother, especially if he can fish up a biblical or a legal technicality in excuse for his crime.

By our confidence being abused so many times it has developed the human race into a herd of suspicious animals. If we are not suspicious of one another why do we have to lock our doors at night? Why do we have to make contracts in black and white on paper and have them sworn to before a notary public? Why prosecute and persecute one another? Why is it necesssry to obtain a marriage license from the court in order to fasten the responsibility of support upon the shoulders of the creator of living beings? Worst of all, why do we need guns, cannons and instruments to take away the life of man? The only answer I can give is that this world is based upon a compensation. In the scramble to get ours, or what we think is ours, we scramble over one another regardless of who we crush during this mad rush for coin. We forget our starving brothers in the alleys; we forget the duty we owe one another; we lose all manhood; we forget honor; we evade the truth; we sacrifice our mothers, wives, fathers and brothers. We lose our own identity—in fact we lose our respect for the world, and worst of all we lose respect for ourselves. And so we journey in this life, grabbing, grasping, foaming at the mouth, and aspiring to do all and everyting for money or compensation. This signifies that we have not had the proper foundation to work on; it signifies that people should do right simply because they feel that they are under obligation

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to do so, not because they expect a heaven or fear a hell. This expectation takes away all the merits of a good act. Why should a man expect a pair of wings and golden harp for paying what he justly owes or giving a hungry man a dime? The real honest man is the man that will not accept any more than he earns. The real honest man measures his efforts and only expects that which his efforts entitle him to. He doesn't use his intelligence to rob his hard-working brother; but uses it to help him. Is this man simply an ideal man or is he a hero?

In conclusion, I say that we need schools to train us by habit, not by mere speech, to act right. Not to teach us how to talk like angels and act like demons. Up to this date man has proven to be a promising animal. He promises everything and forgets his promises as fast as he makes them. I mean the majority of men; of course there are exceptions. What we need is a man-to-man religion. Act right, act right, act right. That is all I have to say upon the subject.

Hoping that you will continue to use your fair mind which I hope will soon file the fetters of superstition from the mind of mankind, I remain, your comrade,

David Kohn.

[Proprietor "Dave's Bargain Book Store," 422 N. 8th st.]

Some Pertinent Remarks.

[In a letter from a good friend of The Review to the editor, are some remarks too good to be allowed to "waste their sweetness on the desert air," though the writer did say they were "not for publication." I will make a few brief extracts, and, as an exception, publish without attaching the signature.—*Editor.*]

"The May issue contains so many good things that I hardly know which to comment upon; but there is one that commends itself to me very strongly, i. e., your comment on his *fraudulency*, the pope; it can not be excelled; as Josh Billings used to say, "them is my sentiments." I am glad that you have the courage of your convictions and not afraid to call things by their right names. I doubt very much if there is a single publication among the political or religious publications that would dare to give such utterance concerning the pope as you have. He is the prince of beggars as well as the king of grafters. Every Humanitarian should not cease to "cry aloud and spare not," and show the house of the Vatican its sins and crimes. I like your book reviews, and read them with much interest. Your remarks on the Kenilworth book are very pertinent and to the point. Sure enough, "What is 'Spiritual interest?'" There is a great deal said about spirituality by Christians, and by many who call themselves Liberals, but for myself, I feel as you do: it is all wind. * * * Concerning your comment on Mr. Banning's, I fully agree with you; but if it was me I would tell him to "go to grass." * * * The publication of Mr. Bartlett's letters are O. K. I would be glad to see the phenomena of Foster's doings intelligently explained, but I feel confident that no communications are received from the dead. At any rate let us not be afraid of honest investigation. In the end truth will be the gainer."

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Education.

Minneapolis, Minn., April 6.—Samuel Clarence Goodman has made a general statement in The Review that covers an immense field, and also one that all the would-be-reformers will measurably endorse. They will all agree that education is an important factor in removing the evils that afflict mankind, but the kind of education that should be handed out is in controversy. Democrats believe the young should be educated to be Democrats. Republicans and Socialists believe they should be educated into their isms. They look to have the world made better to live in through party triumph. There are many who believe the most important thing is to have them educated as Catholics, and Mormons believe if they were educated into Mormonism the world would go about right.

I estimate that nine-tenths of the people believe the world would degenerate into unbearable crime and misery without the masses had some kind of a religion. I find this idea prevails among a large class of those we call Liberals. This accounts for the teaching in institutions of learning that have outgrown the idea that the Bible is an inspired book, of what the editor terms "a sort of emasculated Christianity." Your correspondent thinks all this is irrelevant and immaterial; and there are a few who seem to believe that the religious idea is the great human affliction. This difference of opinion among the best of people makes it imperative that the arguments that the writer deprecates must continue.

There are two principal reasons why the masses are so deficient in thinking capacity and thinking practice—a scant reasoning inheritance and a dogmatic teaching that cramps and stifles development. This dogmatism obtains in what is classed as science as much as in that of religion, except in the one of pure mathematics. There they are taught to prove their findings. What we call education is a dogmatic stuffing much more than an intellectual training and mental development.

A radical reformation is needed. Pupils should be taught to not lean on any authority; to stand alone and go alone; to criticise and reject everything that seems unreasonable to them. This will get us into the right road at least, and more of the people will go in the right direction.

Mr. Goodman tells us that what is relevant and important is psychology and sociology studies; but in these departments we find ourselves in a maze of conflicting theories and teachings. There is a class who feel sure that psychology teaches a future life; there is another class that at least doubts it. Sociology teaches anything that one imagines it teaches. It has not developed to the point of being even a pseudo-science. This carries us back to the necessity of argumentative discussion. In the meantime suffering goes on among those who know no better than to get into a suffering condition, but "heaven helps those who help themselves." Nature proceeds to eliminate those who from any cause are not fitted to survive.

Samuel Blodgett.

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Extracts from Reviews by Editors.

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A Future Life? is the most interesting volume that has come to our desk during the month. . . . . Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book "The Law of Psychic Phenomena," is torn to shreds. It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called tests are bro't about.—*To-Morrow*, Chicago.

A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life. It is well worthy a careful reading.--*Progress*, Los Angeles.

Everyone who possibly can should make the facts and conclusions of this short but masterly exposition his or her own. That our author can properly speak for science, is evident from the fact that he, in theory and conviction at least, is a complete scientist; that is, one who sees that "matter in motion" is the causative basis or "substance of all the phenomena [facts and processes] of nature—chemical, mechanical, physiological, social intellectual, emotional and moral—a truly scientific monism."—T. B. Wakeman, in a review of the book.

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JULY 4

1776  1910

THOU FLAG of Red and White and Blue,
Today thy prophecy renew
Of States to one another true—
The sovereign People's symbol, seal and sign of royalty.
Henceforward be, the world around,
To tyrant masters never bound,
With Love and Peace forever crowned
In sweet Fraternity and Charity and Loyalty.

---Singleton W. Davis.

¶ All Who stand beneath our banner are free. Ours is the only flag that has in reality written upon it : Liberty, Fraternity, Equality --- the three grandest words in all the language of men.

¶ The Declaration of Independence is nobler far than all the utterances from Sinai's cloud and flame.

¶ This is no country for anarchy, no country for communism, no country for the socialist. Why? Because the political power is equally divided. What other reason? Speech is free. What other? The press is untrammeled. And that is all that the right should ever ask : a free press, free speech, and the protection of person; that is enough.

---Robert G. Ingersoll.

Frontispiece to The Humanitarian Review for July, 1910.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

Vol. VIII, No. 12.] JULY, 1910. [Whole No. 91



For THE HUMANITARIAN REVIEW.

CHRISTIANITY VS. PAGANISM.

BY G. MAJOR TABER.

IF MY readers will note the difference between the Roman Catholic and the pagan creeds, they will agree with me that the Christian creed originated from the pagan, with only slight modifications.

THE CHRISTIAN CREED.	THE PAGAN CREED.
I believe in God the Father Almighty, maker of heaven and earth,	I believe in God the Father Almighty, maker of heaven and earth,
And in Jesus Christ, his only son,	And in Jasius Christ, his only son
our Lord, who was conceived of	our Lord, who was concieved by
the Holy Spirit, born of the Virgin	the Holy Spirit, born of the Virgin
Mary, suffered under Pontius Pilate,	Electra, suffered, was struck by a
was crucified, dead and buried.	thunderbolt, dead and buried.
He descended into hell. The third	He descended into hell, the third
day he rose again from the dead,	day he rose again from the dead.
He ascended unto heaven, and	He ascended into heaven, and
sitteth at the right hand of God,	sitteth at the right hand of God,
the Father Almighty, from whence	the Father Almighty, from whence
he shall come to judge the quick	he shall come to judge the quick
and the dead.	and the dead.
I believe in the Holy Ghost,	I believe in the Holy Ghost,
The Holy Catholic Church,	The Holy Catholic Divinity,
The Communion of Saints,	The Communion of Saints,
The forgiveness of sins,	The forgiveness of sins,
The resurrection of the body,	The immortality of the soul,
And the life everlasting.	And the life everlasting.

This is the sense and purport of the pagan creed.

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Mosheim says it is entirely false that this was the Apostle's Creed, and Dr. Taylor asserts that it is of pagan origin. Among the Greeks there was an adage, "Miracles for fools," and among the Romans, "The common people like to be deceived." There does not seem to be much of a change among the religious people of the present day, as they are ready to swallow everything their church demands. In the translation from the Latin and Greek there are four different versions of Paul's remarks to the men of Athens. Moses, according to his own report, was an Egyptian priest. Mr. Hutchison, in his work, states that these same Egyptians worshipped onions as sacred vegetables. Even the wonderful prodigies of Moses was a fable in Orphic verse in Egypt and elsewhere long before the Jewish nation was in existence as noted by Josephus, who lived and wrote some sixty years after Christ's supposed time. The greatest calamity of that age was the destruction of the library of Alexandria by the order of Omar, which was to destroy all evidence against the prevailing religion.

The decree of the Emperor Constantine, who was formerly a pagan, ordered "that all writings adverse to the claims of the Christian religion, in the possession of whomsoever they should be found, should be committed to the fire." Porphyry wrote thirty books against the Christians, and Theodosius ordered them destroyed. Had those writings been saved, the external evidence of Christianity must have been given us as tenable, says Dr. Taylor. The great apostle Paul acknowledged that it was justifiable to lie for the benefit of the church. That might have satisfied the morals of that age, but it would not be considered a virtue even in the present century. Thinking, liberal-minded people have no use for the opinions of those who indorse the falsehoods of past ages.

The orthodox Tertullian has this to say about the Christian religion: "I adore it because it is absurd; I reverence it because it is contemptible; I believe it because it is impossible." Christianity was introduced into England by Pope Gregory the First, and not one of his priests understood Latin and could only sign their names with a cross.

In 1444, when Caxton published his first book, the bishop remarked to his clergy, "If we do not destroy this dangerous invention it will one day destroy us." It has always been the policy of the church, Catholic and Protestant, to keep the people

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in ignorance of the early history and origin of the church. One of the most learned divines of England states that "Christianity and paganism are frankly avowed to have been never more distinct from each other than six and half a dozen."

Monsieur Dailler demonstrates that "papists took their idolatrous worship of images, as well as their other ceremonies, from the old heathen religion." Ludovicus Vivus, a learned Catholic, admits that there is no more difference between paganish and popish worship before images, but change of names. Hermas, a follower of Paul, confesses that, "Lying was the easily besetting sin of a Christian." Ezekiel (xvi:9) claims that, "I, the Lord, have deceived that prophet." The so-called holy men not only lie themselves, but ring the Lord in as one of the liars. Bishop Stillingfleet abserves that "Christianity became at last by that means to be nothing else but reformed paganism, as to its divine worship." M. Turretin, a learned Christian of the 4th century, says: "Not the pagans who were converted to Christianity, but Christianity that was converted to paganism." In regard to the wonderful miracles said to be performed, St. Chrysostom declares that "miracles are only proper to excite sluggish and vulgar minds, that men of sense have no occasion for them," etc. It seems evident that the miracles claimed in the Bible were all manufactured in order to control the ignorant people of that age. The intelligence of the 20th century ignores them.

The learned Grotius says: "He that reads ecclesiastical history reads nothing but the roguery and folly of bishops and churchmen." The great historian, Mosheim, solves the problem; he says: "Bind it about thy neck; write it upon the tablet of thy heart—everything of Christianity is of Egyptian origin."

In Alexandria, Egypt, was located the largest library in the world, where lazy monks and fanatics concocted holy mysteries and inspired legends to inspire ignorance and superstition among the people. It is stated on eminent authority that the most valued manuscripts of the Christian scriptures are Codices Alexandrini. This same authority states that the vagrant quack doctors, the Therapeutæ in Egypt, ages before the time assigned to the birth of Christ, were the original fabricators of the writings contained in the New Testament. Even Eusebius, the historian, states: "Those ancient Therapeuta were Christians, and that their ancient writings were our Gospels and Epistles." Orthodox Lactantius admits that Christianity itself was the Eclectic Philosophy.

Eusebius, one of the most prominent historians, declares that

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in his opinion the sacred writings were none other than our Gospels, and the writings of the Apostles. It seems to be a historical fact that fifty years before the existence of any Christian writing, they had parishes, churches, bishops, priests and deacons, grand festivals, used scriptures they believed to be divinely inspired, and had missionary stations in Rome, Corinth, Ephesus and other places. Does it not appear that there is nothing new or strange in our present orthodox religions, when they are so characteristic of ancient paganism? The learned Dr. Lardner is constrained to admit that "even so late as the middle of the sixth century, the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged, but Christian people were at liberty to judge for themselves concerning the genuineness of the writings." Dr. Lardner places the writings of the four Gospels about the years 63 and 64 A. D., and the Epistles from 62 to 96, and yet the Council of Nice under Constantine was held in the year 325, A. D., when they were adopted as divine inspiration and God's holy word. It has been stated by some authors that the works of Josephus came within one vote of being adopted, among the other old manuscripts, as the word of God. It is stated on eminent authority that the three first Gospels were evidently copies of each other. Dr. Lardner, in Vol. 1, page 136, says: "The history of the New Testament is attended with many difficulties." There is no doubt but what the celebrated doctor is right. Bishop Kidder remarks: "Were a wise man to choose a religion by the lives who profess it, perhaps Christianity would be the last religion he would choose." Dr. Taylor says that among the Mohammedans he never heard of an unpaid debt, and hucksters would leave their produce, with prices attached, with perfect safety, while in our Christian nation no one is safe from robbers.

The miraculous conception is an old story, as we find in a Sanskrit dictionary of more than two thousand years ago the story of an incarnate deity born of a virgin and escaping from the reigning tyrant of his country. The student of ancient history will find almost a parallel case between Chrishna and Christ. The Hindoos claimed that the Christian religion was absolutely one and the same as the ancient Hindoo idolatry. Even the sign of the cross is of pagan origin, and the most sacred symbol of Egyptian idolatry, says the pious Mr. Skelton. Even Archbishop Tillotson confessed the identity of Christianity and paganism.

Popery has borrowed its principal ritual from paganism, and

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Protestantism has borrowed many of its doctrines from popery. The pagan certificate of nundination and the Christian certificate of baptism are identical. Eusebius, who is charged with interpolating the mention of Jesus in the history of Josephus, designates the Emperor Constantine as the "most holy Emperor." Constantine was a pagan, yet he was the first Christian emperor, and a brief history of his acts will show the nature of his holiness, when it is known that he drowned his wife, Fausta, in a bath of boiling water; he beheaded his son Crispus the year he presided at the council of Nice, 325 A. D.; he murdered the two husbands of his sisters Constantia; he murdered his father-in-law, Maximian Herculius, also his nephew, a boy of twelve. If Constantine was a fair sample of a "most holy Christian Emperor," the worst description of the devil would be the better Christian, as he is only represented as punishing those who deserve it. This doctrine has become the curse of the ages.

The Catholic propaganda has followed along the line of Constantine, as it has murdered millions, and the Catholics of this country have become so bold as to assert, says Monsieur Capel, that rather than pay a school tax they will "send bullets to the breasts of government agents," and that Protestant schools are "sinks of moral pollution and nurseries of hell." Such scoundrels ought to be deported as they are popish murderers at heart. It has never been safe for any church to obtain political power, as we have only to refer to the Pilgrim Fathers who persecuted and even murdered many who refused to adopt the tenets of their religion.

The sinner up to Christ sends petition to forgive.
Christ answers, "Thou art forgiven, come to me and live."
In steps the Holy Ghost and anoints his soul with grace;
This the only method that redeems the human race.

Los Angeles, Cal., May 23, 1910.

The Comet.

When Halley's comet visited the sun in 1835, Oliver Wendell Holmes saluted it thus:

"The Comet! He is on his way,
And singing as he flies;
The whizzing planets shrink before
The specter of the skies;
Ah! well may regal orbs burn blue,
And satellites turn pale,
Ten million cubic miles of head,
Ten billion leagues of tail!"

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Written for The Humanitarian Review

THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

SECTION VII.

VIEWS OF ETHICAL EVOLUTIONISTS.

HERBERT SPENCER.

(Continued from the June Number.)

SPENCER, in §40, sums up in the initial paragraph what he has said of the biological view in a few brief words, thus: "Like the physical, the biological view corresponds with the view gained by looking at conduct in general from the standpoint of evolution." And then, further along, he adds: "So that from the biological point of view, ethical science becomes a specification of the conduct of associated men who are severally so constituted that the various self-preserving activities—the activities required for rearing offspring and those which social welfare demands, are fulfilled in the spontaneous exercise of duly-proportioned faculties, each yielding when in action its quantum of pleasure, and who are, by consequence, so constituted that excess or defect in any one of these actions brings its quantum of pain, immediate and remote."

In the seventh chapter of his *Data of Ethics*, Mr. Spencer treats of the psychological view, beginning in §41, in which he introduces his discussion by this remark: "In this chapter we are not concerned with the constitutional connections between feelings, as incentives or deterrents, and physical benefits to be gained or mischiefs to be avoided; nor with the reactive effects of feelings on the state of the organism, as fitting or unfitting it for future action. Here we have to consider represented pleasures and pains, sensational and emotional, as constituting delib-

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erate motives—as forming factors in the conscious adjustments of acts to ends."

He then takes a broad view of psychological evolution before entering upon the discussion of the motives and actions that are classed as moral and immoral, which he does at some length in §43, supplemented in following sections.

In §47 he answers the questions, "How does there arise the feeling of moral obligation in general? Whence comes the sentiment of duty, considered as distinct from the several sentiments which prompt temperance, providence, kindness, justice, truthfulness, etc., by saying that "it is an abstract sentiment generated in a manner analogous to that in which abstract ideas are generated." And after discussing these corolleries to near the end of the chapter, he arrives at the psychological aspect of the conclusion he arrived at under its biological aspect, and ends by saying that "the pleasures and pains which the moral sentiments originate, will, like bodily pleasures and pains, become incentives and deterrents so adjusted in their strengths to the needs that the moral conduct will be the natural conduct."

The sociological view is given all of the twenty pages of Chapter VIII. I can here refer to only a few of the chief points in the treatment. Spencer opens this discussion by affirming that for every race of living beings, including the human, "there are laws of right living." To this he adds that "given its environment and its structure, and there is for each kind of creature a set of actions adapted to their kinds, amounts and combinations, to secure the highest conservation its nature permits."

He lays down this principle as fundamental, that from the sociological point of view, "Ethics becomes nothing else than a definite account of the forms of conduct that are fitted to the associated state, in such wise that the lives of each and all may be the greatest possible, alike in length and breadth." But he immediately adds to this statement of the principle, "But here we are met by a fact which forbids us thus to put in the foreground the welfare of citizens, individually considered, and requires us to put in the foreground the welfare of the society

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as a whole. The life of the social organism must, as an end, rank above the lives of its units."

He notes that these two ends are not entirely harmonious, but that the tendency is toward their harmonization. This, I take it, is the ground upon which all government—political law—is based, and upon which good government by the state institution is justifiable and beneficent.

In §56 Spencer sums up what he has said of the sociological view in these pertinent words: "Thus the sociological view of ethics supplements the physical, the biological, and the psychological views, by disclosing those conditions under which only associated activities can be so carried on that the complete living of each consists with and conduces to the complete living of all." And then after amplifying this somewhat, he closes the chapter by summarizing the principles of a code of sociological conduct in a brief paragraph, as follows :

> The leading traits of a code, under which complete living through voluntary co-operation is secured, may be simply stated: The fundamental requirement is that the life-sustaining actions of each shall severally bring him the amounts and kinds of advantage naturally achieved by them; and this implies, firstly, that he shall suffer no direct aggressions on his person or property, and, secondly, that he shall suffer no direct aggressions by breach of contract. Observance of these negative conditions to voluntary co-operation having facilitated life to the greatest extent by exchange of services under agreement, life is to be further facilitated by exchange of services beyond agreement; the highest life being reached only when, beside helping to complete one another's lives by specified reciprocities of aid, men otherwise help to complete one another's lives.

In the ninth chapter of the *Data* the author offers some criticisms and explanations, which I have not space here to even summarize; but in §63, he refers to the theological theory in a way that I cannot pass over without a brief quotation. Spencer says that "thus observing how means and ends in conduct stand to one another, and how there emerge certain conclusions respecting their relative claims, we may see a way to reconcile sundry conflicting ethical theories. These severally embody portions of the truth, and simply require combining in proper

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order to embody the whole truth," and then he proceeds:

The theological theory contains a part. If for the divine will, supposed to be supernaturally revealed, we substitute the naturally revealed end toward which the Power manifested throughout Evolution works, then, since Evolution has been, and is still, working toward the highest life, it follows that conforming to those principles by which the highest life is achieved, is furthering that end. The doctrine that perfection or excellency of nature should be the object of pursuit, is in one sense true; for it tacitly recognizes that ideal form of being which the highest life implies, and to which Evolution tends. There is a truth, also, in the doctrine that virtue must be the aim; for this is another form of the doctrine that the aim must be to fulfill the conditions of achievement of the highest life. That the intuitions of a moral faculty shall guide or conduct, is a proposition in which a truth is contained; for these intuitions are the slowly organized results of experiences received by the race while living in presence of these conditions. And that happiness is the supreme end is beyond question true; for this is the concomitant of the highest life which every theory of moral guidance has distinctly or vaguely in view. So understanding their relative positions, those ethical systems which make virtue, right, obligation, the cardinal aims, are seen to be complementary to those ethical systems which make welfare, pleasure, happiness, the cardinal aims.

Why anything referred to in the above quotation should be called "theological theory," Mr. Spencer does not say, and I can not see. For the moment he begins to state the first theory he immediately lifts it out of the domain of theology by saying, "if for the divine will, supposed to be supernaturally revealed, we *substitute the naturally-revealed end* toward which the Power manifested throughout Evolution works," etc. This substitution is plainly a rejection of the "theological theory," and an adoption or substitution of the evolution theory. Again when Mr. Spencer says "that happiness is the supreme end is beyond question true," he is assuming entirely too much. For one, I do not accept it as true. With the insertion of one word in the clause it is true; that is, if we say happiness is the supreme end of our *conscious* efforts. But Mr. Spencer did not so modify his statement, and taken as it stands, it is surely erroneous. The supreme

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end of all action is the conservation and reproduction of individual life and of the species, while happiness or pleasure is the proximate end—a *means* to the supreme end; the means which Mother Nature adopts to induce us to conduct our actions to the supreme end. This is an evolution theory, so stated. It may be called a theological theory only when "Mother Nature" is considered to be a personal being exercising a "free will" independent of natural laws; that is as "God." And whatever name we may designate the evolutionary power by, it is theological only when we attribute to that power the supposed attribute of supernaturalism—superiority over the laws of nature, arbitrary will, decisions to do or not to do wholly undetermined by conditions or environment. Besides, the theological theory does not imply right action to the end that happiness be attained as the cardinal principle, but *belief* in the arbitrary, supernatural will that demands such a line of conduct.

The relativity of pains and pleasures is set forth at full length, as the author says, in his tenth chapter, as "a truth of cardinal importance as a datum of ethics," and he means by that "the truth that not only men of different races, but also different men of the same race, and even the same men at different periods of life, have different standards of happiness."

The relativity of pleasure and pain is not recognized by mankind in the barbaric state, or by the children of civilized people; and even the so-called civilized and enlightened adults seldom recognize it. Spencer truly says that "it is a belief universal in early life—a belief which in most people is but partially corrected in later life, and in very few wholly dissipated—that there is something intrinsic in the pleasantness of certain things, while other things are intrinsically unpleasant." Some of our "advanced thinkers" get half-way out of this error, and affirm with much confidence that evil does not exist, and that "all is good." They are misled into this new thought doctrine by the seeming necessity of justifying the personal creator and supervisor of the cosmos in his methods and means. The sophistry begins by accepting as a major premise that there is a perfectly wise, powerful and good being, whose will is supreme, who created all

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things and superintends all activities in the world. If this be true, we are forced to conclude that "all is good," though in asserting this we discount our own observations and discredit our reason. One step more is needed to bring these people out into the light of evolution, and that is that of recognizing good and evil—pleasures and pains—as relative, not intrinsic properties of things and actions. Inherently, or intrinsically, nothing is either good or evil; it is only in a thing's relation to something else that we can attribute to it goodness or badness. This Spencer makes plain in his extended remarks and illustrations in this chapter.

Speaking of the relativity of pain, he cites these facts as examples: "The common assumption is that equal bodily injuries excite equal pains. But this is a mistake. Pulling out a tooth, or cutting off a limb, gives to different persons widely different amounts of suffering; not the endurance only but the feeling to be endured, varies greatly; and the variation largely depends on the degree of nervous development. This is well shown by the great insensibility of idiots—blows, cuts, and extremes of heat and cold being borne by them with indifference. (*On Idiocy and Imbecility*, by Wm. W. Ireland, M. D., pp. 255–6.) The relation thus shown in the most marked manner where the development of the central nervous system is abnormally low, is shown in a less marked manner where the development of the central nervous system is normally low; namely, among inferior races of men."

Spencer, after giving many examples of the relativity of pain in all of its phases, says of its counterpart, thus: "The relativity of pleasures is far more conspicuous, and the illustrations of it furnished by the sentient world at large are innumerable. It needs but to glance round at the various things which different creatures are prompted by their desires to eat and are gratified in eating—flesh for predaceous animals, grass for herbivora, worms for the mole, flies for the swallow, seeds for the finch, honey for the bee, a decaying carcass for the maggot—to be reminded that the taste for foods are relative to the structures of of the creatures." And he gives many illustrations to show "that pleasures are relative not only to the organic structures but also to their states." Then he says that his illustrations

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"carry home the truth manifest enough to all who observe, that the receipt of each agreeable sensation depends primarily on the existence of a structure which is called into play; and, secondarily, on the condition of that structure as fitting it or unfitting it for activity," and he with equal force and propriety maintains that "emotional pleasures are made possible partly by the existence of correlative structures and partly by the states of those structures."

In §68 he says he has "insisted on these grand truths, with perhaps needless iteration, to prepare the reader for more fully recognizing a corollary that is practically ignored. . . . Pervaded as all past thinking has been, and as most present thinking is, by the assumption that the nature of every creature has been specially created for it, and that human nature, also specially created, is, like other natures, fixed—pervaded, too, as this thinking has been, and is, by the allied assumption that the agreeableness of certain actions depends on their essential qualities, while other actions are by their essential qualities made disagreeable; it is difficult to obtain a hearing for the doctrine that the kinds of action which are now pleasurable will, under conditions requiring the change, cease to be pleasurable. Even those who accept the doctrine of Evolution mostly hear with skepticism, or at best with nominal faith, the inference to be drawn from it respecting the humanity of the future. And yet, as shown in myriads of instances, indicated by the few above given, those natural processes which have produced multitudinous forms of structure adapted to multitudinous forms of activity, have simultaneously made these forms of activity pleasurable. And the inevitable application is that within the limits imposed by physical laws, there will be evolved, in adaptation to any new sets of conditions that may be established, appropriate structures of which the functions will yield their respective gratifications." And he says that "the remolding of human nature into fitness for the requirements of social life must eventually make all needful activities pleasurable, while it makes displeasurable all activities at variance with these requirements, . . . —we shall infer that along with the decrease of those emotions for which the

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social state affords little or no scope, and increase of those which it persistently exercises, the things now done with dislike from a sense of obligation will be done with immediate liking, and the the things desisted from because they are repugnant." The author ends his chapter on the relativity of pains and pleasures with a restatement of his principal corollary, to emphasize it, in these words:

> Pleasure being producible by the exercise of any structure which is adjusted to its special end, supposing it consistent with the maintenance of life, there is no kind of activity which will not become a source of pleasure if continued; and therefore pleasure will eventually accompany any mode of action demanded by social conditions.

In his eleventh chapter of the *Data of Ethics*, the author writes of "Egoism vs. Altruism," and he states this corollary as a basis for maintaining this relation of egoism to altruism, namely: "The acts by which each maintains his own life must, speaking generally, precede in imperativeness all other acts of which he is capable. . . . . That is to say, Ethics has to recognize the truth, recognized in unethical thought, that egoism comes before altruism." This statement is but a variant of the old adage, "Self-preservation is the first law of nature," yet it is none the less true. After discussing and illustrating this principle to some extent, Mr. Spencer says:

> The conclusion forced upon us is that the pursuit of individual happiness within those limits prescribed by social conditions is the first requisite to the attainment of the greatest general happiness.

In closing this chapter Mr. Spencer says, "Finally, it may be remarked that a rational egoism, so far from implying a more egoistic human nature, is consistent with a human nature that is less egoistic." This seeming paradoxical corollary he shows to be self-consistent and expresses his conclusion in his final sentence, thus: "For asserting the due claims of self is, by implication, drawing a limit beyond which the claims are undue; and is, by consequence, bringing into greater clearness the claims of others."

Then, in Chapter XII, he reverses his previous caption and

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discusses "Altruism vs. Egoism," and he introduces his discussion of the subject from this standpoint in this paragraph: "If we define altruism as being all action which, in the normal course of things, benefits others instead of benefitting self, then, from the dawn of life, altruism has been no less essential than egoism. Though primarily it is dependent on egoism, yet, secondarily, egoism is dependent on it."

Then, proceeding, he says he includes "in the acts by which offspring are preserved and the species maintained"—thus again reaching the viewpoint that the conservation of life, individual and racial, is the ultimate end of action and not pleasure—"under altruism in this comprehensive sense" of the term. And here for the first time he seems to recognize the essential difference between conscious and unconscious acts towards an end as effecting a difference as to whether it be a proximate or an ultimate end, for he adds: "Moreover, among these acts must be included not such only as are accompanied by consciousness, but also such as conduce to the welfare of offsping without mental representation of the welfare—acts of automatic altruism, as we may call them. Nor must there be left out those lowest altruistic acts which subserve race-maintenance without implying even automatic nervous processes--acts not in the remotest sense psychical, but in a literal sense physical. Whatever action, unconscious or conscious, involves expenditure of individual life to the *end of increasing life* in other individuals, is unquestionably altruistic in a sense, if not in the usual sense [my italics]; and it is here needful to understand it in this sense that we may see how conscious altruism grows out of unconscious altruism." He illustrates his ideas of unconscious physical altruism by pertinent examples in the lowest orders of life, and begins by asserting the well-known fact of biology that the simplest beings multiply, or reproduce, by spontaneous fission—division of an individual into two or more individuals. He makes a fine distinction here that is more apparent than real, by saying this: "Since the two halves [in the lowest kind of physical altruism] which before fission constituted the individual, do not on dividing disappear, we must say that though the individuality of the parent infusorium or other protozoan is lost in ceasing to be single, yet the

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old individual continues to exist in each of the new individuals. When, however, as happens generally with these smallest animals, an interval of quiescence ends in the breaking up of the whole body into minute parts, each of which is the germ of a young one, we see the parent entirely sacrificed in forming progeny."

Now, there is a michievous fallacy in the first half of this statement that invalidates Mr. Spencer's conclusion. It is *not* a fact that when an "individual" divides to form two new individuals the original individual still exists in the two. It is impossible for an "individual" to exist as two—as a *dividual*. He should have said the elements, or components, of the original individual continue to exist in the two new ones; but that the fact that these elements or components have been separated establishes the fact that the original "individual" has been destroyed. Then, the second example he cites is not essentially different from the first. Whether the original individual separates into two, ten, a hundred or myriads of new individuals, the destruction of the original is effected. Let us take, for instance, a rope 100 feet long. We say it is *one* rope—an individual rope; cut it into two pieces and immediately it becomes two ropes—two individual ropes, but the original individuality has been destroyed by the act of *dividing*. Cut the rope into ten pieces of ten feet each, and the result is equally, no more, no less, a destruction of the original 100-foot individual rope. We do not say the materials of which the rope or the infusorium is composed has been destroyed in the latter case any more than in the former, but that union of the materials which constituted it *one* rope or *one* being—constituted it an individual—has been destroyed. The truth is, as I see it, that the whole process of reproduction from protozoa to mankind, inclusive, is one of dissolving individuals into nuclei of newer individuals, in order that the stream of life may continue, since it is impossible, in the economy of nature as it is, for an individual living being to continue beyond a necessary limit of duration, owing to the fact that *no* being is ever *perfectly* adapted to its environment, and never can be. This is forcibly illustrated by Mr. Spencer himself in this remark, "the multitudinous cases where, as generally throughout the insect world, maturity having been reached and a new generation provided for, life ends;

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death follows the sacrifice made for progeny."

This destruction of the individual in the formation of two or more new individuals is well exemplified in bees. When a hive of bees "swarms," it is not true that only young bees go out and leave the old queen bee with her old workers in the hive, but the old queen with some of the old bees and some of the young ones go out, leaving a new queen with some of the old bees and some of the young ones in the original hive, and that original hive no more contains the original colony of bees than does the new hive into which the outgoing half of the original individual has established itself as an indivdual colony. The division has destroyed the individual, but each of the two parts of it is now a new individual, because they each form an integral colony of bees.

This, of course, in a cursory view seems without bearing on the subject of ethics, but really it is a very important element in the data of ethics, and Mr. Spencer exhibits the spirit of the true philosopher in thus beginning at the very foundations of life and ascending step by step to the highest forms exhibited in civilized man, for there is no rigid line of demarkation anywhere between physical action and moral or ethical action--the merging of the one into the other being imperceptible; and so as between unconscious and conscious action.

Spencer, in his second step in this section, leaves, as he says, "these lower types in which the altruism is physical only, or in which it is physical and automatically psychical only," and "ascends to those in which it is also, to a considerable degree, conscious," and citing birds and mammals as examples, in which, he says, "such parental activities as are guided by instinct, are accompanied by either no representations or but vague representations of the benefits which the young receive, yet there are also actions which we may class as altruistic in the higher sense," as the agitation which such creatures exhibit when their offspring are in danger and the grief they experience when their young are destroyed, manifest that in their "parental altruism has a concomitant of emotion."

Then he explains "that those who understand by altruism

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only the conscious sacrifice of self to others among human beings, will think it strange or even absurd, to extend its meaning so widely, but the justification for doing this is greater than has thus far appeared" in his treatment of the subject. "I do not mean," he continues, "merely that in the course of evolution there has been a progress through infinitesimal gradations from purely physical and unconscious sacrifices of the individual for the welfare of the species, up to sacrifices consciously made. I mean that from first to last the sacrifices are, when reduced to their lowest terms, of the same essential nature; to the last, as at first, there is a loss of bodily substance." He explains this further by saying that "as no effort can be made without an equivalent waste of tissue [a very important physiological fact], and as the bodily loss is proportionate to the expenditure that takes place without reimbursement in food consumed, it follows that efforts made in fostering the offspring do really represent a part of the parental substance, which is now given indirectly instead of directly." And he might well have added, is only a higher development of the principle of fission so apparent in the lowest animal forms. Then he concludes "that self-sacrifice is no less primordial than self-preservation," which is both true and important. And he further says that "the imperativeness of altruism as thus understood, is indeed, no less than the imperativeness of egoism was shown to be in the last chapter" treating of "Egoism versus Altruism."

This entire chapter in the *Data of Ethics* is one of the greatest interest, and I would be glad to quote from and comment upon each section of it to the end if space were available. Those at all interested in the true basis of ethics, or of a real science of sociology, should carefully study, particularly, this chapter.

(To be continued.)

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during the last year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cents each postpaid. Any new subscriber, who does not take any other premium, may have a copy of it free. Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme printed as a frontispiece to the March Review.

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Written for The Humanitarian Review

UNITARIAN DOCTRINE OF HATE.

BY CECIL CORWIN, D. D. S.

ONE would think that the doctrine of hate, that remnant of ancient Jewish fanaticism and passion, would by this time have been eliminated from modern Unitarianism. Such is not the case, however, as the following expression uttered by Rev. Clarence Reed, of Palo Alto, in San Francisco, May, 1910, shows:

> We should teach our people to hate the land thieves, for they are stealing the people's land, which is your land and my land. The earth is as much God's home as any other place, so the land thief is stealing from God and we should have that abhorrence for the timber, coal and water-power thieves that the Roman Catholic has for the person who desecrates the altar of one of their churches.

Here is an utterance of one which is unworthy of the sanction of a body of men who stand for the most liberal religion of today. He has evidently been reading *Collier's*, and has become very angry at some of the victims of the muck-raker. Whether or not these land thieves, etc., are as black as the ace of spades is not germane to the subject.

The point I wish to make plain is that the Unitarian church, being represented by authorized delegates, sits and applauds an outburst of hatred and abhorrence, such as the one quoted. Where is the doctrine of charity, peace, harmony and righteousness they so vehemently proclaim if this goes unrebuked? Is love dead? Are these religious men blind to the fact that all such outbursts of vituperation are exactly calculated to bring down upon their heads the whirlwind of discord.

Not satisfied with venting his wrath against the land thieves, he says they should teach their following to abhor these thieves like the Roman Catholics abhor those who desecrate their altars. This is a remark calculated to convey the idea of a Catholic's hate being the superlative of all kinds of hate and abhorrence.

How does he know that a Catholic's hate or abhorrence is as he would have us infer from his remark? Does it not, rather, conflict with the tenets of all Christian denominations who follow Christ's teachings of love thine enemies, neighbors, and the Golden Rule, etc.? A better illustration or model of supreme hate for thieves would be that expressed in the hate of holy water by the devil.

If Mr. Reed utters this expression of hatred toward land, mineral and power thieves, why should he stop at that and not continue on down the line of civic grafters, slave owners, etc., *ad infinitum?* If he hates and abhors these men and urges his people to hate and abhor them like

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a Catholic abhors a desecrator of their altars, why should not the doctrine of hate extend to every other evil doer?

What he fails to see is, that once the doctrine of hate enters a man's thoughts just to that degree does the doctrine of love take flight. The two cannot exist at the same time. One must be uppermost and the other undermost in a man's mind. This is the principal reason why the Christian religion cannot make followers among men of a loving and beneficent nature whose senses of justice and humanity are too strongly developed to be blinded by superstitious ideas.

The teachings of Jesus Christ, who is held up as a model of perfect manhood, contain, according to the biblical record, the teachings and precepts of both love and hatred. Curses and blessings are parts of Christian doctrines. There is no room for both in any religion or belief. The two cannot go hand in hand nor be of benefit to the human race.

The fact that Christ did bless as well as curse, love as well as hate, comes nearer to proving his supernatural character to be not well supported. We reason in this manner: If God is good he could not hate his own children. Either he is or is not too good to exhibit the human passions of love and hatred. Either Christ was the only begotten son of God and sinless, or he was insane. He is supposed to be sinless and a divine son of God, differing from all other human beings in that respect. If he spoke without authority he was an impostor. If he spoke with authority from the supreme personal ruler of all the universe, then the passion of hatred is an expression of the divine mind, and therefore not in keeping with our first premise that God is good.

As this outburst of passion directed against "land-grabbers" is not in harmony with the other sentiments expressed in the same address, viz., that "the church should inspire men to develop strong moral characters," one cannot fail to note the failure to carry conviction to either one or the other expression of thought. For instance: Can a man of a strong, moral character allow the passion of hatred (the same as that experienced by the Roman Catholic) to take possession of him without that very passion destroying his strength of character? Any such a passion is a most forceful exposition of his lack of strong, moral character.

We should no more hate any law-breaker than we should hate those who hate our own parents for bringing us into this life. This passion of hatred should be banished from our intellects, and until it is banished there will remain in our affairs this disturbing element which is responsible for most human ills.

Maynard, Cal., May, 1910.

¶ The heart will break, yet broken live on.—J. Q. Adams.

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Re-Written for The Humanitarian Review

ETERNAL SLEEP.

BY ERNEST DAVIS.

[The following verses were written when the author was but seventeen years of age. He is a son of Mr. S. F. Davis, whose letters to The Review are so well known to all of its readers.—*Editor.*]

WE do not know—we cannot tell
What lies beyond the tomb,
For when we bid our friends farewell
We can but guess their doom.
For Death will carry us away,
And when our life is o'er
We will be placed beneath the clay
To rest forever more.

No one can tell our future fate,
Nor what our end may be,
While here upon this earth we wait—
We have no power to see
What lies beyond the silent grave
In which our loved ones sleep;
We know no power on earth can save
From death's relentless sweep.

Our fancy pictures out a home
Of rest beyond the sky,
From which we never more may roam,
For there is no goodbye,
Where all our friends will meet again—
Where all is joy and love,
And relatives will greet us when
We reach that land above.

Our reason says, "this is a dream,
There is no future life.
Upon this earth we work and scheme,
Yet take our share of strife,
Till we are carried to the tomb
And placed among the dead—
This is our end, our final doom.
There's nothing more to dread."

L' Envoi.

The countless ages roll away
And death's relentless sweep
Will place us all beneath the clay
In one eternal sleep.

Los Angeles, Cal.

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Written for The Humanitarian Review

RELIGION VS. COMMON SENSE.

BY E. ELMER KEELER, M. D.*

THE only churches of this country which are making an increase in their membership anything like the natural increase of our population, are the two churches which make the most of the inclination of mankind to fear, reverence and worship the supernatural—the Roman Catholic and the Christian Scientist. Those two churches, so dissimilar in many respects, are united in their belief in the inspiration of the Bible. They both believe that there was a real Adam and Eve living in the Garden of Eden, which was as real a place as Yellowstone Park; that certain commands were given these real people by a real god; that they willfully disobeyed these arbitrary rules and by this act forfeited their original life of ease and were banished from the divine presence, driven out from the garden, the consequence being not only sin but sickness, sorrow, death and the necessity of work. The whole scheme of redemption, as pictured by the church in its theology, is a plan whereby mankind may overcome the consequences of this primordial act of disobedience by the primitive man. According to orthodoxy, had this mythical pair not eaten of the "tree of knowledge," there would today be no one living in disobedience of mental, moral or physical laws, and consequenty there would be no mental, moral or physical illnesses. Take away the belief in the "fall" and the need of "redemption" disappears, with all the accompaniments of an earth-born god coming in defiance of the laws of generation, the vicarious atonement, personal conversion and the final judgment.

The entire object of the Christian church today is to induce people to support the special scheme of "salvation" which is being advocated by that particular church. For nearly 2000 years the white man has been told that the only escape from suffering here and hereafter is by believing the tenets of some particular theology supposed to be based upon an inspired Bible, written by inspired men who gave the words of everlasting truth as spoken to them by a real god. The churches have taught that the belief in the teachings of their special edition of this divinely-inspired Bible was the only avenue of escape from everlasting torment, and if we held a living faith in some one of the scores of true religions offered we would have a safe anchorage during all the storms of life, death and the imagined glories of eternity.

It would seem as though 1900 years was time enough for a pretty

*Editor of the *Good Health Clinic*, Syracuse, N. Y.

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thorough test of any plan of salvation. If the Christian religion is all that it is claimed to be, why has it not proven its case long ago? Why has it not established the kingdom of peace on earth, wiped out the dark places of crime, debauchery and vice; taken fear, hate, worry and revenge out of human nature; removed the tendency to greed, selfishness and licentiousness, and finally why has it not shown its power to cure all the mental, moral and physical ailments which afflict humanity?

Christianity is either a reality or a myth. If it be the truth, why has it not shown such results as to make all convinced? It has had all the encouragement of society, finance and politics. Wealth beyond the dreams of a Rothschild pours into its coffers. It has been the supreme ruler of the world for centuries. It has certainly been given every opportunity to prove its case, and yet today we find that in those countries most under the influence of the church there has been the least progress in all that goes to make life worth the living. We find that the Japanese, after a very careful investigation, report Christianity to be a failure; that there is an open war declared in Russia and France between the people who wish to progress and authorized religion, in England the great mass of people are outside the churches, and in this country both the working people and scientific men are becoming more and more convinced that the church is their enemy.

The only churches which have been making any gain in membership at all in proportion to the increase of population are those which appeal the more strongly to the superstitions of humanity. They are the ones claiming to cure disease. The Roman Catholic by its masses, relics and saints, and the Christian Scientist by the alleged power of faith and prayer, are the ones which make the strongest appeals to the credulity of mankind and are winning many to their ranks.

There are two classes especially susceptible to the propaganda of these two churches—those who are bound in the shackles of ignorance and those who are victims of neurasthenia. The Catholic church makes no secret of its intention to keep its members in ignorance. It boldly favors the establishment of its own parochial schools where not a word of modern knowledge is given which would tend to show the fallacies of the church's beliefs. It does not propose that its young people shall come in contact with modern truth. The most wealthy machinery of the world is in constant operation to suppress the truth. An organization compared with which the Standard Oil Company is a pigmy is working night and day to keep its devotees from thinking.

The other church mentioned above gets its recruits from those who are suffering from the many nervous disorders of the times. In this age of rush, hurry and worry there are a host of nervous ailments which are known by the medical profession as "functional diseases." Let us be-

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come slaves to selfishness, greed, undue anxiety about dress, house, society, or business; let us allow the claims of the world to exercise undue control of our mentality, and "worry" is the inevitable result, and worry is the most prolific cause of neurasthenia with its multitudes of allied troubles, many of which will assume serious forms if allowed to rule our lives. These mental conditions are not imaginary. They are *real things*. The thing you believe may not have any existence outside your own brain, but to *you* it is the most real thing in the universe. The depression which follows the receipt of a bit of bad news cannot be weighed in the scales of the chemist nor discovered with the instruments of the microscopist, but it is none the less real, because it will produce a headache, nausea, vertigo, or faintness. The effect of the mind over the body may be so pronounced that a fatal illness may follow an unusual disturbance of the mental state. Taking advantage of this well-known fact, the Christian Scientist goes to the one bowed down with the carking cares, worries or griefs of life, and says that if he will only believe in their own particular religion that all manner of diseases will disappear like magic. The victim of the various neuroses is told that the power of the church, *their* church, is sufficient to remove all sin, suffering and sickness *if* he will but believe. The effect upon the body is thus brought about by the influence of the mind; in other words we have in all the healing work of this church but an illustration of the power of suggestion. The plan of salvation thus practiced is based upon the fact that the mental state influences and largely controls the health of the physical body. There is nothing mysterious about this and therefore if it was thus stated to the sufferer there would be little probability of his "joining" any particular church after he was relieved of his troubles. Hence the subject is made as mystical as possible, the sufferer being made to believe that a god has brought about his cure. That psychology, the study of the human mind in its relations to the human body, has entered into the cure is never acknowledged. That the sufferer has been the victim of a neurosis which his own brain power has cured is emphatically denied. The cure has been divine, through the medium of the healer. If the person treated believes this statement (and he is bound to believe it in order to receive treatment), then the next logical step is for him to associate himself with those of that belief. Thus the church grows in power and influence. Each new convert exerts all his mental powers to convince his family and best friends of its truth, and thus the power of suggestion increases.

The term suggestion is frequently used, and yet we do not as yet but dimly realize its potent power for good or evil. Let the power of suggestion be once understood and practiced and a new era would be instituted. We are acted upon by suggestion from the first moment of our consciousness to the day of our death. Every look of a friend is a

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suggestion of love, gratitude, encouragement, co-operation and helpfulness, or of hate, selfishness, doubt and hostility. Every spoken word makes us stronger, happier and fuller of health, or depresses, discourages and disheartens. We receive suggestions of joy and health from our occupation, or become gloomy and morose when we work at that we cannot love. Every bit of our environment leaves its suggestion of weal or woe upon our mentality. Suggestion, then, *is anything* which influences thought and feeling, which comes to us from the written page, the spoken word or the example of others, or the intimate contact with the forces of nature; therefore it is the most potent factor in human life.

Is it not time that the Htrueumanitarian should claim all that is his own? The interdependence of mind, body and brain is well known. Why should we not make use of its power to heal? We believe that all the laws of the universe are natural laws. The time when mankind worships the thing he does not understand has passed. Shall we not protest when we find any church making capital out of the ignorance of our people? Shall we not declare the truth when we see it being used as a falsehood to increase the wealth and influence of an organization calling itself religious? When the adoption of the natural laws of psychology removes worry from the brain, and allows peace, happiness and love to enter, shall we say that it is the work of a god?

Health is the natural result of living in careful accord with the laws of nature. These laws are many; they are complex; we do not as yet understand them all; but is that any reason why we should say that the parts we do not understand fully are in the control of a god concerning whom we understand least? At one time religion claimed to rule in education, society, politics, history and science. One by one the men of learning have taken their various departments from under its control. Is it not almost laughable that the two churches most prosperous today should owe their prosperity to the ignorance of the one class and the nervousness of the other?

Syracuse, N. Y., May 18, 1910.

Joy's Secret.

We gaze through rose-tinted glasses
  On scenes which might bring despair;
The burdens of life grow lighter,
And the weary way seems brighter
  When there are loved ones who care.

We may roam o'er plain and mountain,
  Or sail on the ocean blue,
Still the lonely heart will sing,
And the world with joy will ring
  If our absent ones are true.

—Myrtle Catherine Tallman in *Times Magazine.*

¶ To lead a virtuous life is pleasant.—Arrianus.

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THE HUMANITARIAN REVIEW

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For THE HUMANITARIAN REVIEW.

LATE CONCEPTS OF THE UNIVERSE AND OF ELECTRICITY.

BY EDGAR LUCIEN LARKIN.

LATE CONCEPTS OF THE UNIVERSE.

WHETHER the universe is finite or infinite may never be known. If infinite man cannot think of it, unless as some mentalists are now beginning to claim and assert, the human mind is infinite or capable of becoming so. If finite, then it is now known to be so large that men's minds are unable to think of the vast dimensions. The velocity potential of all cosmic energy is 186,380 miles per second, usually expressed in terms of light. But this is the space speed of all radiant energy, heat, electricity, and, beyond doubt, forms and modes of energy not yet detected or isolated.

Kapleyn, the great astronomer of Groningen, Holland, in his lecture delivered in Pasadena, in 1909, stated that the results of his exhaustive series of star gauges led to the conclusion that the entire sidereal structure is so wide that light requires as much as 60,000 years to move from one boundary to the other. This is practically infinite for man in his present phase of mind. Photographs show perhaps 100,000,000 suns. Mathematics weighs enough matter in existence to make 32 billion suns like our own. This matter is invisible, and cannot become visible until it condenses into hot spheres, or in light-emitting nebulæ. The entire structure of stars—suns—seems to be in rotation. For the drifting of suns in opposite directions indicate rotary motion, or at least two colossal streams. Our sun is now drifting toward the giant sun Vega, with a speed of twelve miles a second.

One of the most remarkable achievements of science is to tell the approach or recession of stars in the line of sight. This was long thought to be impossible, but the spectroscope is able to detect compression or expansion of waves of light, when a sun is coming straight towards the solar system, or receding from it on a straight line. The principle involved is called Doppler's, from its discoverer. The ear can detect a rise and fall in rates of vibration of a locomotive whistle or bell, when an express train is coming or going. The stellar floor, a faint shimmer and sheen visible on the darkest nights, after rains, when all dust is cleared out of the mountain air, is most impressive to behold. It extends in every direction and includes the universe, save where there

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are dark spaces here and there—openings or caverns leading to the unknown. These are black indeed, and awe-inspiring.

If the earth is compared to the mass of the universe as now known, it may almost be called zero, nothing, or at least an infinitesimal. The better way would be to say that our earth is a cosmic atom, and still more impressive and expressive to call it an electron. Let there be any assignable number of suns, and any assignable number of inhabited worlds like our earth, then all these homes of life and all living beings could come to an instant end and not be missed, for all suns would move as if nothing had occurred. Yet, mind, even the human mind, is far more wonderful than the entire universe of matter.

NEW CONCEPTS OF ELECTRICITY.

The latest ideas and theories regarding the true nature and structure of electricity are so completely different from any held before the years 1899 to 1901, that the older hypotheses can scarcely be recognized now. All college text-books now being published contain the new beliefs of electricians and chemists.

The one great fundamental difference between the new and old is that electricity is now known to be granular—that is, not continuous. Matter, whatever that is, has ever been held to be granular, made of discreet atoms and molecules, collections of atoms in regular and definite proportions Electricity was held to be a continuous fluid not only inside of atoms but in spaces between. This doctrine was all changed by the capital and cardinal discovery of the ages, the discovery of electrons, far smaller than atoms. An atom is about 30,000 times larger than an electron. An atom of hydrogen, the lightest body known, is 1700 times more massive than the primordial, absolute, changeless electron. No imagination, however vivid, can hope to begin a series of imaginings about an atom; how then of an electron? These electrons are pure, negative electricity, and revolve around positive centers of force, and this center and these revolutions constitute atoms. Atoms unite in absolutely regular mathematical ratios to make molecules of at least eighty-three kinds, called elements. These unite with each other where there is chemical affinity to form multitudes of compounds, which unite to build the entire universe.

The strict attention of the reader is called to the startling fact that in this statement the word matter does not appear. An atom of what for centuries has been called matter is now defined as revolutions of electrons around a center of force. This is the present explanation of an atom of iron, platinum or diamond. All matter known can be torn apart and resolved into electrons. And these can be driven out of any container whether of glass or solid metal, and be thus made to vanish from the scrutiny of man. This is a round-about way of saying frankly

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that nothing exists but electrons. Nothing is known as to their real nature, nor of anything else. This is also one way of saying that nothing exists but motion. The universal, cosmical ether is beyond doubt nothing but electrons. If so, then the 100,000,000 visible suns, and the billions of invisible worlds are next to nothing in comparison with the quantity of electrons in existence. Electric, magnetic, electro-magnetic, electro-chemic, optic, electro-optic, thermic and electro-thermic activities can all be satisfactorily explained by the theory that negative granules of electricity—electrons—revolve with terrific speed around enclosed centers of positive force. And these effects are explained by saying that electrons revolve around on orbits inclined to each other, not all around atomic equators. Note the meridians on a globe representing the earth; see how they make angles with each other. Call them orbits of electrons, then the flights of electrons on these inclined paths constitute the life of the entire universe. Science has no idea as to what electricity is, nor force, nor anything.

Lowe Observatory, Echo Mountain, Cal., June 2, 1910.

What is the Weight of the Soul?

[The following letter, commenting on an editorial in the *Chicago American* some time ago, was refused publication in that paper, but I think it of value and so insert it here.—*Editor H. R.*]

Editor of the *Chicago American*:

In your issue of the 9th inst., you say in your editorial on "What is the Weight of the Soul?" that "the *fact* of the soul's existence is established beyond question." If this is true, why is it then (as you state in another part of your editorial) that "societies for psychical research are examining ghost stories to learn if they have any foundation in fact, are seeking with the methods of the scientists for some proof of immortality that would stand the test of law"? More than a dozen years ago, through the columns of a leading Chicago paper, I asked this question: What are the component parts of the soul? Has it weight, form or color? The questions remain unanswered.

I challenge you or anyone else to furnish such evidence as will be admitted by any respectable court of justice, that man possesses intelligence that can survive his body. Man is a unit. The duality idea has long ago been abandoned by the leading scientists and advanced thinkers of this century. Haeckel in his great book, *Riddle of the Universe*, says: "The belief in the immortality of the soul is a dogma which is in hopeless contradiction with the most solid empirical truths of modern science." Prof. Ludwig Buchner, another profound thinker, says: "A soul without a body, a spirit without physique, and a thought without substance, can no more be realized or exist than electricity, magnetism, undulations of heat, gravity, etc., can exist without those bodies

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or material by the activity of which the phenomena designated by those names are produced." Prof. John Fiske says: "We have no more warrant in experience in supposing consciousness to exist without a nervous system than we have for supposing the properties of water to exist in a world destitute of hydrogen and oxygen." Prof. Tyndall: "Does life belong to what we call matter at some suitable epoch? There does not exist a barrier possessing the strength of a cobweb in opposition to the hypothesis which ascribes the appearance of life to that 'potency of matter' which finds its expression in natural evolution."

Divorced from matter, where is life? A few soul-questions and I'm done.

1. Is the soul an entity or a nonentity?
2. When does the soul enter the body—before or after birth?
3. In what part of the body is the soul located?
4. If the soul is located in all parts of the body, what becomes of that part of the soul contained in an amputated part of a living body?
5. Is the soul an organization independent of the body?
6. Is the soul of a negro of the same color as the soul of a Caucasian?
7. Is the soul of an idiot as well developed as the soul of an intelligent person?
8. If a living person was placed in an air-tight jar, and the jar sealed hermetically at death, how would the soul make its exit?
9. Is the soul sensible or insensible to pain?
10. When and where are the souls made, or did they always exist?

We have five infallible witnesses to prove the existence of matter, namely, hearing, seeing, tasting, smelling and feeling. By these five witnesses we prove the existence and the component parts of matter. Can you by the aid of these witnesses prove the existence of souls?

S. Roberts.

When We Are All Asleep.

When He returns and finds the world so drear,
All sleeping, young and old, unfair and fair,
Will He stoop down and whisper in each ear,
"Awaken!" or for pity's sake forbear,
Saying, "How shall I meet their frozen stare
Of wonder, and their eyes so full of fear?
How shall I comfort them in their despair,
If they cry out too late, 'Let us sleep here'!"
Perchance He will not wake us up, but when
He sees us look so happy in our rest,
Will murmer, "Poor dead women and dead men!
Dire was their doom, and weary was their quest,—
Wherefore awake them into life again?
Let them sleep on untroubled—it is best."

—*Robert Buchanan.*

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

"When Doctors Disagree."

(Continued from May number.)

Do the theories or "beliefs" of a scientist nullify his science? Friend Davis says: "In this same quoted paragraph Mr. Edison goes on to tell what is his 'belief' about 'life,' etc. It does not require one to be a scientist, practical or otherwise, to hold and express a belief."

No, certainly not; but has not a scientist a right to express a "belief"? —especially about the great problem of life? [1]. What is life? All the science in this world has never answered the question. So far science is dumb. It does not know [2]. There was a time in astronomy when the solitary Neptune had not been discovered. Scientists guessed and figured [3]. Leverier of France and Adams of England guessed right. Their "belief" led to knowledge. I can produce hundreds of instances of beliefs of scientists which resulted in knowledge [4]. Why cannot a scientist have a belief? [5]. Is not "speculation" or "theory" or "hypothesis" entertained by many of the world's greatest scientists? We are not obliged to endorse the beliefs or hypotheses of scientists—and they have plenty of them.

When any scientist in his investigations meets with difficulties, he frankly confesses his ignorance. He does not hesitate to employ theories, hypotheses—the scaffolding of science. The scientist does not bar himself from the use of the "scientific imagination," as John Tyndall termed it, to assist in making discoveries. Bro. Davis himself has well said: "We should continue our inquiry until we know that we know. That is science." Mr. Edison's "belief" may prove "nothing whatever," as friend Davis says; but has he not as good a right to his "opinion," "belief," "theory," or "faith," as Humphrey Davy, Huggens, Herschel, Mitchell, Flammarion, Crookes, Wallace, Darwin, Tyndall, Huxley? [6]. "Whoever hesitates," declared Herbert Spencer, "to utter that which he thinks the highest truth . . . let him duly recognize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms a part of this agency . . . . he may properly give utterance to his innermost conviction, leaving it to produce what it may, . . . and that his thoughts are as children born to him, which he may not carelessly let die, . . when the unknown cause produces in him a certain belief, he is thereby

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authorized to profess and act out that belief, . . . the faith that is in him."

It seems to me that scientific men have a right, the same as common mortals, of expressing "beliefs," "opinions," guesses. They all do [7].

The "electric locomotive" had been the "fond dream" of scientists as early as 1850. Twenty-nine years later Dr. Siemens, of Germany, Stephen Field and Thomas A. Edison, of America (so states Hartley Davis, in his historical sketch of *How the Trolley Became King*) "were concentrating their energies upon the problem."

It seems as if Edison had something to do with solving the problem, observing, experimenting, not merely "applying the results of the scientists' practical work" [8].

"Edison," says Hartley Davis, "constructed a model electric road at Menlo Park in 1880, and with Field, he built an electric line which was operated at the Chicago Exposition in 1883" [9].

Are Edison's views nonsense? A number of scientists expressed their judgment upon his belief concerning life. When the question was addressed to him, "What is Life?" those scientists never intimated that Edison answered foolishly. The compiler of the pamphlet from which I have quoted remarked that Mr. Edison "has his own peculiar way of discussing any question, and in doing so he seldom fails to turn a flood of light into many a dark corner of thought. Although he picks his way through the many pitfalls of *speculation* (my italics) with characteristic modesty and caution, who shall say he makes his bow as a philosopher in vain."

The Professor of Philosophy, Ethics and Psychology, in Columbia College, says: "I have no theory of my own on the subject of life. However, this I should say. Mr. Edison's views are not without the warrant of philosophy." Did not look "simply ridiculous" to him [10].

The Professor of Physiology in the University of the city of New York, says: "All the analogies of Physiology are quite consistent with Mr. Edison's views." "There is much that is very suggestive with regard to Mr. Edison's proposition that all matter is conscious." He did not call his views "crude"! Professor T. Sterry Hunt, mineralogist and mine engineer, says: "Mr. Edison's hypothesis has nothing to fear from the physicists. Crystals certainly live. When it is considered that it is demonstrated that these stone plants are affected by light it can be realized that they are not so insensible as is popularly supposed. The life of crystals is a different kind of life than that of plants, but if I understand the term, they live in their own way quite as decidedly as do plants and animals." No hint from this distinguished scientist that Edison's philosophy is "nonsense" [11].

Bro. Davis tells us that "an atom has no power of locomotion whatever" [12]. That is his "belief." He does not know it. There are scientists, including Prof. Josiah P. Cooke, of Harvard, in his *New Chemistry*, which I studied many years ago, who treated the "atom" as a good working hypothesis. I do not know of a scientist who knows there are any such things as atoms. So, when friend Davis informs us that an atom "cannot of itself move in any direction much less in an intended

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direction," I am puzzled to know how he found out so much about the hypothetical atom [13], especially as he himself says, "If, indeed, there be such a particle of matter." Sure enough, that is a conjecture of a conjecture. Thus Henry Harrison Brown quotes Prof E. L. Larkin as saying "electrons" the greatest discovery of the nineteenth century. Mr. Brown comments: "Has man discovered electrons, or is it but a theory like the atom and gravitation?"

In the February number of The Review is a "newspaper dispatch" concerning Edison as a prophet of prosperity, when the ordinary laborer "will live like a prince, no manual labor in the factories of the future," "men in them" will merely oversee machinery "to see that it works right"—brain work, short hours, pleasant surroundings.

Weeks before I had captured the same item and filed it away; but now I feel timid about putting faith in a "newspaper dispatch" predicting that in the year 2110 ordinary laborers will be laboring without ordinary labor, and our editor never said "nonsense" once [14].

Why, oh why, did he not print the closing words of Edison's cheerful vision? Perhaps Bro. Davis thought it was "simply ridiculous." Here it is: "The clothes of the future, by the way, will be so cheap that every young woman will be able to follow the fashions promptly, and there will be plenty of fashions."

Glory! hallelujah! Will that not be the millennial dawn? a thing which I have discredited, as if there ever could be such a time in this world, whatever may happen in heaven!

Pentwater, Mich. W. F. Jamieson.

Replies and Comments.

It is with reluctance that I continue this long-drawn-out war of words. The whole affair is inflated into a monstrous bubble that is not worth while. Yet rather than appear, even, to be illiberal and unfair, I print Professor Jamieson's long, superfluous argument, but I can not do so with justice to the readers of The Review and to myself without at least a few brief explanatory replies and comments.

1. Certainly. I have never said he has not.

2. This is only an assumption. Science does not "know" anything; it is the scientist who knows, and some scientists know as well what life is as they, or anybody else, knows what the other phenomena of the universe are.

3. This was not mere guessing. There is quite a difference between a mere guess and a scientific hypothesis. Certain phenomena occurred which astronomers could not account for except by admitting the fact that a planet occupied the place in the solar system which Neptune was found to occupy.

4. This reminds me of Mark Twain on Adam's grave. Mark said, when he was shown Adam's grave, that Adam was surely buried there because it had never been proved that he was *not* buried there! I could

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produce thousands of instances of beliefs of scientists, and others, which did not result in knowledge but which did result in the rankest kind of error and superstition.

5. He can. I do not object to his having a belief; but I do not have to accept his belief, unless it seems to me reasonable.

6. This question is utterly irrelevant. I have nowhere and at no time denied any man the "right" to believe. Brother Jamieson uses a very large club to knock down his "man of straw."

7. Why strike your straw man when he is already down?

8. Irrelevant. My point was not that Edison did not observe and experiment, but that he did not do this for the sake of *establishing scientific principles*, but for the purpose of *applying natural powers* to practical work.

9. Another straw man. I have not said or intimated that Edison has not "constructed" things, but the very opposite — that constructing things is his field, and not the practice of scientific investigation for the sake of establishing scientific principles.

10. Perhaps the professor did not speak of the same statement which I characterized as "nonsense," but even if he did, I accept nothing as sense from "the professor," or anybody else, that appears to me to be nonsense. I am well acquainted with a "professor" who declares he on several occasions "passed a glass filled with water through the lapel of his coat" in the presence of a certain spirit medium. To me this appears to be "nonsense." How does it appear to you, Prof. Jamieson?

11. I have never said that Mr. "Edison's philosophy is nonsense." It was the unphilosophical statements attributed to him that I said were nonsense—and they were.

12. Not at all my "belief." No one believes or teaches that atoms have legs or wings or other organs of locomotion, and, speaking biologically, locomotion is impossible without such organs—the act is impossible without the means of its production. An atom is an indivisible particle, and therefore can have no parts. The atomic theory is a mere hypothesis, and it is assuming a good deal to declare that a hypothetical thing without parts—organs of locomotion—can walk or fly.

Mr. Jamieson brings out his argument in much detail against a position which he assumes I had taken but which I had not. He assumes that I had called Mr. Edison's philosophy, his theories, his beliefs, nonsense and crude. I made no such general and sweeping accusation. I spoke of certain specific statements attributed to Edison, and even of these I expressed doubt as to their authenticity. One of these statements was that atoms of oxygen fly about from place to place seeking atoms of carbon with which to unite to build up vegetable organizations —consciously and volitionally doing this. If this theory or belief is not "nonsense," is not "crude," regardless of who holds it, I know of no words in the language suitable to characterize it. In speaking of the atom not being able to move from place to place volitionally, I did not assume that there even was such a thing as an atom existed, but said plainly "*if*, indeed, there be such a particle of matter." Mr. Jamieson

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ridicules this statement, just as if it was not a common and justifiable method of expression to say a thing is so and so, or it is not so and so, if there be such a thing. Would not the Professor be justifiable in saying that no grass grows on the land at the north pole, "if, indeed, there be" land there?

13. I have never professed to have found out anything about the atom, but have taken the atom as described by those who accept the atomic theory.

14. The editor does not say nonsense of all the nonsense he hears expressed. But *now* I will say that the quotation here made by Mr. Jamieson about machinery wholly taking the place of manual labor *is* "nonsense." Indeed I did and do yet think that "cheerful vision" ridiculous. Even Mr Jamieson ridicules that "cheerful vision" in his last paragraph.

Singleton W. Davis.

Miscellaneous.

¶ Mr. D. W. Sanders, of Covington, Ind., Secretary of the Rationalist Association of America, writes as follows to the *Ingersoll Memorial Beacon*, of Chicago:

Did you ever hear of a wealthy Freethought editor? It is a constant wonder how our excellent papers can continue in existence, the way they are sometimes treated by their admiring but negligent friends. Their circulation is necessarily limited, and they are boycotted by all the orthodox advertisers. I support them to the extent of my ability, and would rather my taxes would go delinquent than my subscription to any of them. I have given over $50 of my slender means within the past year to the cause, and honestly I never enjoyed anything quite as much before. I shall bequeath to the Freethought Press a goodly lump of my life insurance when I go hence. Yours for freedom.

¶ "By the way, Elder Browne, why is it that you always address your congregation as 'brethren,' and never mention the women in your sermons?" "But, my dear madam, the one embraces the other." "Oh, but, elder, not in church!"—*Success.*

¶ The most formidable weapon against errors of every kind is reason. I have never used any other, and I trust I never shall.—Thomas Paine.

¶ There is always hope in the man who actually and honestly works. In idleness alone is there perpetual despair.—Carlyle.

¶ The Christian Church is not yet awake, but it has begun lately to talk in its sleep.—Herbert Casson.

¶ Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—Horace Mann.

¶ Frame your mind to mirth and merriment
Which bars a thousand harms and lengthens life.—Shakespeare.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

Published at 854 E. Fifty-fourth St., Los Angeles, Cal.

¶ Editorial telephone (Home) number 29874.

Terms: $1.00 a Year in Advance. Single Copy, 10c.

For particulars, see "Publisher's Notices."

Vol. VIII, No. 12.] JULY, 1910. [Whole No. 91

EDITORIAL DEPARTMENT.

THE EXISTENCE OF GODS.

¶ The old, old question, are there gods, or is there a god? is still a mooted one with nearly the entire human family, and remains as ever unsatisfactorily answered by very many people. And this unsatisfactoriness arises from the fact that the terms used in the discussion are not explicit in their meaning and are often used by the speaker or writer to express meanings which the hearer or reader does not attribute to them.

In the sense in which I here use the words gods and God, I believe *they do exist.* But I will first define the two principal terms before I dismiss the assertion. In other senses often attributed to these terms I *do not believe* they exist, and so I shall give other definitions also, and so try to make plain which gods and what God I believe exist and which ones I do not believe exist, and my reasons for my beliefs and disbeliefs; for I hold belief merely expressed without being accompanied by the reasons upon which it is based is of little or no importance.

There are at least three kinds of gods believed in by men.

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Two of these kinds I believe exist and the other kind I do not believe exists. I will define the third kind first.

Some people believe there is a being or beings similar to man but superior to him in every respect, who are generally invisible to us, but who serve us as guardians and providers, as well as executioners who inflict upon us penalties for wrongdoing. This God, or these gods, are represented as being *persons*, individuals, even at certain periods of their existence having flesh, bone and blood as man. Some believe the God or the gods are wholly "spiritual," but they can give no clear expression of what they mean by the term spiritual, except that a spiritual being has no body but does have the mental powers of man—can think, love, hate, enjoy, etc., the same as man. This God or these gods I do not believe exist, because I have never seen any evidence of their existence.

Another kind of God or gods are those of the mythical order; and by mythical I do not mean non-existent. A myth is not a word meaning non-existence, but one meaning the personification of impersonal things and powers; the poetic imagining of the impersonal objects, powers and times of nature as being persons like unto men. The sun, for instance, is the "god of day," and of the year; the moon is the goddess of night and of the month; the earth is the goddess of reproduction—"the mother of all living," Eve. The gods of the Bible were of this order; so were the gods of the pagans. Jahveh, Eloh and Elohim, Adonai, Allah, Ra, Osiris, the Baals, Zeus, Jupiter, Mary, Jesus, as well as the prophets, apostles and disciples, were all personifications of the sun, or the moon, the earth, sea, sky, the seasons, summer, winter, day, night, crops, rains, overflows, months or zodiacal signs and constellations, planets, stars, equinoxes, solstices, etc. *As such*, I believe they existed; that is, they existed as mental pictures in the minds of poetic people. And I believe they still exist as such pictures in the minds of many people. When I look upon a beautiful landscape painting I do not say that it does not exist because it is only a *representation* of a reality in nature; it does exist as the expression of the picture in the artist's mind before the brush touched the canvas. These men-

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tal pictures—these gods of nature, I believe exist, but only within the human intellect.

The other kind of God or gods are the *ideals* of men. They are simply projections of the thinker's own personality—his powers and character, in an enlarged form before his vision or the vision of those he speaks to or writes for. A painter who is a real artist does not simply represent reality of an object by delineation of its form and colors in detail, but he builds up in his mind—his imagination—an ideal object, one whose elements are the most beautiful parts of many similar objects combined, and leaves out all the defective and displeasing elements, so far as he is able to do. This idealization, though mental, is real, in the same sense that we say that motion is real, thought is real, emotion is real, etc., and yet they are not material entities. So the gods of this order are ideal men and the goddesses ideal women. They are never *perfect;* finite man can never build up a perfect mental picture. No artist has ever yet produced a perfect painting or a perfect statue; and no poet or prophet has ever yet, and never can, construct an ideal of a perfect man or woman. The modern gods and the God of the modern civilized man are ideal men who are imagined to be so much superior to ordinary men in power, wisdom, goodness, etc., that they are able to build worlds and superintend the phenomena of their continued existence forever. The poet and the prophet, as well as the artist and the ordinary man, for good reasons think under the cloud of an illusion that men have "free will" by which they can do or not do things regardless of any determining power of heredity, bodily organization, or external environment, and they assign this freedom of will quality in an exaggerated degree to their god-ideals. Hence, their God or their gods can perform miracles, as they suppose, by reversing or annulling the laws of nature.

That such a God, or such gods—such ideals, exist, I believe, but only as ideals. They may or may not be beneficent; if superior in qualities to men, and are held up as models to be imitated, they may be beneficent and lift men upward; otherwise they are "devils" and drag men downward.

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LYING FOR THE GLORY OF GOD.

¶ Some modern Christians are truthful people; not because of their theology and belief in the Bible, but because of their natural development ethically. Other Christians are more or less truthful in the ordinary affairs of life, but in church or religious affairs they accept "St. Paul's" example and lie for the glory of God, when the truth does not seem to them adequate to the attainment of desired results.

These remarks were prompted by the reading of an account of the Chicago Sunday Evening Club in its relations with the Chicago Association of Commerce, the former a religious association, the latter a purely secular, business one, "composed," as Mr. Mangasarian says in one of his program leaflets, "of progressive and public-spirited business men . . . It is one of the agencies devoted to making Chicago the paragon of efficiency in everything." Then he proceeds to state the case of the relations of this business association with a pseudo club, as follows:

But we have a little criticism to make. We do this with the greatest respect for the legitimate aims and objects which the Association of Commerce was inaugurated to promote. An investigation has confirmed our suspicions that this strong business organization is backing, financially, the sectarian work of the Sunday Evening Club. In this country, church and state are separated. Our government, not wishing to show favors to any one religion, aims to treat all religions with equal courtesy and justice. Everybody, except the fanatic, is pleased with this policy of impartiality in matters of religion. It seems to us that the Association of Commerce, having for its aim the good of the whole community, and not only of a part of the community, should likewise refrain from discriminating in favor of any one sect or cult. The Association of Commerce is not doing this.

What are the facts? The Sunday Evening Club is an Evangelical enterprise. It holds services every Sunday evening in Orchestra Hall. These services are preceded by talks upon the life of Jesus and the study of the Bible. The services in the main hall are opened with prayer, the reading of the scriptures, the singing of Christian hymns, and are generally followed with a sermon by a clergyman. It is, in fact, a down-town church. It differs from the up-town churches in this only, that it meets in

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a hall, and calls itself a *club*. A great deal of money is necessary for the carrying on of this work down town. How is this money raised? I have learned that a portion of the sum necessary for the preaching of the gospel in Orchestra Hall every Sunday evening, is contributed by the Chicago Association of Commerce. Does this contribution come from individual members or from the treasury of the association? If from the former, in what sense then is it true that "the Chicago Association of Commerce is the father of the Sunday Evening Club," and "that it is backing it financially," to quote the very words of the General Manager of the Chicago Commercial Association? And as the Commercial Association refuses to lend a hand also to the *Independent Religious Society*, for instance, which is also maintaining a religious center in the heart of the city, it follows that the work of the Association of Commerce is not non-sectarian in any honest sense of the word. Will the Association of Commerce show the same courtesy to agnostic visitors to Chicago by providing a lecture hall for them, as it is providing one for believers? Or will the Sunday Evening Club, which it "fathers," allow a Rationalist to speak from its platform? The Sunday Evening Club is interdenominational—not unsectarian.

Thus we have caught the church disguised as *a Sunday evening club*, trying to dip its hand into the purse of the Chicago Association of Commerce. As a *church* it avoids paying its share of the city's taxes; as a *club* it taps the resources of the Association of Commerce. Many denominational colleges dropped the religious clause from their charters to become eligible for the Carnegie Fund; likewise the Presbyterian, Baptist, Methodist, etc., churches pose as a non-sectarian club, once a week, in a down-town hall, and for about two hours, to become qualified for the cash reserves of the Chicago Association of Commerce.

Well, what can *we* do? . . . We cannot prevent the Association of Commerce from giving some of its money to sectarian uses. But we can protest against it. And we cannot prevent the religious sects from playing *church*, to avoid taxes, and playing *club* to get *more* money, but we can protest against an institution with an adjustable character. And who can compete against the Sunday Evening Club, which is none other than the Jewish-Christian religion, and backed, as it were, with the 4000 members, and their purses, of the Chicago Association of Commerce? But we mean to keep on fighting an antagonist ten thousand times stronger than ourselves in numbers, wealth, popularity, prestige, patronage and power—stronger than ourselves in every respect save one—that of fighing *fair*.

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No doubt those Christian zealots placate their consciences for this deception with the excuse Paul gave when he declared that he did right to deceive for "through my lie the grace of God doth more abound." But what a code of morals the Christian code is, when it inculcates and practices lying for the glory of God and the abounding of his grace, and for the defeat of the devil, who, these Christians say, is "the father of lies"!

DEATH OF GOLDWIN SMITH.

¶ Professor Goldwin Smith of Toronto, Can., a writer well known to readers of Liberal literature, died June 7th. He was known in Canada as the "Sage of the Grange," being generally recognized as a sage and known to live in an old-style English residence called The Grange.

Professor Goldwin Smith was very widely known for his free thinking and free speaking, as well as for his philosophical intellect and his fine literary style. Though an Englishman, he wrote much for readers in this country, many of his best journalistic productions having been contributed to the New York *Sun*. His writings were not wholly acceptable to either the orthodox or the heterodox, to the conservative or the radical; so that he was often criticized by the Liberals and Rationalists as well as by the churchmen and the near-churchmen. Though he was not known as a Freethinker, he was, I believe, a free thinker; and though not a professed Liberal in the religious field, he was quite liberal. His writings, though nearly always disapproved of by one side or the other, and sometimes by both sides, were strong and thought-provoking.

In an editorial upon Goldwin Smith in the Los Angeles *Times*, headed "'A Great Stylist," I find the following very fair estimate of him:

Goldwin Smith's utterances were scarcely ever popular; they often evoked a storm of dissent. But Goldwin Smith never minded that. He was a man with the courage of his convictions and never sought to modify or soften his statements. Although he often aroused hurricanes of indignation, he impressed even the most violent of his opponents with his fair-mindedness and his intellectual capacity. He was one of the great men of the Victorian era and he carried an undimmed light during the reign of Edward VII. In some respects he was one of the most remarkable men on the American continent, and the news of his death will cause regret not only among the scholars of the old land, but from Atlantic to Pacific in the New World.

On the whole, Goldwin Smith's writings were very influential in leading into lines of advanced thought and rationalistic methods of discussion; and so he had many edmirers among the Rationalists of the United States who read of his death with much regret and sorrow.

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THE SCIENTIST A TRUE PROPHET.

¶ Using the word prophet to mean one who foretells future events, I think it is very easily shown that the scientist as compared with the ancient mystic "prophet of God" is a true prophet and the latter only a guesser or a relator after the facts.

Take as an illustration the recent visit of Halley's comet to the vicinity of the earth. By the scientific prophets this event was foretold long before the occurrence, in plain language, giving exact positions in the heavens at particular dates exactly stated, and many other facts relating to its appearance and its relations to the sun, the earth and the other planets. And this prophecy can be duplicated again and again in the future, for an indefinite length of time. Persons reading these prophecies had no difficulty in "interpreting" the language of the prophets; there were no "types," allegories or symbols, but plain, descriptive speech, carrying no uncertain meaning. Millions of people read and understood the words of the scientific prophets, and when the time approached for the foretold event to occur they were sure that the demonstration would occur, and eagerly looked for it and were not disappointed or left in uncertainty.

On the other hand, how is it with the prophecies of the mystics?—plainly, the so-called prophets whose *supposed* predictions are recorded in the Bible? Who does not know that their language is of an entirely different order from that of the scientist? They spoke in allegories and extremely ambiguous language; their supposed predictions, no one is certain that they even are attempts at predicting, and different readers of their supposed propecies differ greatly in their understanding and interpretation of the language, as well as in their application of the supposed predictions to particular events.

Take, for instance, the Song of Solomon—a whole Book of the Old Testament, that holds its place in the canon as a prophecy of the coming of Christ and the Christian church. The language, as a prophecy, is ambiguous in the extreme; there is no such thing as definite, exact dates, names or descriptions of events. But as a love ditty, it is so extremely exact and definite that it is disgusting to a chaste mind, and the ablest bibliologists

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now know that the Song is not a prophecy of Christ or Christianity, but a love-song modelled upon the natural events of the seasons and the moving sun, planets and constellations—that is, a true nature myth. The headings over the chapters and at the tops of the pages are modern interpolations, placed there since the art of printing was invented, by men who even themselves laid no claim to being "inspired."

If a scientist were to predict the coming of Christ a thousand years hence, would he use such a mythical method and ambiguous language? Not at all. He would base his prediction on certain laws of nature which he had ascertained by observation of past events, and he would state in plain words the exact name of the being who was to appear as Christ, his physical appearance, the exact date of his birth, exactly who were to be his parents, exactly what his childhood associations were to be, exactly what he would teach, exactly how he would be executed and by whom; how he would arise from the dead—whether bodily or spiritually—and the exact date of his crucifixion, death and resurrection, and exactly who would see him afterwards and exactly when. That, if fulfilled, would be demonstrated prophecy, scientific prophecy.

But where in the Bible can one find anything approaching such a prediction of the birth, life, death and resurrection of Jesus? It is not there. It requires all the arts of mystical juggling with language to twist certain ambiguous sentences and stories into allegorical predictions of the coming of Christ. All is hazy, misty, uncertain, doubtful, except to the clear intellect of the really educated man, who sees that there is not a word of true prophecy in any of it.

THE JULY FRONTISPIECE.

¶ This number of The Review being dated July, and the Nation's birthday being on the 4th day of this month, I deemed it appropriate to present as a frontispiece for the present number of H. R. a picture of the American flag, in colors, with appropriate letter-press matter below it. And to supplement that picture and its accompaniments I will here offer a very condensed historic statement of the origin and adoption of the flag, and of the significance of its parts and of it as a whole.

On the 14th of June, 1777, one hundred and thirty-three years ago, the field of blue studded with stars was adopted in place of the Union Jack which up to that time had held a place, in various forms, on the

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colonial flags. At this time the five-pointed stars were adopted—though six-pointed stars were most in use for decorative purposes—and they were set in a circle, forming a united ring of thirteen, one for each colony or incipient State. The red and white stripes were also thirteen in number, representative of the original thirteen revolting colonies. Later, it was found that the number of states in the Union would be so great that in using one star for each there would not be room enough on the blue field for them all in a circle, so the form was changed from time to time—one popular one being the arrangement of the stars into one large star, emblematic of the federation of the States into one large State. But in time even this form did not afford sufficient room for the number of stars required, and so our present arrangement was rather forced upon us by this exigency. In its present form, the flag, as all Americans know, symbolizes the original colonies and first federated States by its thirteen stripes, and all of the States in the Union at any period of the country's history by its constellation of one star for each State actually admitted into the Union.

As of other sentimental emblems, it may be said that the stars in the field of blue symbolize the high ideals and lofty hopes of the people for Liberty snd a surpassing civilization; its red stripes represent, on the one hand, the blood of the wars by which the Nation was born and defended, and on the other hand, they represent that love of country and of one another which forms the only true basis for the brotherhood of of man and the perpetuity of a just government. The white stripes are symbolic of the peace succeeding the bloody turmoil of war, and also of the peace and purity that are held in the minds of all good citizens as high and humanitarian ideals of the country's future life.

The star-spangled banner thus offers to the man or woman of noble sentiments and worthy hopes for the welfare of the Nation's whole citizenship, the highest and humaneist ideals. And, though acknowledging that we as a people have not as yet come very near to the attainment of the high ideals the flag represents, we should honor it as the symbol of those ideals none the less because of our failure to follow it to perfection. But the flag of the United States is so full of promise of good to humanity that of all the banners of the world it is today the most honored and the most relied upon as a harbinger of the peace of the world, the freedom of mankind and the advance of civilization.

NOTES ON SOME PAMPHLETS AND PERIODICALS.

¶ "The Standard Oil Company," is a booklet by Elbert Hubbard, of East Aurora, N. Y., a copy of which has been received at this office. The character of this little book can be gathered from the following remarks gleaned from the last page: "The habit of certain newspapers

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of trying to inspire class hatred by picturing the great business builder as a parasite living on the labor of the proletariat, is an insult to the intelligence of the age. Should our government begin to confiscate private property in the name of the law, that instant will enterprise grow old, and senility prate of the past. But this is not to be. We are beginning to realize that business is built on confidence; that when we destroy faith in our commercial fabric we are actually taking the roofs from homes, snatching food from children, and pushing bodies naked out into the storm. Business means homes, gardens, books, parks, music, good roads, schools—safety, peace and prosperity—and of these things the world has not yet seen a plethora. Shall we blast, wither and destroy with the breath of our mouths all that civilization holds dear? I think not. We can direct and regulate, but we will do it in justice and not in blindness and wrath, lest we welcome the angels of peace with bloody hands to hospitable graves, and we ourselves go down in the sunken roadway, horse and rider, pursuer and pursued."

¶ In the *Open Court* (Chicago) for May is offered by the editor a revision of one stanza of the patriotic hymn, "America." The writer remarks that the line "'Land where my fathers died,' is not only trivial, but it is a pointless imitation of European patriotism." The writer proposes a transposition of two lines and a slight change, by which the first stanza of the hymn would read thus:

"Our country, 'tis of thee,
Sweet land of liberty,
Of thee we sing.
Land of the Pilgrim's pride,
For thee our fathers died,
From every mountain side
Let freedom ring."

This would undoubtedly be an improvement, and, as the *Open Court* says, "patriotic citizens will do well to consider this suggestion for a revised version of our national hymn."

¶ "Hell's Library" is the title of a lecture by Paul Jordan Smith, delivered February 13, 1910, before the People's Liberal Society of the First Universalist Church, of Kansas City, Mo., and now published in leaflet form. Mr. Smith writes forcibly and clearly, and this lecture is one of much interest to all intelligent truth seekers. He means by "Hell's Library" the works of Darwin, Huxley, Herbert Spencer, Kant, Spinoza, Haeckel, Tyndall, Shakespeare, Shelley, etc., as viewed by orthodoxy

¶ *The Progressive Botanist*, is a quarterly magazine, the first number of which has just been issued at Bryn Mawr, Wash., by Ida M. Aster, editor and publisher. It contains information, but is a very small pamphlet for the price—twelve pages four times a year for $1.00.

¶ *The Indo-American Magazine*, published at 23 N. Kedzie av., Chicago, price 25 cents a year (monthly). J. A. Walsh, of Fairbanks, Alaska, has my thanks for a copy of this little magazine.

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"CRYING NEED OF INTELLIGENCE."

¶ On June 19th the baccalaureate sermon of the Yale graduating class was delivered by President Arthur T. Hadley, and the Associated Press report is given the above caption. Among other things that the speaker said that may be called straws which show the trend of the current of university thought and teaching of the present time, are the following, which I glean from an abstract of the address, which seems to have been upon the theme of "faith":

"We have lost faith in some things, but we have gained faith in others; and the faiths that we have gained are greater in number and importance and inspiration than the faiths that we have lost. We have lost faith in signs and portents and supernatural manifestations of power, in certain dogmas and formulæ once supposed to be essential to salvation. We have gained in their place faith in man, faith in law, faith in the truths of nature and faith in the justice of God."

To a reasoning mind it would be interesting to know upon what facts the Professor has "gained faith in the justice of God." Universal experience and observation surely demonstrates that there is no such thing as absolute justice in nature, which this same professor would, no doubt, declare to be an expression of God's will. By all of the standards by which men judge of the justice and injustice of the acts of men, we are bound to infer that the acts of the being or beings that bring about the events of nature outside of the human will, if they are so brought about, are either both just and unjust, or neither. Again Prof. Hadley says:

"We may thank God that our faith rests on surer foundation than the completeness of the evidence for this or that miracle, or than the verbal authenticity of this or that scriptural passage."

If our faith rests on any surer foundation than that which he mentions it must be that of science; and if our faith rests on the sure foundation of science, we know there is not only no "completeness of the evidence for this or that miracle." or for "verbal authenticity of this or that scriptural passage," but no evidence at all. Again:

"But do we see straight? Do we face things as they are? I wish I could think the world today is as sound of head as it is of heart. The thing for which there is a crying need among our good men is intelligence. . . . Our faith that God is fighting on the side of right may blind us to the responsibilities that we ourselves have in that fight."

What a "God" is this who "fights"! And, pray, Professor, against whom does your God fight? If there be but one god of nature, does that god fight against himself? If there be two or more, is your "God" waging an unsuccessful warfare with Satan in all these ages? What superstition is more hoary and more dismally irrational than that of the belief that God or the gods fight with men on "our side" in human

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warfare, or in the affairs of nature outside of the supposed realm of human volition?

Here is some more of the professor's meaningless talk about God:

"Today we try to judge for ourselves regarding God's attributes and God's wishes. Of all responsibilities that go with the exercise of private judgment this is the greatest. You call your God the God of Justice; see to it that your faith takes such shape that you could worship Him only by doing justice. You call your God the God of Love: see to it that your faith is so shaped as to make you give love instead of merely trying to receive it. You call Him the God of Battles; see to it that your trust in Him is an inspiration to you to take your part in the battles both with courage and with intelligence."

If we today try to judge for ourselves regarding God's attributes and wishes, upon what do we base our judgment? In view of the fact that men vary in their opinions almost to infinity as to what are "God's wishes," how can anyone be at all sure that his own judgment is correct? Is not the god of justice, love and battles a god of very contradictory and inconsistent attributes? If "your God" is a god of battles, is your enemy's god, whom he believes is also a god of battles, the same god, or are there many gods? O Professor! Indeed there is a very "crying need of intelligence" among the professors in our great universities!

¶ The Review has just been favored with a copy of the "First Secretary's Monthly Letter," for June, relative to the Materialist Association's propaganda. It is prefaced by a symposium of three letters from members, and Mrs. Eliza Mowry Bliven, the First Secretary, writes chiefly of her "Press Writer" auxiliary to the Association. She tells of "40 Portugese Freethinkers" marching through the streets of New Bedford, Mass., and "their 'Down with Christ' is now denounced" with abusive language. I do not believe in using abusive language as argument, but any body of self-styled Freethinkers who would march in public with banners or voices proclaiming as their motto, "Down with Christ," should not expect to arouse any complimentary feeling and receive any loving or commendatory words from Christians. They reap what they sow—and they should not complain when they kick if their opponents kick back rather than fall into line with them. Such a motto is a disgrace to any really Freethought or Liberal society, and can never be productive of any good will or result in winning new members into the fold. It is repulsive in language and spirit to those who have even a little respect for the traditional Christ, and men cannot climb toward higher ideals by pulling down the ideals of others. If Christ is "up," why pull him down? Why not allow the Christ ideal to remain where it is for those who have not as yet reached so high a standard and set for those who have, a higher one? If we do not accept the old Christ as an ideal high enough, let us raise a new Christ--a new human ideal—above him.

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THE CHURCHES AND THE UNIVERSITIES.

¶ The church people, in the matter of university ownership, seem to be "between the devil and the deep sea." If a university is known to be owned and controlled by a church it is cut off from a certain class of secular beneficiaries, and cannot secure large sums of money that otherwise it might get; if the church relinquishes its claim to the ownership and control of the university for the sake of securing the much-wanted cash, it loses control of the theological character of the faculty and soon the liberal and higher critic elements are teaching rank heresies—as the church people say, the school becomes "a hotbed of infidelity."

The latest trouble of this sort is at Memphis, Tenn. The newspaper dispatches of June 21st tell of a remarkable "Methodist love-feast" down there, in which the "brethren" are arrayed against one another in the old-fashioned way of Peter and Paul. The controversy is over the question of ownership of the Vanderbilt University. One faction claims that the church owns the university, the other that it does not. The story is briefly told in the following short extracts from the newspaper reports:

"This is the present situation with regard to the controversy that has raged around the university for the last five years. William K. Vanderbilt, head of the great family that has so liberally endowed this Methodist institution, has openly espoused the cause of the trustees, who are in rebellion against the church's authority, and has written Chancellor Kirkland a letter in which he says that he has always understood that the board of trust was a self-perpetuating body, and that the Methodist church did not own or control the university. Bishop E. R. Hendrix, of Kansas City, Mo., is the president of the board of trust. At the recent General Conference the church went on record by practically a unanimous vote as holding that the university belongs in fee simple to the Methodists of the South, and instructed the College of Bishops, of which Bishop Hendrix is a member, to take all legal steps to enforce this claim and the rights of the church in the situation. When the board of trust met last week it rejected three trustees that the church had elected to fill vacancies. Bishop Hendrix was with the majority in both votes, and this constitutes the sum and substance of his offending. Nothing within the recent history of southern Methodism has so stirred up the church as his action in this matter."

"Bishop E. E. Hoss, of Nashville, held a conference here this morning with the counsel of the church regarding the status of the case and the advice that had already been given by learned counsel to the College of Bishops. He announced that the fight would go on to the bitter end and that there was only the remotest possibility of the church losing. He said that the bishops would obey the order of the church; that 'no self-respecting man, whose chief duty it was to uphold the laws of the church, would defy those laws. They would either obey or quit.'"

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Now it is decided that Bishop Hendrix "will be cited for trial before a committee of twelve elders of the Methodist Church in sixty days. Chancellor J. H. Kirkland, of Vanderbilt University, will be removed from his office by the Methodist College of Bishops next month, and nineteen members of the board of the trust of the university will be ejected from their trusteeships for insubordination and defiance of the church. A lawsuit will be brought in the Federal court, perhaps at Nashville, Tenn., where Vanderbilt University is located, to enforce the rights of ownership and control of the property by the Methodist Church South, and to force the present trustees to accept the three trustees elected at the recent General Conference at Asheville, N. C."

In this case, probably the church will win out for the present in spite of the fact that Mr. Vanderbilt is in opposition, but the time will surely come when the "fight" will be renewed and when the secular element will predominate and the university will be released from denominational control by the church itself as a matter of policy and necessity. Then will the faculty begin to enjoy freedom to teach rationally, instead of hypocritically, for the sake of bread and butter teaching absurd and unbelievable old-wives' fables as in the past and present. The universities are fast falling into the line of march along the highway of Rationalism; in time the church—or, at least, the people that now constitute the church—will be succeeded by organizations and people who will accept the leadership of the Rationalistic universities. May that glad day soon come!

DEATH OF DR. VAN RIPER.

¶ Dr. Esther A. Van Riper, of Circleville, Ohio, a subscriber to The Review and widely-known Freethinker, died recently of pneumonia following several months' suffering from Bright's disease. She was born at Lodi, Mich., on Christmas day, 1844. She was a widow, and leaves two sons, her aged mother and two sisters to mourn their loss. This news comes to the Review as a sad surprise, as Dr. Van Riper was supposed to be a woman of good physical health. She was well known in her home city as a very liberal and charitable lady, and many whom she has aided in the past will sadly miss her many kindnesses in the future.

¶ The *Humanitarian Proverbs* written by the editor expressly for The Review from time to time during the last year or more, have been collected into a booklet and bound in tasteful paper covers. The booklets are for sale at 10 cents each postpaid. Any new subscriber, who does not take any other premium, may have a copy of it free. Added to the "Proverbs" is the page of "Humanitarian Beatitudes" in rhyme printed as a frontispiece to the March Review.

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NOTES AND BRIEF COMMENTS.

¶ Friends of this magazine and of humanity to which it is devoted, can do good to both by procuring extra copies for free distribution among people free-minded enough to read them. I will send The Review, for this purpose, at the rate of 4 for 25 cents, 16 for $1.00, or 100 for $5.00, post free. Back numbers, still cheaper.

¶ Rationalists who wish to know more about the new organization, "The Rationalist Association of America," can obtain a booklet from this office containing the "Constitution, Declaration of Principles, and By-Laws and Resolutions" of the organization adopted at the St. Louis convention, Nov. 14, 1909, by merely asking for it and remitting a two-cent stamp to prepay the postage.

¶ Mr. J. D. Shaw, editor of the *Searchlight*, late of Waco, Texas, I hear is still in Los Angeles, and his health somewhat improved, though I have not seen him myself for some time. I am told also that he has about decided to locate here permanently in the hope that this climate will prove permanently beneficial to his health. I hope he will do so, and that his hopes will be happily fulfilled.

¶ Mr. William Plotts, of Whittier, Cal., a well and favorably-known Rationalist, who has been on a seven-months' tour around the world with his bride, is expected to arrive at home about the first of July. They went by way of Hawaii, India, Egypt, and Europe, returning by way of New York. Their many friends will rejoice to greet them on the return from their, doubtless, much-enjoyed journey.

¶ The Review is favored this month with contributions from a number of its ablest writers. Among these articles is the one beginning on the first page by G. Major Taber, on "Chistianity vs. Paganism," the one on "Unitarian Doctrine of Hate," by Dr Cecil Corwin, and the one on "Late Concepts of the Universe," by Prof. Edgar Lucien Larkin, Director of Lowe Observatory, near Los Angeles. Then there are two new budding poets who are represented by the verses entitled, "Eternal Sleep," on page 774, by Ernest Davis, and those headed "Love and Wisdom," by Rhoda M. Taber, of Pasadena, on page 806. The letter department is not so large as usual this month, but it is hoped the letter writers are only taking their usual summer siesta and will soon come out as vigorously as ever.

¶ The N. Y. *Truth Seeker* of June 18, contains a full account of the opening exercises of the dedication of the old Paine house at New Rochelle, N. Y., as a Paine Memorial Museum, on Decoration Day of this year. Though the weather was inauspicious, there was a good attendance and interesting addresses were made by Leonard Abbott, president of the Paine National Historical Association, Dr. Juliet Severance, Wm. M. van der Weyde, and Prof. T. B. Wakeman. Mr. James B. Elliott, Secretary of the Paine Memorial Association, of Philadelphia, was the

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thoughtful one who saw that beautiful wreathes were provided for decorating the monument, each being of historic interest, one coming from Valley Forge, Rocky Hill, and from Bordentown, N. J., and the other from the tomb of Washington at Mt. Vernon, and both made of laurel leaves.

¶ Mr. G. Major Taber has demonstrated his friendship for The Review by ordering fifty copies of this number for distribution among his many liberal friends. He has all along been very generous in ordering and paying for large numbers of the magazine for distribution, and he thus sets a good example for others of its patrons.

¶ If you are interested in the maintenance of your good health you should subscribe for and read *A Stuffed Club* (if you have not already done so), of Denver, Colo. Dr. J. H. Tilden is the able man who successfully wields the *Club*, and his address is 19 E. 11th ave. 20 cents, or $2 per year.

¶ The "Psychic Researches of a Rationalist" series of articles have not yet been quite completed, but the one for this number was omitted on account of the large amount of other contributions that could not so well, I thought, be carried over.

¶ The "Views and Reviews" department was crowded out of this number of H. R. by a more than usual amount of regular articles, and I will leave it to the readers to say whether the magazine is or is not the better for the change.

¶ It is to be hoped that everyone who gets a copy of this number of The Review will carefully read the first article in it, by G. Major Taber. Next month he is to have another under the title, "The Jesus of Ancient History."

¶ Mr. Samuel Roberts, of Chicago, still keeps the new subscriptions coming in. He now has obtained more than 80 within the year 1910. This demonstrates what can be done, when proper effort is made.

¶ The *Ingersoll Beacon*, of Chicago, says truly that "Now that the churchmen are organizing to 'evangelize' the world, it is a good time for thinking people to unite their efforts to *rationalize* the world."

¶ Every reader of The Review should read the advertisement of Mr. D. W. Sanders's new booklet, on page 813 of this magazine. It is headed "Observations," etc. Order direct from the publishers.

¶ Mrs. Ella Flagg Young, Chicago's Superintendent of Schools, has of her own initiative instituted a course of study in the city schools which embraces humaneness—kindness to animals, etc.

¶ The *Vegetarian Magazine*, of Chicago, says editorially that "most people with a normal liver and good digestion (one accompanies the other), are not worried over preserving their souls."

¶ A note from T. C. Jefferies informs me that the Cleveland Freethought Society's meetings have been discontinued until the first Sunday in September.

¶ With the present number The Review closes its eighth volume, and with the August number is to enter upon its ninth. I have not received

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encouragement sufficient to warrant me in undertaking any enlargement or extensive improvement at that time, but I hope to at least equal the best of the past during the coming year.

¶ Mr. J. Atwood Culbertson, a reader of and sometimes contributor to The Review, had an able article in *The Truth Seeker* (N. Y.) of June 4th. It was given first place in that journal, and was accompanied by a portrait of the writer. His article was on the "Rising Rationalism: Its Ascendency Shown by the Demand for Critical Reading Matter in Popular Magazines."

¶ In a brief note from my friend, Geo. C. Bartlett, author of the "Psychic Researches of a Rationalist," he quotes from a Review editorial this remark: "Language, government, art, morality, religion, as well as disease, insanity and crime, are as much the results of evolution as are our bones, our muscles, our hands and our brains," and then he adds: "We agree with you, Mark Twain and Geo. C. Bartlett."

¶ Rev. U. Dhammaloka, president of the Buddhist Tract Society, of Rangoon, Burma, and a reader of The Review, writes me under date of May 17, complimentary of Mr. James B. Elliott, of Philadelphia, Pa., in his work in the interest of the Paine Memorial Association. He gives high praise to Mr. Elliott's booklet reporting the proceedings at the rededication ceremonies of the Paine monument at New Rochelle, N. Y.

¶ Eliza Mowry Bliven, of Brooklyn, Conn., First Secretary of the Materialist Association, has sent out a printed circular letter to members and others, for May, 1910, in which she reports progress. She says the newspapers almost universally refuse to print materialistic articles offered them, but that a few writers have succeeded in getting some good articles into the local newspapers of their respective neighborhoods. She reports that on May 10th the Association had 1,039 members enrolled.

¶ A Review reader's facetiousness is well exemplified in the following news item published in all seriousness in the St. Louis *Globe-Democrat* of May 18:

John F. Mallinckrodt, a model maker at 314 North Third street, says the advent of the comet tonight will bring with it the extinction of the human race and all life above and under the sea. He bases his argument on the fact that the tail of the comet is so attenuated that it is a perfect vacuum. According to astronomers, the world will tonight pass through this tail, and the atmosphere will, according to Mr. Mallinckrodt, be inevitably consumed, thereby causing the death of every living creature on earth. The theory of Mr. Mallinckrodt is a new one, but he

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says he can prove mathematically and astronomically that he is correct. Mr. Mallinckrodt has been making a study of astronomy and connected sciences for forty years. The world's greatest men have died off, he claims, and all things go to prove that the end has come. The last two men of importance to die were Mark Twain and King Edward. Mr. Mallinckrodt does not take the matter in the light of a joke and warns others from taking it in that way, for he says "God is in the joke." He claims that God has taken the comet as a means of wreaking vengeance upon unbelievers and materialists.

¶ The *Stuffed Club* for June contained a brief notice of the new booklet, *Humanitarian Proverbs*, in which the following words of high praise occurred:

To those who know Mr. Davis it is superfluous to say that anything and everyting he writes is worth while. It would be difficult to find so much of the quintessence of wisdom in so small a space and at so small a price. The pamphlet contains twenty-eight pages and the price is 10 cents postpaid. Dollars can be spent and less procured.

¶ Mr. Samuel Roberts, in a letter sending in seven new subscribers to The Review, adds the following remark: "Mr. H. Percy Ward, of Liverpool, Eng., is here giving Rationalistic lectures every Sunday morning at 11 o'clock at the Garrick theater He draws good audiences—1000 to 1500. I was able to hear him last Sunday, when his subject was, "Why I Left the Methodist Church." Mr. Ward is an ex-preacher. He said nothing particularly new to persons like myself, who have passed through similar experiences, but it was after all a great satisfaction to listen to his story. He is a good, forcible speaker, and was frequently applauded."

¶ "Dies in Spite of Prayers," was the heading over a news item in the Chicago *Tribune* of June 14th, and the sub-head read, "Laying-on of hands also fails to save life of Zion deacon who was bitten by snake." The paragraph reads as follows:

"Prayers and the laying on of hands failed to save the life of Oliver Pugh, a deacon of the Christian Catholic church at Zion, who was bitten by a rattlesnake while picking strawberries a week ago. He died last night at his home in Zion without having received medical attention. Deacon Pugh was one of the oldest officers of the church at Zion. He was a follower of Dowie, but afterward aligned himself with Wilbur Glenn Voliva, the present overseer."

Yet, though the deacon died "in spite of prayers" for his recovery, it is more than probable that "in spite of" this failure his surviving church brethren still hold on as firmly as ever to the superstition that there is "efficiency in prayer," and ascribe the failure to the mystery of Providence.

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¶ In the next number of The Review Prof. Jamieson will discuss at some length "The Wide Scope of Science"—an article which I think will prove to be of much value and interest, and Mr. G. Major Taber will tell us in an interesting way what he has found out, and what many Christian people have *not* found out, about "The Jesus of Ancient History." Mr. Samuel Blodgett will continue his "Further View of Life," and there will be more of "The Origin and Evolution of Ethics," and other contributions from able writers, with the usual supply of poems, editorials, letters, etc. And that number is to begin Volume IX of the magazine.

Written for The Humanitarian Review

LOVE AND WISDOM.

BY RHODA M. TABER.

Don't think that Love must take a second place
  When Knowledge finds her seat upon the throne;
We human hearts would have a sorry time
  Were Knowledge left to rule and reign alone.

What man would care for all his hoarded gold—
  What sage would care for all her wisdom rare,
Were there no kindred hearts upon the earth
  To love him aught, or in his love to share?

Love may be overshadowed oftentimes
  When Knowledge quickly springs into the light
And flaunts her verdant draperies in the breeze,
  Like Jonah's gourd, that grew up in a night.

And, too, like Jonah's gourd, she droops and dies
  While worms of discontent gnaw at her heart,
If Love sit not beside her on the throne
  In weal or woe to share an equal part.

Man does not love a slave, nor yet, forsooth,
  An underling that grovels at his feet;
He needs an equal in his loving mate
  That heart to heart on mutual ground may meet.

Pasadena, Cal., June, 1910.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Shoals, Ind., June 5.—Please find enclosed one dollar for The Humanitarian Review for one year—commencing with the May number. I like your magazine fine. Hope your success. J. B. Freeman.

Chamberlain, S. D., June 6.—Having read the sample copy of The Review which you kindly sent me some time ago, I would like to have it come as a regular visitor, and enclose one dollar in currency for one year's subscription to commence with current number.

L. H. Willrodt.

McConnellsville, O., May 21.—I note that my subscription has expired. Please find $1.00 for which move my tag up for another year. Of all the Freethought papers that I am reading (and I am reading several) I enjoy reading the H. R. the most; and I expect to read it as long as I live, which may not be very long, for my health is very poor this spring, and I am fast travelling on the shady side of life. Wishing you good health, and success with the H. R., I remain, yours truly,

J. D. Hooper.

Los Angeles, June 18.--For many years I have arrived at the conclusion that there is no positive evidence that such a person as Jesus Christ ever lived, and that it is a story concocted by unknown writers; and the evidence of prominent historians is ample proof of the fact. If any of the readers and writers of The Review have any positive evidence to the contrary, I should be pleased to hear from them. In my opinion, it is the *truth* that The Review desires, and it will accept nothing but the truth.

G. Major Taber.
3103 Hobart Blvd.

Notes on the June Review.

San Diego, Cal., June 14.—I have before me two booklets, one contradicting the other, neither of which will influence a sensible reader. The title-page of one reads, "The Marvellous Discovery of This Age: God is Only a Fabulous Being Like Santa Claus." The other seems to have a monopoly on God—knows all about Him and what He purposes to do--knowing what, when and where the home of the saved will be.

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The sequel being, "prepare to meet thy God." Now, really and truly, I think it is folly to think or talk about God. What does any person know about him?

The Humanitarian Review for June is a good number. The article signed Myra E. Withee is worthy of mention. I never could understand why it was more necessary for people to think alike than to look alike. Let each one live his belief in peace. The "Message of Love" is rich. We have Evangelists on our streets and in tents delivering just such messages. Are there any fools in San Diego that can be frightened by them? "One Day in Heaven" is up-lifting—give us more. The Review contains more good reading matter than most monthlies do. Is it needful to enlarge it? If the first reading doesn't satisfy, read it again, and realize its usefulness.

Mrs. C. K. Smith.

Wilkinsburg, Pa., June 7.—Please find enclose herewith postage for copy of Constitution and By-laws of the Rationalist Association of America. Also find a clipping from a recent number of Collier's which no doubt will be as interesting to you as to myself. The exposure of Paladino (the would-be medium) proves your claim in *A Future Life?* quite forcibly; but one of the investigators should have been S. W. instead of W. S. Davis, as I think no other *Davis* could fill that position quite as well as you.

Anthony Zahlhaus.

A Mixture.

Los Angeles, Cal., May 31.--Your editorial in June Review is so very plain that I do not see how it can fail to convince anyone who reads it that children should be taught "Humanitarianism." It is mild—Oh, well, it is certainly all right.

I wish that some well-educated person would write a series of articles about the "Holy men of God"—the ones referred to in the Bible "The Holy Flock," by Walter Roper, written for *The Independent Pulpit*, years ago, was fine.

I would like to write an article on "Bible Morality," but I cannot write it mild enough—there is too much pure filth to suit your excellent magazine.

Mrs. Myra E. Withee, on page 718 (June), forgot that she was liberal long enough to call those who do not agree with her "bigoted," "ignoramus," "fool." She is very interesting, and I do not believe that she is an ignoramus, bigoted, or a fool, although she may make mistakes, and forget for a moment, at times, that she is at least trying to be a true liberal.

It seems to me that if we can *know* anything at all—we who reason must emphatically deny the even possible existence of the Bible God, who must be perfectly good and still be a perfect (?) devil. If he created all things and is in full control he is the author of all evil as well as al

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good—or allowed good to turn into evil while under his full control. It would surely be impossible for a god of infinite wisdom, infinite goodness, infinite power (the Bible attributes of God), to do or allow either to be done. So I believe we have good grounds for denying his existence. Of course I mean the all good, all bad, Bible God. We do not have to explore all space to deny the existence of anything that is all black and at the same time all white.

We certainly know that if Jesus was Christ (God) and knew all things, that the devil could not tempt him a particle, because he would have known that the devil had not a single thing to offer as a temptation, for all belonged to Christ (God) and he knew it. If it was the human part of Jesus that died, we only have a human-sacrifice saviour. If the god suffered and died, for awhile, at least, we had a dead god. The merciful Bible God would not be satisfied with anything but blood, blood, blood. He surely is a bloody, jealous, vengeful god, if the Bible is true. Do you think that such a god as the Bible describes could possibly exist?

There may be millions of gods like some people believe in—*there may be*—but the black-white god—the god who is all love and still full of hate, the *three-one* god—I think I have a right to say is a "fake." Does not, cannot exist.

Still many intelligent, good, honest people, believe that such a god does exist. I think that they fail to use their intelligence on this subject; just accept that belief because they were falsely taught and did not have the other side presented to them until it was too late.

153 N. Pritchard st. S. F. Davis.

Filled with Unbiased and Unprejudiced Matter.

St. Louis, Mo., June 1.—I received sample copy of The Humanitarian Review which I am perusing from cover to cover. I find this periodical filled with unbiased and unprejudiced matter that if read and followed will elevate the morals of almost anyone.

Among the best things we have in this country are papers of this character, simply because you can only find the truth among the few and not among the many. When an editor caters to the majority of the people, trying to agree with all and everybody simply for the business that there is in it, I feel certain that his success will only be financial, not moral. He, in my mind, simply wants to humor the public; he fears to tell exactly what he thinks, the same as the preacher in the pulpit; he is avoiding the publishing of the facts as he sees them.

Now, when it comes to a periodical that is published with all the truths of life—when it comes to the publication with this kind of spirit, I feel that it is my duty to push it along. Kindly mail me $1.00 worth of copies to be sold at my place, and I will try to obtain for you some subscribers.

I thank you for the space you gave my letter and I hope that I will be able to be of some advantage to you in the near future.

Dave's Bargain Book Store, 422 N. 8th st. David Kohn.

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An Open Letter.

[The following is the principal portion of an "Appeal" to Freethinkers recently sent to some other Freethought publications and published in them, and from which I make the excerpt without solicitation.—*Editor.*]

Muncie, Ind., May 21.--We, the undersigned, address you in the interest of humanity, and in commemoration of the heroes and heroines who have died for human liberty. We believe such a cause will strongly appeal to you. We are members of the Indiana Rationalist Association, The Buckeye Secular Union, the Rationalist Association of America, the Independent Religious Society of Chicago, and the Paine Historical Society; and are subscribers to the leading Freethought papers in America. We urge each one of you to unite at once with one or more Freethought societies, and to subscribe for one or more Freethought papers. We are perfectly sure if you do so that future generations will sing your praises and call you blessed. You will also have the proud satisfaction of seeing the stainless flag of freedom waving upon the dismantled ramparts of the motley hosts of superstition.

We make this appeal in full confidence that you will help with your time and your money in the holy warfare of science against the priests of Jehovah. Kings, tyrants, popes and priests in all ages of the world, perceived the benefits of power which came from organization. If gods and devils and priests, the only enemies of the race, are ever overthrown it must be done by organized Rationalism.

We therefore beseech all Rationalists—everyone of you—to get together in a compact organization, and help to inaugurate a reign of reason in the republic bequeathed to us by Jefferson, Paine and Franklin. Ladies and gentlemen, let us organize and get busy.

Dr. T. J. Bowles, Muncie, Ind.
Wm. Y. Buck, Muncie, Ind.
Schuyler LaTourette, Covington, Ind.
John C. Beck, Indianapolis, Ind.
John H. Prince, Troy, Ohio.

I heartily second the strong letter of Dr. Bowles. It sometimes seems that we have about all the religious and personal freedom we are entitled to, considering how little we have done and are doing to secure it. Compare our own slothful indifference with the cash enthusiasm of the organized forces of superstition. The Catholics of Indianapolis recently raised a pile of money for a "nobody-knows-what" fund. In less than a week the Presbyterians of the same city raised $15,000 for a new church building. There are now 175 churches in the city. A young Catholic tells me he makes $1500 a year soliciting subscriptions for a Catholic newspaper. There are scores of prosperous Catholic and Protestant papers supported by public patronage and by endowment simply because they are religious papers.

It is human nature that we acquire love for a cause by working and sacrificing for it. As lovers of mental liberty, let us wake up and get in the fight. If there is a Freethought society near let us join it. If none, let us organize one. Three energetic Freethinkers in a township means that soon there will be twenty. I know, for I've tried it.

D. W. Sanders.

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The great use of such books as this is to show how those who have tried to answer fhis question in the past have failed, and why; and to bring to our knowledg the facts and laws of science which only can indicate the TRUE, which in the long run can be the only satisfactory answer. The evolutional ladder of the past can oniy lead us to the higher truth of the present and future. So up the ladder we are taken.

Prof. Thaddeus B. Wakeman.

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