Ingersoll Memorial Number. See Frontispiece, and Editorial, p. 43.

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VOL. IX. NO. 1. AUGUST, 1910. WHOLE NO. 92.

Principal Contents of This Number: Frontispiece—Portrait of Ingersoll; Articles on Origin and Evolution of Ethics, Science, Jesus, Psychic Research; Views and Reviews; The Arena; Editorials---Life and Matter, Ingersoll, Immortality, Comments etc, etc., and Brief Notes & Comments; Poems, Interesting Letters &c.

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INGERSOLL, THE HUMANITARIAN.

¶ To me it seems infinitely cruel for life to feed on life—to create animals that devour others. The teeth and beaks, the claws and fangs, that tear and rend, fill me with horror. What can be more frightful than a world at war? Every leaf a battlefield, every flower a Golgotha, in every drop of water pursuit, capture and death. Under every piece of bark, life lying in wait for life, on every blade of grass, something that kills, something that suffers. Everywhere the strong living on the weak—the superior on the inferior. Everywhere the weak, the insignificant, living on the strong—the inferior on the superior: the highest, food for the lowest; man sacrificed for the sake of microbes. Murder, universal. Everywhere, pain, disease and death—death that does not wait for bent forms and gray hairs, but clutches babes and happy youths—death that takes the mother from her helpless, dimpled child—death that fills the world with grief and tears.—*Robert G. Ingersoll.*

Frontispiece to The Humanitarian Review for August, 1910.

Ingersoll Memorial Number. See Editorial, p. 43.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Reiigions by the Scientifc Method

Vol. IX, No. 1.] AUGUST, 1910. [Whoie No. 92

INGERSOLL ON MARRIAGE.

SELECTED BY THE EDITOR

¶ THE REAL MARRIAGE is based on mutual affection; the ceremony is but the outward evidence of the inward flame. To this contract there are but two parties. The church is an impudent intruder. Marriage is made public to the end that the real contract be known, so that the world can see that the parties have been actuated by the highest and holiest motives that find expression in the acts of human beings. The man and woman are not joined together by God, or by the church, or by the State.

¶ The real marriage is back of the ceremony, and the real divorce is back of the decree. When love is dead, when husband and wife abhor each other, they are divorced. The decree records in a judicial way what has really taken place, just as the ceremony of marriage attests a contract already made.

¶ Whoever marries simply for himself will make a mistake; but whoever loves a woman so well that he says, "I will make her happy," makes no mistake. And so with the woman who says, "I will make him happy." There is only one way to be happy, and that is to make somebody else so.

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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 VII.

VIEWS OF ETHICAL EVOLUTIONISTS.

HERBERT SPENCER.

(Continued from the July Number.)

IN Herbert Spencer's *Data of Ethics*, which I have used and will now use as the basis of my treatment of his ethical philosophy—which I consider the best accepted representation of what is known as evolutionary ethics—the thirteenth chapter is entitled "Trial and Compromise," in which the author undertakes "to consider what verdict ought to be given" in the case of egoism and the case of altruism in conflict, as set forth in his previous chapter and somewhat freely quoted and commented upon in the foregoing pages of these essays.

He begins by saying "if the opposed statements are severally valid, or even each of them is valid in part, the inference must be that pure egoism and pure altruism are both illegitimate. If the maxim, 'Live for self,' is wrong, so also is the maxim, 'Live for others.' Hence, a compromise is the only possibility. This is really the conclusion to which his discussion carries him, but stated at its beginning as "already seeming unavoidable," in order that his succeeding arguments which are to justify it may be better comprehended. For my purpose here, his detailed presentation of the proofs of the correctness of this conclusion need only be referred to and the reader asked to examine them in the original writings of Mr. Spencer.

In the theory that the general happiness should be the object of pursuit, is embraced the necessary concomitant that the gen-

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eral happiness of all includes the individual actor, the "self," as a unit of the general; the unit being almost infinitesimal as compared with the great body of humanity, the happiness of the whole approaches almost infinitesimally near to pure altruism;—and in criticising this form of "pure altruism," Spencer quotes statements in Mill's *Utilitarianism* and comments upon the philosophy of both Mill and Bentham in this relation, at some length; and he proceeds to show that it is absurd to suppose that "the happiness of all can be achieved without each pursuing his own happiness." And he brings to view the implication that "before altruistic pleasure can exist, egoistic pleasure must exist." He also arrives at the conclusion, in a portion of his argument, that "a mode of action which becomes impracticable as it approaches universality, must be wrong," and that "a right rule of conduct must be one which may with advantage be adopted by all."

At the end of §91 he arrives at the conclusion that "disregard of others by each, carried to a great extent, is fatal to society, and carried to a still greater extent, is fatal to the family, and eventually to the race," and that egoism and altruism are therefore both essential; and this is what he means by a "compromise" of the two principles.

This thirteenth chapter is closed by some well-stated facts, one or two only of which I have space here to quote in brief. He says truly that "the more distinct assertions of individual claims, and more rigorous apportioning of personal enjoyments to efforts expended, have gone hand in hand with growth of that negative altruism shown in equitable conduct and that positive altruism shown in gratuitous aid." Again, he says, "If on the one hand we note the struggles for political freedom, the contests between labor and capital, the judicial reforms made to facilitate enforcement of rights, we see that the tendency still is toward complete appropriation by each of whatever benefits are due him, and consequent exclusion of his fellows from such benefits; on the other hand, if we consider what is meant by the surrender of power to the masses, the abolition of class privileges, the efforts to diffuse knowledge, the agitations to spread temperance, the multitudinous philanthropic societies, it becomes clear that regard for the

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well-being of others is increasing *pari passu* with the taking of means to secure personal well-being."

In the fourteenth chapter, under the heading, "Conciliation," Mr. Spencer seeks to conciliate the antagonism, or seeming antagonism, between egoism and altruism as implied in these theories, as set out in the previous chapter. He says that to ask the question, how far must the pursuit by each of his own happiness and the happiness of his fellows be sought, relatively, though suggesting discord, or at least an absence of complete harmony, in the life of each, this is not, however, the inevitable inference. He here treats quite fully of sympathy, and at the end of §95 writes this paragraph:

> By simultaneous increase of its subjective and objective factors, sympathy may thus, as the hindrances diminish, rise above that now shown by the sympathetic as much as in them it has risen above that which the callous show.

And then he begins the next section by these questions: "What must be the accompanying evolution of conduct? What must the relations between egoism and altruism become as this form of nature is neared?" and he concludes the section by this partial answer: "Subjectively considered, then, the conciliation of egoism and altruism will eventually become such that though the altruistic pleasure, as being a part of this consciousness of one who experiences it, can never be other than egoistic, it will not be conscientiously egoistic."

In speaking of "the more fortunate succoring the less fortunate," he says, "altruism is understood to mean self-sacrifice"—"a mode of action which, while it brings some pleasure, has an accompaniment of self-surrender that is not pleasurable." And then he makes this important statement, which I deem a fundamental and essential element of a true scientific and beneficent system of ethics, viz: "The sympathy which prompts denial of self to please others is a sympathy which also receives pleasure from their pleasures when they are otherwise originated. The stronger the fellow-feeling which excites efforts to make others happy, the stronger is the fellow-feeling with their happiness however caused."

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This is the scientific statement of Col. Ingersoll's famous oratorical maxim, "The way to be happy is to make others happy." But Spencer here means that one not only gains his own happiness by himself directly making others happy, but that such a habit or practice implants in, or, rather, cultivates and develops in him the capacity of being made happy by knowing that others are made happy by acts not his own. This is a psychological law—a law of sympathy, by which we rejoice with the joy of our friends, but also mourn with them in their grief; and the act, or that unbroken succession of acts which constitutes a line of conduct or habit, that brings happiness to others is not only the source of the purest and most refined happiness of the actor, but developes within his mind the capacity to enjoy; yet at the same time it developes that sensitiveness and sympathy which brings the capacity and the experience of suffering with the suffering of others. And yet, even such sympathetic suffering is ameliorated and transfigured very much by its apparent paradoxical effect of affording happiness or pleasure to the suffering sympathizer; for such a one is glad to be able to feel with his friend the pangs of his sorrows, as if he were helping him to bear them, and to a certain extent relieve him from them.

"In its ultimate form, then," says Mr. Spencer, "altruism will be the achievement through sympathy with these gratifications of others, which are mainly produced by their activities of all kinds successfully carried on—sympathetic gratification which costs the receiver nothing, but is a gratis addition to his egoistic gratifications. This power of representing in idea the mental states of others, which, during the process of adaptation, has had the function of mitigating suffering, must, as the suffering falls to a minimum, come to have almost wholly the function of mutually exalting men's enjoyments. While pain prevails widely, it is undesirable that each should participate much in the consciousness of others; but with an increasing predominance of pleasure, participation in others' consciousness becomes a gain of pleasure to all. And so there will disappear that apparently permanent opposition between egoism and altruism implied by the compromise reached in the last chapter. Subjectively looked at, the conciliation will be such that the individual will not have to balance between self-regarding impulses and other-regarding

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impulses; but, instead, the satisfactions of other-regarding impulses which involve self-sacrifice, becoming rare and much-prized, will be so unhesitatingly preferred that the competition of self-regarding impulses with them will scarcely be felt. And the subjective conciliation will also be such that though altruistic pleasure will be attained, yet the motive of the action will not consciously be the attainment of altruistic pleasure, but the idea present will be the security of others' pleasures. Meanwhile, the conciliation objectively considered will be equally complete. . . . . As, at an early stage, egoistic competition, first reaching a compromise such that each claims no more than his equable share, afterwards rises to a conciliation such that each insists on the taking of equitable shares by others; so, at the latest stage, altruistic competition, first reaching a compromise under which each restrains himself from taking an undue share of altruistic satisfactions, eventually rises to a conciliation under which each takes care that others shall have their opportunities for altruistic satisfaction: the highest altruism being that which ministers not to the egoistic satisfactions of others only, but also to their altruistic satisfactions."

Then Mr. Spencer ends this section with a paragraph in which he speaks of the results of this evolution yet in futurity, as follows: "Far off as seems such a state, yet every one of the factors counted on to produce it may already be traced in operation among those of highest natures. What now in them is occasional and feeble, may be expected with further evolution to become habitual and strong; and what now characterizes the exceptionally high may be expected eventually to characterize all. For that which the best human nature is capable of, is within the reach of human nature at large."

But Mr. Spencer was not optimistic as to the accepting of these optimistic conclusions, for "neither with current ideas nor with current sentiments are they sufficiently congruous." And I cannot resist the inclination to quote in full his remarks upon the influence of the Christian creed in presenting such an acceptance. Here is how he "roasts" the church people in this relation:

"Such a view will not be agreeable to those who lament the the spreading disbelief in eternal damnation; nor to those who follow the apostle of brute force in thinking that because rule of

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the strong hand was once good it is good for all time; nor to those whose reverence for one who told them to put up the sword, is shown by using the sword to spread his doctrine among heathens. From the ten thousand priests of the religion of love, who are silent when the nation is moved by the religion of hate, will come no sign of assent; nor from their bishops who, far from urging the extreme precept of the master they pretend to follow, to turn the other cheek when one is smitten, vote for acting on the principle—strike lest ye be struck. Nor will any approval be felt by legislators who, after praying to be forgiven their trespasses as they forgive the trespasses of others, forthwith decide to attack those who have not trespaased against them, and who, after a Queen's Speech, have invoked 'the blessing of Almighty God' on their councils, immediately provide means of committing political burglary. But, though men who profess Christianity and practice paganism can feel no sympathy with such a view, there are some, classed as antagonists to the current creed, who may not think it absurd to believe that a rationalized version of its ethical principles will eventually be acted upon."

In his next chapter (XV), Mr. Spencer discusses "Absolute and Relative Ethics," and right here comes in that theory of his which has brought him most antagonism from Rationalists; the use of the word Power (capitalized) as representinig the "first cause" and operator of the cosmos, apparently as a "being," or person. Here is his first statement in this chapter: "Right, as we can think it, necessitates the thought of not-right, or wrong, for its correlative, and hence to ascribe rightness to the acts of the Power manifested through phenomena is to assume the possibility that wrong acts may be committed by this Power. But how come there to exist, apart from this Power, conditions of such kind that subordination of its acts to them makes them right and insubordination wrong? How can Unconditioned Being be subject to conditions beyond itself? If, for example, anyone should assert that the Cause of Things, conceived in respect of fundamental moral attributes as like ourselves, did right in producing a Universe which, in the course of immeasurable time, has given origin to beings capable of pleasure, and would have done wrong in abstaining from the production of such a Universe; then the comment to be made is, that, impos-

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ing the moral ideas generated in his [!] finite consciousness upon the Infinite Existence which transcends consciousness he goes behind that Infinite Existence and prescribes for it principles of action." On the face of these remarks one would see evidence that Spencer believed in a "Power" that is manifested in the phenomena of nature which was an originating cause of the universe, and conceived of as having fundamental moral attributes like those of man—that is a *personal* power. But a closer, deeper scrutiny of his language may reveal that he was speaking of views from the standpoint of others who so believed, irrespective of his own opinions.

Speaking of absolute right, he first says: "As applied to ethics, the word 'absolute' will by many be supposed to imply principles of right conduct that exist out of relation to time and place, and independent of the universe as now visible to us, 'eternal' principles, as they are called." But he does not use the word absolute in this sense. His theory of ethics implying that right and wrong can exist only in relation to the actions of creatures capable of pleasure and pain, absolute right is itself, in a broader view, relative right. The word is used by him here as I understand him, to mean *fully* or *purely*, or completely. So an act that results fully, purely, completely, in the production of pleasure, without any attending pain or evil consequences, is under this classification called absolutely right. And to make his meaning clearer in this respect, Spencer, in §101, offers "a criticism on the current conceptions of right and wrong," which though interesting and pertinent, I can here only cite. But he lays great emphasis on a distinction under the terms absolute right and "least wrong"—this last really being the antithesis of the first. That is, the impure, not fully, incomplete right—right to a degree accompanied by more or less wrong—pain-producing action.

He begins the next section with the remark that "the law of absolute right can take no cognizance of pain, save the cognizance implied by negation." And further along he says, "By implication, conduct which has any concomitant of pain, or any painful consequence, is partially wrong; and the higher claim to

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be made for such conduct is that it is the least wrong which, under the conditions, is possible—the relatively right," and again, "conduct which inflicts any evil cannot be absolutely good." Then, as he says, "to make clear the distinction . . . between that perfect conduct which is the subject-matter of Absolute Ethics, and that imperfect conduct which is the subject-matter of Relative Ethics," he proceeds, in §103, to give some illustrations. Then, in the next section, he begins by saying that "now we are prepared for dealing in a systematic way with the distinction between Absolute Ethics and Relative Ethics," which classification, I think, is one of considerable importance, though so much involved in the ambiguity of the terminology that there is difficulty in giving this distinction such a manifestation as will be easily comprehensible by the general reader.

As a basis for explaining the difference between absolute and relative ethics, in the sense of these terms used by Spencer, he makes the following rather technical though correct and clear preliminary definition:

"Scientific truths, of whatever order, are reached by eliminating perturbing or conflicting factors. When by dealing with fundamental factors in the abstract, not as presented in actual phenomena, but as presented in ideal separation, general laws have been ascertained, it becomes possible to draw inferences in concrete cases by taking into account incidental factors. But it is only by first ignoring these and recognizing the essential elements alone that we can discover the essential truths sought."

This he then proceeds to illustrate by giving a brief history of the progress of mechanics from its empirical form to its rational form, and concludes with averring that "we see [by this] that mechanical science, fitted for dealing with the real, can arise only after ideal mechanical science has arisen," and so "all this holds of moral science." And he concludes the section with the statement that, "so a system of ideal ethical truths, expressing the absolutely right, will be applicable to the questions of our [humanity's] transitional state in such ways that, allowing for the friction of an incomplete life and the imperfection of existing natures, we may ascertain with approximate correctness what is relatively right."

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Spencer defines "the moral law" to be "the law of the perfect man—the formula of ideal conduct—the statement in all cases of that which should be, and cannot recognize in its propositions any elements implying existence of that which should not be. (See "Definitions of Morality," in his *Social Statics* and §106 of the *Data of Ethics.*) Further along in this section (p. 319) he, in speaking of the alleged precedence of absolute over relative ethics, makes this statement: "An ideal social being may be conceived as so constituted that his spontaneous activities are congruous with the conditions imposed by the social environment formed by other social beings," and "conformably with the laws of organization in particular, there has been, and is in progress, an adaptation of humanity to the social state, changing it in the direction of such an ideal congruity. And the corollary . . . . is that the ultimate man is one in whom this process has gone so far as to produce a correspondence between all the promptings of his nature and all the requirements of his life as carried on in society. If so, it is a necessary implication that there exists an ideal code of conduct formulating the behavior of the completely-adapted man in the completely-evolved society. Such a code is that here called Absolute Ethics—a code the injunctions of which are alone to be considered as absolutely right in contrast with those that are relatively right or least wrong; and which, as a system of ideal conduct, is to serve as a standard for our guidance in solving, as well as we can, the problems of real conduct."

In §108, Mr. Spencer says the conception of ethics he has thus set forth is "one which lies latent in the beliefs of all moralists at large. Though not definitely acknowledged, it is vaguely implied in many of their propositions." And then he proceeds to briefly review the doctrines of Socrates, Plato, Aristotle, the Stoics, Epicurus, and he adds this of the modern phase:

"If, in modern times, influenced by theological dogmas concerning the fall and human sinfulness, and by a theory of obligation derived from the current creed, moralists have less frequently referred to an ideal, yet references are traceable. We see one in the dictum of Kant—'Act according to the maxim only which you can wish, at the same time, to become a uni-

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versal law.' For this implies the thought of a society in which the maxim is acted upon by all, and universal benefit recognized as the effect; there is a conception of ideal conduct under ideal conditions. And Mr. Sidgwick [in a quotation Mr. Spencer had made from him] implies that ethics is concerned with man as he is rather than with man as he should be, yet, elsewhere in speaking of ethics as dealing with conduct as it should be rather than with conduct as it is, he postulates ideal conduct and indirectly the ideal man. . . . . It requires only that these various conceptions of ideal conduct or of an ideal humanity should be made consistent and definite to bring them into agreement with the conception above set forth."

This chapter (XV) is concluded with this paragraph:

Hence it is manifest that we must consider the ideal man as existing in the ideal social state. On the evolution hypothesis, the two presuppose one another; and only when they co-exist can there exist that ideal conduct which Absolute Ethics has to formulate, and which Relative Ethics has to take as the standard by which to estimate divergences from right, or degrees of wrong.

In the final chapter of the *Data of Ethics*, the author treats of "The Scope of Ethics," in a brief but interesting way, but in this place I have space only for a very limited reference to this recapitulation of his doctrines as set forth in the body of the book, from which I have so liberally quoted, and from which the reader may make his own recapitulation with little trouble. I will, however, here make a very condensed summary of the author's closing chapter, as giving at a glance his entire view of the basis and evolution of ethics as set out in the body of his *Data of Ethics* and in his other works.

As the conduct with which ethics deals is a part of conduct at large, conduct at large must be understood before this part can be understood.

Ethics has for its subject-matter the most highly evolved conduct as displayed by the most highly evolved being—man; that is, a specification of the traits which his conduct shows on reaching its limit of evolution.

Ethics has a wider field than is commonly assigned to it, and it "includes all conduct which furthers or hinders the welfare of self or others." The entire field of ethics includes two great

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divisions, personal and social. Each of these divisions has to be considered, first as a part of absolute, and then as a part of relative ethics.

"A code of perfect personal conduct can never be made definite." And perfection of personal life implies modes of action which are only approximately alike in all cases. And though it cannot be said that it is possible to reduce this restricted part to scientific definiteness, "ethical requirements may here be to such an extent affiliated upon physical necessities as to give them a partially scientific authority."

In the conduct of the ideal man among ideal men, that self-regulation which has for its motive to avoid giving pain, practically disappears."

Negative beneficence, though only a nominal part of absolute ethics, it is an actual part of relative ethics.

It can only be said of positive beneficence under its absolute form that nothing can be said more specifically than that "it must become co-extensive with whatever sphere remains for it." And positive beneficence in its relative form presents problems admitting only of empirical solutions, and only approximately true answers to the questions involved.

"But though here absolute ethics, by the standard it supplies, does not greatly aid relative ethics, yet, as in other cases, it aids somewhat by keeping before the consciousness an ideal conciliation of the various claims involved, and by suggesting the search for such compromise among them as shall not disregard any, but shall satisfy all to the greatest extent practicable."

In Spencer's Prospectus to his *System of Philosophy* he proposed to treat of the subject-matter of Moral Science, Personal Morals, Justice, Negative Beneficence, and Positive Beneficence.

Under the first of these heads, he includes "the principles of private conduct—physical, intellectual, moral and religious—that follow from the conditions to complete individual life." Under Justice, he proposed "the mutual limitations of men's actions necessitated by their co-existence as units of society--limitations the perfect observance of which constitutes that state of equilibrium forming the goal of political progress." Negative Beneficence he applies as a caption for his treatment of "those secondary limitations, similarly necessitated, which, though less important, and not cognizable by law, are yet requisite to prevent

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mutual destruction of happiness in various indirect ways; in other words, those minor self-restraints dictated by what may be called passive sympathy. And under the head of Positive Beneficence, he includes "all modes of conduct, dictated by active sympathy, which imply pleasure in giving pleasure—modes of conduct that social adaptation has induced and must render ever more general, and which in becoming universal must fill to the full the possible measure of human happiness."

Here I must close my review of Mr. Spencer's ethics as set forth chiefly in his great work, the *Data of Ethics*. I have given it so much greater time and space in this discussion than I have given to any other man's system or published works, because I consider it the best and most important exposition ever yet produced, of the modern evolutionary, or scientific, concept of the origin, basis and development of ethics and ethical philosophy. And this, though I do not wholly agree with Mr. Spencer in all things, and have offered, from time to time, criticisms of what I believe to be defects in his ethical doctrines, and his conceptions of evolution as applied to ethics, etc. I fully recognize the greatness of Herbert Spencer's intellect and the extent of his mental training as an original thinker, and I only venture to state my own views in contrast to, or opposition to, any of his with the understanding of the reader that they are offered for only what they are worth, if anything.

(To be continued.)

Written for The Humanitarian Review

MUSIC.

BY ESTHER M. SMALPAGE.

There's music in the air today,
  There's music in my heart;
There's music in the *everywhere* —
  Of which I am a part.

There's music in the song of birds,
  In moving blade and leaf.
There's music in the souls of men,
  The music of "God's sheaf."

That sheaf of living, golden grain,
  Composed of hearts as one,
When swept by master hand, they sound
  Life's chant in benizon.

Los Angeles, Cal., April 29, 1910.

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Written for The Humanitarian Review

WITHIN CREATION'S DEEPS.

BY EDGAR LUCIEN LARKIN.

LOOK at a diamond having fifty facets, or flat sides, and you will see twenty-five there in front, while those in the rear will be invisible, owing to the fact that the interior is filled with opaque matter. Let a brilliant point of light be at each angle of the gem, and the edges of the faces be lines of light, then all matter may be removed and the diamond will appear in shining outline, front and rear.

Ignite the end of a thin stick of wood so that a spark of fire will glow; revolve it in a circle in a dark room at a rate of nine times per second, and a continuous ring of light will appear. This is due to the fact that an impression of bright light endures on the retina of a normal eye one-ninth of a second.

Let an electron in total darkness move with the standard specific speed—the velocity potential of all cosmic energy, as heat, light, electricity, actinism, chemism, and thought—of 186,380 miles per second, and it will emit light. If the motion is on the circumference of a circle, the circle will stand out in black space in living light. If one electron should move through the three angles and along the three sides of a triangle, in darkness, then a glowing triangle of light would flash out in supernal beauty. All plane geometrical figures, quadrilaterals, pentagons, hexagons, or all regular polygons, may thus be cut out or described in space in light by only one electron when moving at nature's specific speed for light. But these are only planes and form sides of crystals. How generate an entire crystal, so that both sides, all the angles and faces, front and rear, can be seen in the dark? Let one electron move at the specific speed through each angle and along each edge of a tetrahedron, hexahedron, octahedron, to the icosahedron, thence to any regular polyhedron, pyramid, prism, or cut precious stones or gems, and they will stand forth apparitions of transcendently beautiful jewels. Instead of having electrons vibrating at the apex of each angle, there would be as many electrons as angles. To make a solid crystal appear (apparently solid) one electron only would produce the same effect of solidity if its motion was sufficiently rapid, through all the angles and edges. Now, atoms are geometrical forms, all made up of varying combinations of electrons. So far in this study, form only outlined in light has been mentioned.

APPARENT SOLIDITY OF MATTER.

The retina is slow in reaction, enduring one-ninth of a second of time. The ear is more sensitive. Let impulses from a tuning fork reach the

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tympanum at a specific rate of 128 per second, and the separate beats cannot be detected; one note only is heard—continuous C. Double the rate to 256 vibrations, the sound is one only—middle C. Let slight impacts be made on one's finger. If of sufficient rapidity, the sensation will be that the finger is touching a solid. Let a stream of excessively fine grains of sand be touched by the finger-tip. Then it will appear to be a moving solid wire, if the speed is great enough. Suppose that the sand grains made contact at a rate of 128 per second, and that the moving-wire effect would be sensed. Then, if the particles are in motion with cosmic specific speed, that of electrons, the distance between them would be 1,460 miles. Space occupied by matter with such distances between atoms or molecules would be called nearly void.

Imagine that all the edges of the faces of any crystal to be placed end to end, and that the combined lengths equals one inch. Let this be traversed by only one electron at the standard specific speed, and it would be rigid—a dense solid to the sense of feeling upon being touched, yet almost entirely empty of what is commonly called matter.

Electrons build matter by merely moving. What electrons are is unknown; but in the present state of science they cannot be distinguished from pure negative electricity.

The rates of oscillations of electrons required to establish light, range from 732 to 762 trillions per second. Suppose that rates of electrons in iron, platinum or diamond, are equal to one-fourth or one-half these, then solidity could be accounted for with partially empty atoms and molecules. The angles and edges of these bodies traversed by electrons with these speeds would seem to sense as solid.

The interiors of crystals are filled with ether—neutral electrons, positive and inactive. Free, uncombined, negative, nascent electrons and atoms are the workers and builders. These continually surrender activity and others instantly begin to work with incredible fury and power. See this: Nascent is a Latin word, based on the root *nascor*, to be born. Thus the universe is alive—it is being born incessantly, and dying. The rates appear to be equal, so far as science is now able to see.

Lowe Observatory, Echo Mountain, Calif., July 1, 1910.

Ingersoll on Death.

My Friends, I know how vain it is to gild a grief with words, and yet I wish to take from every grave a fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side.—*Robert G. Ingersoll.*

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For THE HUMANITARIAN REVIEW.

THE JESUS OF ANCIENT HISTORY.

BY G. MAJOR TABER.

THE intelligence of the Twentieth Century demands something more than assertions as to the historical facts in regard to the claims made by the Christian church about Jesus of Nazareth. Facts are stubborn things when pitted against the superstition of priestcraft, whose aim is, and always has been, to control the ignorance of the masses. Matthew, i:18, claims that "Mary was found with child by the Holy Ghost." It is also claimed that Jesus performed wonderful miracles, and that he was the Son of God, and was crucified that he might save mankind from their sins. The four gospels all have a long and similar history of his sayings and doings, and yet they fail to note his whereabouts from the time he was thirteen to when he was thirty-three. It is also a fact that the author, or authors, of those four gospels, which the Christian churches have organized several hundred different societies and have spent untold millions in sustaining, it is not known who were the authors of those gospels.

Jesus was a Jew, if ever such a person existed, and yet the Jewish history fails to record such wonderful works as are proclaimed by these unknown gospel writers. The learned Dr. Semler, of Leipsic, adduces nine arguments against their authenticity. He says: "The undeniable fact that the first Christians were the greatest liars and forgers that had ever been in the whole world. and that they actually stopped at nothing; that it was not the ignorant and vulgar among them but their best scholars, the shrewdest, cleverest and highest in rank and talent who were the practitioners of these forgeries." He also states that the interpolation in the works of Josephus was not the only forgery of those early Christians. Dr. Lardner admits that "the two prevailing evils of the reign of Constantine were avarice and hypocrisy," and yet he was the first Christian emperor. The following is a sample of Constantine's speech before the Council: "Having by God's assistance gotten the victory over mine enemies, I entreat you therefore, beloved ministers of God, and servants of our Lord and Savior Jesus Christ, *to cut off the heads* of this hydra of heresy, for so shall ye please both God and me." Constantine claimed that he saw a pillar of light in the form of a cross, and the following night Jesus Christ himself appeared to him in his sleep, saying: "*Frame to thyself the form of a cross after the example of the sign which appeared unto thee, and bear the same against thine enemies as a fit banner or token of victory.*"

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Is it any wonder that the early Christians have murdered their millions, as the Christian doctrine contains a promise of a pardon of all manner of sin? It is undoubtedly true that Eusebius Pamphilus, Bishop of Caesarea, the most learned man of that age, who flourished from the year 315 to 340, was the author of some seventy books, and was the right bower of Constantine and his son Constantius. He is credited with "being ready to sacrifice not only life but truth itself, to the paramount claims of the interests of the church," and he is also charged with the interpolation of Jesus's claims in the history of Josephus. The learned Dr. Lardner remarks in reference to the Council of Trent in the year 325, when the old manuscripts were selected as God's holy word, "It is grievous to think, for better had it been that the bishops of that council had never met together than that they should have tempted and prevailed upon a Christian bishop, or any one else, to prevaricate and act against conscience." Du Pin asserts that Eusebius was not a believer in the Christian religion, but that he was a "great falsifier of ecclesiastical history, a consummate hypocrite, and a time-serving persecutor."

Eusebius held that Jesus Christ created the substance of the Holy Ghost. It is stated that "Eusebius, like many other great men, was drawn into the frightful vortex of superstition, and had no alternative but to whirl around in it or sink. Like thousands of his order at this day, he both preached and wrote what he never believed himself, nor could believe."

Tertullian speaks of two heresies that existed at the time of the Apostles, as expressive of their opinion that Christ had existed in appearance only, and not in reality.

Dr. Lardner says: "As far, then, as such a question admits of proof, this is absolute proof that no such person as Jesus Christ ever existed." The different philosophers of those days had various ideas and opinions about the claims made in regard to Christ; Apelius states that "Christ was not born, nor was his body like ours; for though it was real and solid it consisted of ærial and etherical particles, not of such gross matter as our frail bodies are composed of—it was a sort of amber." This only shows the ignorance and superstition of mankind, and the twentieth century is not exempt from it.

The following is another account of the opinion of the crucifixion: "Not only among the Apostles, but by those who were called Apostles themselves, was the reality of the crucifixion steadily denied. In the gospel of the Apostle Barnabas, of which there is extant an Italian translation written in 1470, or in 1480, which Toland himself saw; and which was sold by Cramer to Prince Eugene, it is explicitly asserted that Jesus Christ was not crucified, but that he was taken up into the third heavens by the ministry of four angels—Gabriel, Michael, Raphael

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and Uriel, that he should not die till the very end of the world, and that it was Judas Iscariot who was crucified in his stead."

Here is another account which denies the crucifixion of Christ: "The Basilidians, in the very beginning of Christianity, in like manner denied that Christ was crucified, and asserted that it was Simon of Cyrene who was crucified in his place."

In the Veronica handkerchief episode it is stated that "Abgarus, governor of Edessa, desired a picture of Jesus, and the Saviour himself took an handkerchief and laid it upon his face, and wiping of his face his picture became impressed on the handkerchief, which he sent to Abgarus." In regard to the interpolation in the writings of Josephus, Dr. Lardner concludes that "It ought therefore to be forever discarded from any place among the evidences of Christianity." Where, then, is there any evidence or positive proof that such a person ever existed.

If Jesus declared that "I and my father are one," where does the Holy Ghost come in? Tacitus, A. D. 107, states as follows: "We have investigated the claims of every document possessing a plausible claim to be investigated, which history has preserved, of the transactions of the first century; and not so much as one single passage purporting to have been written at any time within the first hundred years can be produced from any independent authority whatever, to show the existence at or before that time of such a person as Jesus Christ, or of such a set of men as could be accounted to be his disciples."

This Holy Bible was translated from the Greek in 1516, 1520, 1550, 1589, and 1624. In 900 the Gospels were translated into Dutch rhyme and in 1611 into French rhyme; in 1360 into French prose; in 1377 they were translated into English; in 1517 Wm. Tyndal made the best English translation of the New Testament, and was put to death for having done so; 1611 is the date of the present English translation. It is also claimed upon reasonable authority that there are forgeries in Acts, Matthew, Luke, John, and in several of the Epistles. The learned Evanson exclaims: "Gracious God! Have mercy upon the presumptious folly and madness of thy erring creatures!"

There have been some twenty ecclesiastical councils, dating from the year 1 to 401, and the result is we have what the superstition and ignorance of past ages has called the Holy Bible.

There is nothing holy but truth, and no one is capable of judging what is true unless he has thoroughly examined both sides of the question. I have endeavored to give the readers of The Review a few facts of the ancient history of Jesus, and the readers must judge for themselves.

Los Angeles, Cal., June 18, 1910.

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Written for The Humanitarian Review

THE WIDE SCOPE OF SCIENCE.

BY W. F. JAMIESON.

BOUNDLESS as the universe, dealing with matter and energy, the visible and invisible, knowledge is the growing demand of humanity—concerns the infinitesimal as well as the unlimited extent of time, space, quantity. A scientific gentleman, Garrett P. Serviss, truly says: "One of the greatest marvels of our age of marvels is the way in which science is supplementing human senses." "We are getting into the secrets of radiant energy so deep that the world and the heavens present themselves to us in aspects that our predecessors of the proud nineteenth century did not even dream of. The limitations of the eye are no longer limitations to us. We are beginning to *see far beyond the range of eyesight.* It is no longer necessary that a thing shall be *visible* in order that we may see it. With the supplementary senses that scientific photography furnishes to us we can run up and down the immense gamut of the spectrum away beyond the limits where direct vision ceases.

"Nature has hidden these things from us, and given us no means of discovering them except by the exercise of brains. As the power of human muscles was multiplied a million fold by the invention of steam engines and dynamos, so the power of vision is revolutionized by inventions which utilize the infra-red and ultra-violet rays, to which the eye is altogether blind. Astronomers now take light to pieces, and handle its parts almost as they please. They choose the kind of ray they will see by and shut out the others. Thus they have looked deep into the mechanism of the sun, and have discovered the existence of layer upon layer in its fiery atmosphere of which a few years ago we were absolutely ignorant. By and by we shall begin to understand the mysterious manner in which the sun acts upon the earth, upsetting all the calculations of the meteorologists and physicists.

"How the old inquisitors who tortured men for impiously inquiring into the secrets of nature would stand aghast if they could revisit the earth and see us inventing new senses in order to penetrate deeper into those secrets. Take the marvellous new researches of Prof. R. W. Wood on photography with the infra-red and ultra-violet rays, and imagine the sensations of those who persecuted Roger Bacon, if they could be confronted with these amazing revelations of things that no man . . . . . ever before beheld. The face of nature photographed with the infra-red rays seems transformed into a vision from fairyland. It shows features that even the imagination could not have foreseen in its wildest dreams. It becomes a world without the shadows we know, but it has other shadows of its own. And then the experimenter goes straight to the other end of the spectrum, and, using *a scientific eye of glass coated with an opaque film of silver*, makes photographs with ultra-violet rays that

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reveal other things and other aspects of nature of which we have hitherto been profoundly ignorant.

"The wonders of astronomy, and with them the wonders of life, may become so vast that humanity will enter upon a new age, in which the intellect will assert its powers as it never yet has done."

I remember that in my geological studies years ago a passage from the writings of Prof. Ansted has always dwelt in my memory. Said that gifted scientist:

"The manner in which the geologists have been able to restore the history of the primeval earth affords one of the most brilliant triumphs of the human intellect. Chemistry, botany, mineralogy and physical geography have all aided in unfolding this enigma; but it is perhaps to comparative anatomy that the principal merit is due. A laborer in blasting a limestone rock or sinking a well throws up a bone which has been buried there for millions of ages. It is looked upon with wonder by the simple rustic who supposes it must have been there ever since the flood! But to the eye of Cuvier that bone suggests a whole animal with all the conditions necessary for its existence. The mastodon, the megatherium, the paleotherium and pterodactyl are thus restored to our natural history and live again in our literature. Nor is this all, for where there are no bones to speak the strata often contain the impress of their former inhabitants. In a thin bed of clay occurring between two beds of sandstone this evidence is often preserved. The ripple-mark, the worm-track, the scratching of the small crab on the sand, and even the impression of the raindrop so distinct as to indicate the direction of the wind at the time of the shower. These, and the footprints of birds and reptiles are all stereotyped and offer an evidence which no argument can gainsay, no prejudice resist, concerning a very ancient period of the earth's history."

Thus the human mind is mastering the secrets of nature, reading the reliable records.

M. Binet in the study of microscopic life recognized "marvellous mental faculties," while Prof. T. H. Huxley compared the tiny things to a "skilled modeller upon a formless mass of clay." Says one: "The end which the great Lord Bacon proposed to himself was the multiplying of human enjoyments and the mitigating of human sufferings. The ancient philosophers disdained to be useful and were content to be stationary."

This is not the case with modern science; that is, science has no contempt for utility. It is the friend of humanity and never persecuted a human being. It will surrender a falsehood, taught in its name, as promptly as it espouses the outlawed truth of today. Its mission is to discover and apply the truth, though temples totter and revered systems die. This is its scope, and may Freethought profit by the lesson.

Pentwater, Mich.

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For The Humanitarian Review.

PSYCHIC RESEARCHES OF A RATIONALIST.

BY GEORGE C. BARTLETT.

(*Continued from May Number.*)

MISCELLANEOUS COMMUNICATIONS AND TESTS.

(Written for the *Troy Whig*.)

Out of twenty-two slips, responses were received from seventeen of the names written on them, and the slips were handed over to be opened with no mistake made. But stranger still, the names were given of several persons who had not been thought of. I had written the name, for instance, of Mr. M., a good-natured gentleman who was thrice married during his lifetime. This gentleman was announced. "He is here," said Mr. Foster, "and Jenny is with him." Jenny it appears was the name of the last wife, who preceded him to the "other shore"; but none of us knew it until our "memory was refreshed" by the information received.

"Mrs. K——," said Mr. Foster to one of the ladies with me, "I see a beautiful little spirit standing near you—a little blonde, with golden hair, she is the spirit you now mourn. That is the one," he added, handing Mrs. K. a slip. "She says her name is ———" (speaking it in full). As a stronger test, Mrs. K. asked if the child would tell her the name of a certain little song which her papa used to sing to her to make her laugh. "Yes," said Mr. Foster, as the raps were heard, and the request was made that it should be written out through the medium. "She says she cannot write," replied Mr. Foster, "she is too little. But, never mind, uncle Robert is with her and he will write it for her." The name of the song (a very unusual one) was immediately written out by Mr. Foster, and "Uncle Robert" was instantly recognized by Mrs. K. as a relative whose name had not been put down on any of the slips, and who had been dead about twenty years. Mr. Foster then looked up to the lady and asked: "What was the matter with the little one's throat? She puts her hand up to it so," describing a gesture of discomfort that the child used frequently to make during the last months of her life, on account of a weakness in the throat following a severe attack of whooping cough.

Mrs. K—— received another marvellous test of Mr. Foster's strange power, whatever it should be called. "I see," he said to her, "a beautiful spirit—not beautiful in face, but beautiful in nature—and she bears a wreath of fresh flowers. She died recently, and she gives me her name as ——— (giving it in full). Mrs. K——instantly recalled a friend, known in Troy to but one family circle, a young lady who died at a distance about six weeks ago, and to whose sister Mrs. K—— had sent flowers of the kind named to be placed upon the casket. The young

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lady was called upon to name the place where she died—a small and distant village in another state, and the name was given correctly. I then reminded Mrs. —— that she wished to question her friend about an engagement of marriage with a person who had talked with unpleasant freedom of the matter after death with great earnestness. "But she tells me," said he, "that she was not engaged to that man, and she wants you to write and tell her mother and sister so,"—thus naming the two persons who had been most grieved by the report referred to, but whom the medium certainly never heard of. To make this test more perfect still, I asked Mr. Foster if the name of the young man referred to could be given. Three raps came, and Mrs. K—— was asked to write down six or seven names, among them the right one, roll them up in little pellets and throw them down on the table. She did so, and Mr. Foster's pencil snapped one of them out to her, which she opened and pronounced correct. "But," said he, with a smile, "your friend says you haven't spelled the name quite right," and a change was made which none of us knew to be needed until after the seance was over and the correction inquired into. Mrs. K—— had misspelled the name.

After various other communications, Mr. Foster looked up and asked, "Who is this jolly spirit"? and he threw over a slip to me, requesting me to open it. It was the one on which I had written the suggestion that I should like to have some "jolly fellow," smarter than myself, give the sitting a better direction than I had marked out--a thing that had been done so palpably that I had spoken of it several times, although with no thought or remembrance of the written request I had made.

"Well," continued Mr. Foster, "who is the smartest spirit? Is it this one—this one—this one?" No answer came, and one of the ladies with me—a keen wit—exclaimed, "Modesty forbids." Three loud raps sounded on the table, and the medium laughed. "That's it precisely," said he; "the raps won't come, but they point me to this paper. This is the smartest spirit here." I opened the slip, and found on it the name of one of the most genial, learned and distinguished men that ever lived, a person who, it was claimed, appeared to me at my first sitting with Mr. Foster, and whose name I had written down in the second instance, but with no thought whatever of the striking use that was made of it.

Well, this is what I know about Foster—a few facts. The "gentle reader" of the *Whig* may draw his own conclusions. There I can't help him.

FOSTER COURTED INVESTIGATION.

Mr. Foster was advertised and known the world over as a test medium. He was willing to be submitted to the most crucial tests without any conditions or paraphernalia; willing to give seances on bare floors, with uncovered tables; willing to go to any house, studio or hotel. I do not wish to assert that upon all and every occasion he met with great success; but that he was willing to have his power tested in any way which might be proposed by intelligent men and women. He felt grieved and disappointed that scientific men did not avail themselves of the opportunity to investigate the phenomena which were continually manifested through him. He gave several sittings to Prof. Agassiz, and

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expressed an earnest hope that he would become interested in the phenomena and give his views to the public. Mr. Foster said upon one occasion: "Some day I hope a scientific man, like Tyndall, will take hold of me, live with me, submit me to every test, and then give his impressions to the world. After that, I might be better understood."

JOHN ASHBURNER, M. D.,

a member of the Royal Irish Academy, is a conspicuous authority in the scientific world. In his *Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism*, he has many references to Mr. Foster, and among other things, says:

When Charles Foster was in London, in 1863, he was often in my house, and numerous friends had opportunities of witnessing the phenomena which occurred in his presence. It is not necessary to enlarge this volume by a long list of names. It may, however, be stated that many of them were persons of rank and consideration in the higher walks of London society. The second morning that Mr. Foster called upon me was about two weeks after his arrival in England. Accidentally, at the same time, arrived at my door Lady C. H. and her aunt, the wife of the Rev. A. E. I urged them to come in, and placed them on chairs at the sides of my dining table. Their names had not been mentioned. Mr. Foster having retired to the further extremity of the room, so as not to be able to see what the ladies wrote, I induced them each to write upon separate slips of paper six names of friends who had departed this world. These they folded into pellets, which were placed together. Mr. Foster coming back to the table, immediately picked up a pellet, and addressed himself to Mrs. A. E. "Alice," he said, which made the lady start, and ask how he knew her name. He replied, "Your cousin, John Whitney, whose name you wrote on that little piece of paper, stands by your side, and desires me to say that he often watches over you and reads your thoughts, which are always pure and good." Then he turned towards me and said, "Alice's uncle is smiling benignantly, as he is looking towards you. He says you and he were very intimate friends." I said, "I should like to know the name of my friend," and Mr. Foster instantly replied, "Gaven. His Christian name will appear on my right arm." The arm was bared, and there appeared in red letters fully one inch and a quarter long, the name "William" raised on the skin of his arm. Certainly, William Gaven was my dear old friend, and the uncle of the lady whose name is Alice.

On one occasion, the Honorable Mrs. W. C. and her sister-in-law desired to try some experiments in my dunker-kammer, a room the Baron von Reichenbach had taught me how to darken properly for experiments on the odic force and the odic light emanating from living organized bodies. This room afforded opportunities for marvellous manifestations. When the light was excluded, the two ladies were seated on one side of a heavy rosewood octagonal table with drawers, weighing at least seventy or eighty pounds. Mr. Foster and I were on chairs opposite to them. Suddenly a great alarm seized Mr. Foster; he grasped my right hand, and beseeched me not to quit my hold of him, for he said there was no knowledge where the spirits might convey him. I

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held his hand, and he was floated in the air towards the ceiling. At one time Mrs. W. C. felt a substance on her head, and putting up her hands, discovered a pair of boots above her head. At last Mr. Foster's aerial voyage ceased, and a new phenomenon presented itself. Some busts, as large as life, resting upon book-cupboards seven feet high, were taken from their places. One was suddenly put upon Mrs. W. C.'s lap; others, on my obtaining a light, were found on the table. I removed these to a corner of the room, and put out the light. Then the table was lifted into the air, and remained there for some seconds. Then, it gently descended into the place it had before occupied, with the difference that the top was turned downwards, and rested on the carpet. And more to the same effect.

The utter simplicity of Mr. Foster's modus operandi is also in his favor. He has no paraphernalia—absolutely none. No cabinet, with a little aperture in front and the dark behind, no dimly lighted room, no ropes, no instruments, or contrivances of any kind. The sunlight is welcome in the daytime, and the full blaze of the gas in the evening. An ordinary table, a supply of writing paper and a few pencils constitute his entire stock in trade. Legerdemain which demands no more elaborate contrivances than these must have supreme reliance on its own ingenuity.

Mr. Ashburner's account recalls to my mind the following: About twelve o'clock one summer night we met Oregon Wilson and one or two friends on Broadway. Mr. Wilson, as usual, was in a lively frame of mind, and insisted upon our going to his studio to look at some new curios, which he said were of great value. This, however, was only a pretext, as his real object was to induce Mr. Foster to give some physical manifestations. Mr. Foster was quite friendly with him, and he had often tried to persuade Foster to give him and his friends a dark seance; but Foster had always refused. We had been in the studio a few moments only when Mr. Wilson turned off the gas without giving any warning, and we were in utter darkness. What occurred that night will not be forgotten by any of us, for it seemed for a few moments as though the world had come to an end; that the building had been blown up by dynamite, or that an earthquake was upon us. It seemed as though everything in the studio would be broken and ruined. Even *I* was frightened, for it seemed as though there was danger of being hurt. We simultaneously said, "Wilson, light the gas;" and when the gas was lighted we found only a few things disarranged, and it is a mystery to this day how to account for the hurly-burly. Poor Foster was faint. He could hardly stand, was as pale as death, and there was a cold perspiration on his forehead. Wilson was not disturbed. He laughed heartily, seemed to think it a good joke, and said to Foster, "That is first-rate, old man, better than I supposed you could do. What a shaking up! Charlie, how did you do it?" Walking home Foster seemed to feel very bad. He said people had no right to treat him in that way; that no one not having the peculiar power which he had could under-

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stand the mental and physical suffering that he went through during an experience such as he had just had at the studio. He did not blame Wilson, as Wilson only meant it as a joke, but that to him it was a very serious matter. I know positively that no amount of money would induce Mr. Foster to sit in the dark for the purpose of producing physical manifestations. He did not wish to stand the pressure, and while we might say his reason forbade it, he was afraid.

SOME PERTINENT QUESTIONS.

Is it not possible that we all have an undeveloped power which we might call the sixth sense, which has only been cultivated in a few? Could we not by a course of study develop this sense so that it might average with the other five? Is not the mind as yet an unknown god? We certainly have but little comprehension of our own individual minds. Our thoughts at times almost frighten us with their newness and mysteriousness. Well did the great philosopher say, "Know thyself!" Would it not be well to give more time and study to the capacities and wonders of the human mind? Would it not be well for the universities to give this subject more attention? Might they not form classes devoted to the cultivation of the sixth sense, which might bring forth explanations which would be revelations to the world? Possibly this is the "missing link," the five senses being wofully incomplete without the sixth.

For THE HUMANITARIAN REVIEW.

Some Common-Sense Comments.

BY MRS. C. K. SMITH.

Some persons will say with confidence, "I don't believe it," hence it is not so. Truth is truth and facts are facts whether they are accepted or rejected. They are not dependent upon belief, yet some people seem to think they are. Neither beliefs nor denials change anything. Many beliefs are unfounded, nothing to rest upon. Making an assertion to please another though contrary to his real conviction, may be policy but it is not honesty. Expressing a difference of opinion when it is real should comand respect rather than reproach.

Ambiguity is not necessary in a straight forward course. Neither is an honest man in error any less in error than if assuming it to accomplish an object. Yet it is natural and proper to consider and weigh the words of a man whose aims and endeavors are actuated by what he thinks is correct, rather than a prevarication. A policy man may blunder into something praiseworthy the same as another may blunder into the wrong while honestly believing he is in the right. Yet "I don't believe it" keeps many on the wrong path.

San Diego, Cal.

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Views and Reviews

By The Editor

Church Crisis in Spain.

An Associated Press dispatch dated Madrid, Spain, July 2, was published in the daily papers, and from it the following extracts are taken:

The attempt of the Canalejas government to curb the power of the Catholic Church in Spain has apparently brought the country face to face with another of the great periodical crises of its history. From all quarters there are reports of increasing excitement among the people and a number of violent collisions have already taken place. The main object of the Canalejas policy is to check or reduce the number of religious establishments erected by the various Catholic orders, many of which, it is asserted, have no legal right to exist here, and to reduce the amount of money now contributed by the state to the church. These policies the premier proposes to accomplish first by taking from the orders the many privileges they enjoy, like exemption from taxation and from military service; second, by the suppression of unauthorized institutions, especially those engaged in industry. His program, recently inaugurated by the decree permitting Protestants and other churches to display the outward emblems of public worship, has aroused the organized hostility of the church authorities, and in each diocese the clergy are encouraging resistance.

Especially in the provinces, the peasantry, who are devoutly Catholic, are voting resolutions and condemning the course of the government. Canalejas explains the gravity of his action and evidently intends to try to put out his proclamation in spite of the power of the opposition.

His purpose is to modernize Spain, and in a recent interview he insisted that he was supported not only by the great majority of the urban population but even had the sympathy of conservative leaders including Maura, who realized the present situation could not continue. Moreover, he declared that 'his program had the full approval of the king himself.

The failure of the pope, at the reception of some Spanish pilgrims a short time ago, when he told them that the basis of Spanish greatness rested upon devotion to the church, to send his blessing to the royal family, in a message of benediction which he sent to the "Spanish people," seems to confirm the idea that the Vatican feels that the king has abandoned it in the present crisis.

Canalejas declares emphatically that he does not want a rupture with Rome, and hopes for an amicable settlement. Nevertheless, he admits that a rupture is inevitable if the Vatican insists upon its protest to the

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royal decree regarding church emblems, and attempts to make a party issue of negotiations pending for the revision of the concordat.

¶ It seems that in religious history, as well as in all other natural events, evolution moves right along in spite of individuals and even with their unconscious assistance. The very arbitrariness and over-reaching of the pope for power over the Spanish government is a means that is bound to contribute to the loss of his influence there and the progress of the government toward a purely secular form, and, perhaps, ultimately to the republican form. Even in case of Canalejas, he seems to be a rather unwilling means in the hands of Evolution in bringing about reforms such as would follow the success of his policy, as shown in his remarks as quoted in the last paragraph of the above dispatch. Under present conditions, or any others possible with a Catholic state church, it is hard for a Rationalist to see why Canalejas should "declare emphatically that he does not want a rupture with Rome." It is to be hoped there are very many more rationalistic people in Spain who do want a rupture with Rome and a church-free government.

Another dispatch, special to the Los Angeles *Times*, from Rome, July 5, indicates that the pope is much worried over the situation in Spain, though he professes to trust to Providence to bring about all to the good of the church. Common sense might ask why worry, if he really trusts in Providence to do that which he desires should be done? In this dispatch these sentences occur:

Pope Pius has gone into retreat for a week and is abstaining from audiences and business. He passes his days in spiritual exercises, prayer and fasting, despite his doctor's prohibition against denying himself comforts. He trusts in providence for a speedy solution of the Spanish problem which threatens to lead to a religious crash like that in France. In the pope entourage the conviction prevails that the Canalejas cabinet in Spain will be short-lived and that consequently the proposed liberal reforms which the Vatican considers decidedly un-Catholic, will fail. The pope himself, however, fears that Premier Canalejas may provoke rupture of the diplomatic relations with the Vatican, thus causing a revolution in Spain and throwing the blame on the Vatican. In the hope of avoiding such a situation he has instructed the Papal Nuncio in Madrid to continue the negotiations at all costs, even to the extent of permitting alterations to be made in the concordat.

On the 6th of July, the Associated Press sent out from Madrid the following dispatch:

Religious debates are raging in both houses of Parliament. The bishop of Madrid, leading the attack in the Senate, asserted that the laws of the church are the laws of the country, because the constitution makes Catholicism the state religion. Premier Canalejas, in reply, de-

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clared that the invasion of the state's sovereignty by the church was no longer tolerable. "I know that a conspiracy exists to accomplish my downfall," he said. "Whether it succeeds or not does not matter, as the time has come when Spain will place herself abreast of modern nations."

Praying for Rain.

On July 6th a telegram was sent out to the dailies from Aurora, Ill., which is here copied:

Fifty women gathered at the home of Mrs. Charles Kirchner, No. 534 Clay street, this morning, and prayed three hours for rain. This afternoon at two o'clock the first shower in thirty days fell. The rain storm of today only settled the dust, however, and Mrs. Kirchner and her neighbors have asked all of the women in the city to join them in their prayers. The women are alarmed because the wells are going dry, and, because of the long-continued drouth, the crops in the fields are threatened. The farmers are hopeful that the second meeting of the women may bring rain in larger quantities.

The following day, the 7th, another special to the *Times* of this city, from Minneapolis, contained the following:

With implicit faith that a divine providence heard and answered petitions for rain offered a week ago, and believing that the need is now greater than before, the churches of Minneapolis offered prayers tonight that the prevailing drouths be ended. At all the Episcopal churches the usual prayer for rain was offered. At the Westminster Presbyterian Church Rev. F. Schmidt led a special service to petition for rain. Rev. C. D. Darling, pastor of Stewart Memorial Presbyterian Church, after the service, said:

"I believe that religion should be brought into practical affairs, and I think we should make appeals to the Heavenly Power in cases of such fearful affliction. I have implicit faith in the efficacy of prayer."

The general belief among clergymen of this city is that drouth is not a punishment for sins.

¶ It is astonishing to reflect upon the blinding credulity of human nature in cases of this kind. This "faith" of which these people boast so much, blinds them to the most glaring absurdities in the above accounts. The women prayed for rain because the wells were drying up and the crops were about to fail, a slight shower comes, only sufficient "to lay the dust," and so they are encouraged to try again to coax and plead with Providence to send "some worth while"! How kind is a Providence that must be advised, cajoled, flattered, begged and pleaded with to induce him to be even so niggardly kind as to send a few drops of useless rain. And the preachers!—They prayed for rain and a small shower came, but so small that

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within one week the condition of things from the effects of the drouth is such that "the need is now greater than before." So they propose to ask Providence to please try to spare them enough water to last at least another week! How sweetly charitable the clergymen of Minneapolis are that they hold "the general belief that drouth is not a punishment for sin"! They surely did not learn this from the Bible; it teaches the opposite of that. It must be that the teachings of science have to some extent percolated through the hard shell of their superstitions!

Heresy in Chicago University.

The newspapers of July 7th, contained Associated Press dispatches from Chicago telling of how heresy in the Divinity School of the Chicago University has boldly proclaimed itself. Read these reports by the press agents:

Members of the University of Chicago Divinity School faculty have defined and formulated the characteristics of a "new Christianity." The professors note the arrival of a new type of religion in an official editorial in the current number of *The Biblical World*, issued yesterday by the University Press.

In an anonymous editorial, responsibility for which is accepted by the thirteen editors, the University authorities point to the coming of the "new Christianity" as a type of faith which shall result in "the releasing of men's minds from the bonds of tradition and creed," accept the results of scientific study of the world and deal in every-day works more than in theological subtleties. The religion is described as "scientific, ethical, practical and altruistic."

After stating the necessity of the scientific, the author of the editorial proceeds:

"If there be a controversy between Genesis and geology the new Christianity will stand with geology. The record left in the strata of the earth cannot be impugned by a poet of the pre-scientific age, even though that poet be also a prophet of a higher conception of God than had before his day prevailed. In conformity to the same principle, the new Christianity will accept the assured results of historical investigation into the records of ancient times. Religion has its rights, but so also has history, and one of these is that it be studied by historical methods."

¶ What a thorn in the flesh of the Baptist Church this Divinity School of the great University must be! The new clergymen to be outfitted for the Baptist pulpits of the country by this institution will preach not that "the old kind of religion is good enough for me," and "we are saved by the blood of the Lamb," but instead they are being taught to preach the "new Christianity," which is to reject the bonds of creed and tradition and

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"accept the results of scientific study of the world,"—a "scientific, ethical, practical and altruistic" religion—that is, Humanitarianism. But who shall say that, call it "Christianity," "religion," or what you will, that such a system of belief is not as much of a rejection of the revealed kind as is the teachings of acknowledged Rationalists? And, brought into habitual practice, who can justly deny that such a "religion" would be far more beneficial to mankind than that of biblical theology?

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

A Further View of Life.

BY SAMUEL BLODGETT.

At the time I wrote my former article, "A View of Life," I ruled out a further consideration of the idea that life is only a mode of motion as not worth while for me in the discussion. I did not realize the hold this dogma has on the minds of some intelligent people. I did not write hastily, without consideration, but it seems I did not make myself fully understood. Probably some would have used clearer language than I did, but words are sometimes impotent symbols to express ideas to another. I positively affirmed that life is something besides a mere motion, though I acknowledge I do not understand it, and I made some other statements that our good editor is pleased to call dogmatic assertions.

I was conscious he would not agree with them, but I did not know I was laying myself open to the charge of being illiberal. He makes some positive statements that I feel sure are erroneous; that have never been demonstrated, such as, "it is the cerebrum, the frontal brain that thinks; and thinking is a mode of motion"; "that there are no specialized organs of sense in the plant, in the plant leaf and root," etc. Both of us make dogmatic assertions; we are even on that. I do not regard him as illiberal, and there he has the start of me. He believes that "life is a mode of motion." Motion of what? Is it a motion of matter? Cannot we give matter the degree of motion that obtains in a living organism? Is such a motion life?

He says, "I have never asserted that any kind of a motion can think." It follows that if he does not believe motion can think, and he believes life is motion, he does not believe life can think. In this case, a dead brain can think as well as a living one.

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Suppose "it is no more mysterious that thought is a mode of motion than that light, heat, electricity, and mass movement are modes of motion." I wait to have these assumptions proved. Science has got no further into these mysteries than to know there is motion connected with them and to gauge the degree of the motions, together with the fact that these things produce motions. No evidence has been adduced to show that *they are* motions of any kind. We know that friction will generate or gather electricity; we do not know that motion without friction would do it. We know that heat will cause atmospheric motion, and we know that electricity is hot and a powerful motor; but it seems to me a great stretch of the imagination to assume that it *is* what it *does*. I might say, I know it is something else, though I do not know what it is. I know some things that it is not. It is not an apple-dumpling, an iron rail, a football or a mere motion. When the assertion is made that it is only a motion, I immediately ask, a motion of what? A motion implies that a substance is moved and a power that moves it. Life cannot move itself. Can motion move itself? If the answer is that life is a motion of matter, the next question is, can we not give matter the same degree of motion that obtains in organized life? Is that motion life? I ask any reader if he believes it is? If he does not, I ask in all seriousness, how it is that he believes "motion is life"? I am not guilty of this degree of credulity. I think it equals the credulity of a trinitarian gospel believer.

"Where is the evidence that life during deep sleep of a man, even, implies consciousness and volition"? I will tell you, though you declare universal experience denies it.

You can awaken the man by an appeal to his consciousness, either by sound or physical contact. Can you appeal to a consciousness that is unconscious? Does not a somnambulist show evidence of consciousness? Now for a little personal experience. To save an extra flow of sap while making maple sugar I sometimes boiled the sap nights. When nine o'clock came, I formed a habit of filling the boilers with sap and leaving a good fire under them, compose myself to sleep, charging myself to awake in an hour. As far as I know and believe I went into sound sleeps, but I actually knew when the hour was out better than I should if I had remained awake. I always woke up nearly on time filled my boilers again, made a good fire and immediately went to sleep, again. Many others have had a like experience.

Exception is taken to my statement that the embryo child attaches itself to the mother and takes nourishment from her. A counter statement is made that it "is attached by and fed by the mother; and even that outside the pale of her consciousness and volition." Why she should do this so frequently against a strong desire, is not told, cannot be told, is unreasonable to the impossible point, as I view it. Now I will deal a little in what is called "the vagaries of metaphysical speculation."

There are what are called sensitive plants, some of which I have seen. Touch a leaf on one of them that has hundreds of leaves on it and every leaf will curl up. If not further disturbed in perhaps one or two minutes they will open and spread out again. There is just as good and the same kind of evidence that the whole plant feels the touch and responds to it as there is that a man feels a burn and recoils from the fire.

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In both cases the evidence is perfect that the motion is not the life, but that the life makes the motion. I accept the editor's inference that I believe life is something added to matter. He says, "if this were true the two could be separated." Can it be he has lived so long and never seen evidence that they are frequently separated? Did he never see an organized body that life had been separated from? How much is there to this statement? "Show me life disconnected from matter, from an organized substance, and I will accept this belief as a demonstrated fact." Show me an organized substance without having had life connected with it that lived afterwards; show me an organization being built without its life counterpart; give life to an organized body by any possible external moving, and I will accept the theory that "Life is a mode of motion."

It seems to trouble my critic that I am so skeptical as to the truth of what passes for science; that I believe in teaching children to not lean on what is called scientific authority. My idea is, not to teach children that they ought to disbelieve everything they hear; but that they should use their judgment and not accept what is unreasonable though it wears a scientific label. To illustrate: They should not accept a-u-t-h-o-r-i-t-y as the correct, scientific way to spell the word, though it is the fashionable way. In my statement that what passes for science is not dependable, I excepted mathematics as something we know is true. As he says, "it can be demonstrated." Was it not mathematics that demonstrated the size of the earth? Was it not mathematics that showed when to expect the appearance of Halley's comet? The assumption that gravitation is the power that sends it on its long trips is not demonstrated. It is not reasonable. There is much that is called science that is not science; let the sensible discriminate. I am as willing to accept demonstrated knowledge for science as any other party, but I want it either demonstrated or reasonable.

When I see flowers open their petals in the morning and close them at night; when I see flowers face the sun in the morning and keep the face towards it during the day, and repeating the same phenomena the day following; when I see plant leaves shrink from touch, I call it demonstrated that vegetation has both consciousness and volition, no matter whether we find the nervous system or not. I consider it demonstrated that life is more than a motion; that it is a mover. It is not demonstrated that variations in plants and animals, continued and added to, has produced the different species. It is as Darwin put it, an hypothesis; a reasonable one to him, but a very unreasonable one to me. It has not been demonstrated that the starry hosts move through space because of a force called gravitation; though it passes as science. Our worthy editor does not demand demonstration; but I presume he will admit that he cannot see how gravitation could have given them their start and created their orbits. I believe the power that did this is the power that continues them in their courses. He has a right to believe from an imaginary stand-point; I have a right to refuse belief without demonstration. And I do not see as my scientific skepticism is making me more religiously superstitious.

Minneapolis, Minn.

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Scientists and Interpreters.

BY B. F. HALL.

That "practical scientist" dies hard, it appears, judging from Bro. Jamieson's article in your July number. I am at a loss to know whether this is due to the "tenacity" of said scientist or to the pugnacious quality in Bro. Jamieson—due to his many battles as a debater. I have seen him where he had to fight or die—where the illiterate priest, who invited him to come to church to hear his lecture of the night before torn to fragments, when said priest invited him up near the rostrum so he could take short-hand notes, and be directly under God's condemnations, when said priest hurled all the direful wrath of an angry God with all kinds of personal abuse on his head. Well, Jamieson was game—a fighter, and no doubt *is yet*. So you see I know the man, and speak of his fighting qualities advisedly.

It seems to me that the crux of the whole matter is this: Did Mr. Edison say what was reported by the New York *Herald?* As Bro. Jamieson has not proved that Edison ever said that "atoms of oxygen fly along seeking combinations," has he proved his case? Or that he ever said, "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." Bro. Jamieson would do well to show that Edison said all this rot attributed to him by that reporter. The story savors more of a pipe-dream of some lazy, hazy, hashish opium imbiber, than the sayings of any so-called scientist. No scientist speaks of *free* carbon in the air, for there is none.

As my "Inquiry" as to who that "practical scientist" was that Bro. Jamieson referred to in his previous articles has led to all this battle of words, I feel it a duty to say a few words on the subject. Now, I ask Bro. Jamieson to get Edison—not his secretary or clerk, to father or deny this allegation and report. When he does this, his desire for fight on scientists will quietly subside. I am sorry, Bro. Davis, that my "inquiry" after *mighty scientists* has rubbed any cuticle off your battle-scarred body. I'll *sin* no more, on your devoted head, believe me.

July 4, 1910.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

LIFE AND ORGANIZED MATTER.

¶ One of the most astonishing things I have found in the study and discussion of the questions of matter and spirit as two distinct entities and mind and brain as related to each other, is this: The most positive believer in the existence of spirit as an entity—a thing—out of the category of material entities and things, is the least "spiritual" in his conception of "spirit." That is, he is incapable of conceiving of anything, even motion, as other than a material "thing." When he tries to describe spirit he does so by giving it the qualities and properties of material entities, and tries to prove the existence of spirit by showing its analogy with matter.

By this I mean that the "spiritual man" is grosser in his conceptions than the clear-sighted scientist who sees no evidence of any substance in nature but moving matter. The spiritist in his desperation to make plain his conception of spirit, tells us that it is something "finer" than matter—which is in effect saying that it is matter of a finer texture than that which we usually call matter. The answer to this is not difficult. No man has

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ever yet conceived of the infinite "fineness" of elementary matter. When the spiritist divides and subdivides the material elements of a human body, say, until he reaches the indivisible particle, it will be time enough to talk about the "grossness" of matter and theorize about something still finer, which he may call spirit. But the fact is, matter itself is so superlatively fine that men are unable to conceive of it in its ultimate physical analysis, much less to conceive of anything finer.

At best, the doctrine of spirit existence is but a hypothesis, and from my view-point, a worthless one because it is unnecessary. The scientist adopts hypotheses only when they are necessary to explain phenomena which he is at a loss to account for by observed facts. When events occur whose cause and *rationale* are understood by him, he does not use hypotheses, because they have no office to fill in the case. So the scientist who conceives of matter as *always* in motion, has no use for the hypothesis of a first cause, or a "spirit," to move matter. That which is always moving, in some mode, needs no "mover," and so no hypothetical uncaused cause of its motion is needed to account for it. But the superficial observer and reasoner sees only the surface of things and reasons for the most part from apparent facts and misconception of real facts. That is, he sees and reasons like a child. He cannot realize that his own will, for instance, is determined by the nature of his bodily organization as a result of hereditary influences and present environment. He naively imagines that he causelessly does this or that as he "wills." Such a person must have a causeless cause in the hypothesis of a spirit entity to originate motion of his bodily organs. But his conceptions are so crude and superficial that he does not go back of this, even one step, to enquire what it is that causes the supposed spirit to move or to act upon the material organism, or upon inorganic matter to bring about events. He may be advanced in his methods of thinking far enough to admit that matter has existed eternally—that there was never a time when in its elementary state it did not exist; and yet he may fail to conceive of it as having always existed in activity, in motion of many modes transmutable one into another. He feels forced to

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fall back upon the hypothesis of an uncaused cause—a god or a spirit—to account for the origin of motion or the events of nature. He may be able to conceive of matter as indestructible, as impossible of annihilation, and still have not reached that mental development in which he can conceive of the motion of matter as its essential condition and equally indestructible and incapable of annihilation.

Just as soon as one can see plainly that motion is an essential property of matter, just as inseparable from it as form, size and weight (or attraction), and that motion no more than matter can be lost or annihilated—increased or diminished in the least degree—he sees clearly that no uncaused cause is needed to "start" movements or originate events; he sees plainly that "creators" are unnecessary and impossible, and his hypothetical gods and spirits fade away like the darkness at the dawn, which itself is a nonentity—the mere absence of light.

Life is just as easily accounted for as to its origin as is living matter. Everyone knows that the materials of which a living body is composed came from the mass of material already in existence, and united and arranged in a peculiar order; and the intelligent thinker can see that the so-called "force" that apparently causes the phenomena of life in that peculiar arrangement of pre-existing material elements, is nothing more or less than the pre-existing qualities of those elements peculiarly arranged by reason of the new relationship of those material elements with one another, and with the environment of the combination. That is, as a living body is an organization—a peculiar grouping of material elements previously existing but differently related, so life is an organization—a peculiar grouping of the physical activities or modes of motion inseparable from those material elements. Hence the dictum of the superficial observer that "I do not know, and no one else knows, what life is, but it is a thing distinct from matter," is absurd from the view-point of a deeper thinker. It *ought* to appear absurd to even the superficial thinker himself to say that he does not know what life, or anything else, is, and then proceed to tell what it is. He ought to see the absurdity of one who knows not even the elementary

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principles of chemistry saying that the chemist does not know of what the muscles, bones, nerves, etc.—the tissues—of the human body consist. The case of life is exactly parallel. The "forces" of organized matter are the same elementively as they were when that matter was not organized, are inseperable from it, and organized with it, and being so, no such a "thing" as a life entity —an uncaused cause--is needed to create vital phenomena, including motion and thought. This corollary is based upon the mass of facts of physics and biology.

IN MEMORIAM—ROBERT G. INGERSOLL.

¶ Robert Green Ingersoll, the great American Agnostic, was born on the 11th day of August, 1833, and this being the August number of The Review I deem it fitting to make of it an Ingersoll memorial number. To do this, I will here give a brief biographical sketch of Col. Ingersoll, with estimates of his character and quotations of some of his more brilliant, laconic sayings. On the first page of this number I have reproduced from his writings some wise opinions of his in relation to marriage, and as a frontispiece, present a portrait of Ingersoll, with suitable letter-press matter below it.

At the date above given, in Dresden, Yates County, N. Y., Robert G. Ingersoll was born, just seventy-seven years ago; and at "Walston," Dobb's Ferry-on-Hudson, N. Y., he died, July 21, 1899, at the age of almost 66 years. Very little is known of the childhood life of Ingersoll by even his admirers, but as a man, his life was very much in the eye of the public, and his acts are both well represented and foully misrepresented, according to the point of view of his friends and his critics, and the influence of their prejudices for or against the man and his life-labors.

Ingersoll's father was a Congregationalist clergyman, and so, if the Bible speaks the truth in all places, either Ingersoll walked all his life "in the way he should go," or else his Christian father was to blame for not "training him up in the way he should go."

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But his father must have been a man of at least a somewhat liberal character, for he always held with his gifted son "the kindest and most confidential" relations, was won over to many of Robert's "most radical beliefs," and died in his arms.

During his life, Ingersoll devoted himself, at various times, to several quite different vocations. First, he taught public school, then was a lawyer—the business feature of his manhood life; he served awhile as a soldier, having organized the 11th regiment Illinois Volunteer Cavalry, in 1862, of which he was the first colonel; he was a statesman of recognized ability, and served as attorney-general of Illinois in 1866, and was offered the post of Minister to Germany in 1867, but declined to accept. For some time he was prominently connected with politics, taking part as a public speaker in several presidential campaigns. In this connection he blazed out as a brilliant star in the constellation of the world's great orators in a speech made in the Republican convention at Cincinnati, O., in 1876, in which he eulogized James G. Blaine with such a flow of eloquent language that he won for his name the credit of having delivered "the most celebrated speech ever made in an American convention," recorded in Justice Brewer's *Library of the World's Best Orations.* As a writer, he was logical and clear of expression and eminently successful in debate upon theological questions, and it was through his discussion with Rev. Dr. Henry M. Field in the *North American Review*, in 1888, and his controversy with Hon. W. E. Gladstone in the same magazine, that Ingersoll won the widest celebrity. Large numbers of even Christian believers recognized the fact that Col. Ingersoll had completely demolished the arguments of his opponents in both cases, and this was a matter of very great consequence, for Mr. Gladstone was not only the foremost statesman and debater in the world at the time, but he was considered by Christian believers to be the greatest defender of their faith in controversy that was then in existence.

Ingersoll's prose poems gave him recognition as a man of fine sentiment as well as of keen intellect. And his popular lectures throughout the country were such as always drew full houses and the warm commendation not only of his friends but also of

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many of his opponents who were not too bigoted to go to hear him.

In a beautifully-printed book by Vera Goldthwaite, entitled *The Philosophy of Ingersoll*, that author says of Ingersoll's oratory and writings:

> He was, without doubt, the greatest orator of the western hemisphere. His originality of thought and expression has not been excelled by any man of his race or times. He has left us some of the best thought of the world. . . . . His work is done and for all time; he has gone and forever; but his memory lives—his words remain. The seeds of subtle thought and constructive philosophy which he scattered with such a lavish hand have taken root in the heart and brain of the present generation, and will bear their ripened fruit when that generation has passed away. In his published (authorized) works there will be found nothing against justice; not a word against truth; nothing against love, against kindness, pity, or affection. If this could be said of all the literature of mankind, we would have what the world has never possessed—"a generation of absolutely free men and women."

Ingersoll has been misrepresented greatly by his opponents. In the *Universal Encyclopedia*, Vol. 6, page 252, it is stated that "Col. Ingersoll's notoriety has been made by his public lectures denying the existence of a God." This he never did. He was not an atheist, but an agnostic upon this question. He did deny the existence of such a god as the Jehovah of the Hebrews, as described in the Bible, and his true position upon the god question is plainly shown by the following paragraph, which I quote from page 136, vol. II, of the Dresden edition of his *Complete Works:*

> Let me say once for all, that when I speak of God I mean the being described by Moses; the Jehovah of the Jews. There may be, for aught I know, somewhere in the shoreless vast, some being whose dreams are constellations and within whose thought the infinite exists. About this Being, if such a one exists, I have nothing to say.

The many base slanders and defamatory lies of petty clergymen who drew upon their imaginations or "they say" for authority, cannot be refuted or even referred to specifically here for want of space. But I believe that his good works will live long after these evil reports have been buried in well-deserved oblivion.

The worst and most ignoble of all slanders of Ingersoll was the widely-repeated one of his renunciation of his work and be-

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liefs upon his death-bed. The fact is, Col. Ingersoll died so suddenly that he had no time to say anything one way or the other about his work or his beliefs at the last hour. His family, who were present at the time of his death, have refuted by affidavits these wicked misrepresentations of conscienceless preachers and their ignorant dupes.

As a husband and father, Ingersoll was a model for every other man. And his love of the family relationship was often expressed by him in eloquent phrase.

Here I will close this memorial with quotations of some of his more characteristic and beautiful laconic expressions:

"Justice is the only worship." "Love is the only priest." "Happiness is the only good." "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." "Vice lives either before Love is born or after Love is dead." "It is not enough to say fine things, great things, dramatic things must be done." "Hope is the only bee that makes honey without flowers." "Only the pure is sacred." "Logic is the necessary product of intelligence and sincerity." "To plow is to pray; to plant is to prophesy: and the harvest answers and fulfills." "Let us be merciful in our judgments." "Hearts of dust do not break. The dead do not weep." "Belief is not subject to the will." "Good character is not made in a day. It is the work of a life." "Without friends and wife and child, there is nothing worth living for." "Reason is a better guide than fear." "Morality is the harmony between act and circumstance. It is the melody of conduct." "True religion is not a theory—it is practice. It is not a creed—it is life." "The Present is the child, and the necessary child, of all the Past." "I will leave my dead where nature leaves them." "Honor, place, fame, glory, riches—they are ashes, smoke, dust, disappointment, unless there is somebody in the world you love—somebody who loves you." "The man who finds a truth lights a torch." "The noblest of occupations is to search for truth." "Give to every other human being every right you claim for yourself." "Science—the only lever capable of raising mankind." "Science is the providence of man; the worker of true miracles, of real wonders." "I have never denied the immortality of the soul. I have simply been honest. I have said, 'I do not know.'" "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."

Robert G. Ingersoll was a Free Thinker; he was a Liberal Thinker; he was an intelligent Rationalist; he was a modest Agnostic; he was a model Man, and a grand Humanitarian. Long live his teachings and his example!

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BELIEF IN IMMORTALITY.

¶ Believers in immortality, or the doctrine of a future life of man after death of the body, lay much stress on the theory that their belief, even if not founded on facts, is valuable and justifiable in that it is consoling and encouraging—that it is an incentive to moral conduct and efforts at self-improvement. And such believers also argue that in case their belief is well founded, they will be justified in the future, and if not well-founded—if death ends all—no evil consequences can come to them after this life ends, and therefore as a merely temporary beneficence the belief is justifiable.

These arguments are plausible to many minds. But to one who has implicit faith in the beneficence of truth, they appear to be illusory. Doubtless men are often led to do good acts by false promises of rewards, yet few believe that we should make false promises in order to induce men to conduct themselves aright. Nature herself in some cases seems to induce men and animals to follow a certain line of conduct by means that are really deceptive. And it is well known that the realization of our hopes almost always falls far short of our anticipations—"distance lends enchantment to the view." And it may be that outside of the domain of reason these illusory promises of reward are justifiable from the point of view of unconscious or subconscious nature. But the experience of those who accept reason as a supreme guide in moral conduct is that the illusions of life are, even if sometimes beneficent to a degree, as a general rule far inferior to the knowledge of the truth. And in the matter of belief in immortality the Rationalist plainly sees that a belief in *a* future life need not include a belief in a life after death of the body to be an incentive to good conduct; for he reasons that as long as one expects to live a year, a day, or an hour longer, he has a future life before him, and that for that future life good conduct in the present is the only reliable means of securing happiness while it does last, be it only a year, a day or an hour.

Believers in immortality have often been heard to say that if they did not believe they would live after death and be rewarded or punished according to their deeds on earth in this life, they would throw morality to the winds and become wholly selfish, even to the extent of committing the worst of crimes when such

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acts promise self-gratification and the promotion of selfish interests. But the Rationalist does not accept this confession as well-founded. He believes that those who make such a declaration have not fully developed their reasoning to the stage of comprehending a sufficiently broad field to understand that when rightly understood the line of conduct which is right is the conduct which leads to the best interests of the self, and that the best interests of the self are so bound up with the best interests of the whole, that in order to serve one's self well one must serve others well. Thus the rationalistic moralist has reached the conclusion that, even from a selfish point of view, ignoring pure altruism and looking at things from a purely egoistic point of view, the best policy is to treat others as being with self a part of a solidarity—a whole whose welfare is dependent upon the welfare of each and the welfare of each dependent upon the welfare of the whole.

Another so-called argument for the beneficence of the belief in immortality is that it is cheering and tends to enable one to bear adversity in this life better than he otherwise could. But facts are against this theory, for the experience of those who have once believed in immortality and later came to disbelieve in it is, that they are no less optimistic than before. They enjoy the pleasures of life just as much, if not more, than before. For they have lost a certain dread of the uncertainties of the supposed life after death that causes much worry to all believers in immortality. Nothing is known of the nature of any life after death, and even those who think they know something of its nature, be they Christians or Spiritualists, always, I think, feel a certain dread of entering upon such a future life on account of the uncertainty of its conditions. This is shown to be universal, or nearly so at least, by the fact that such believers universally prefer to remain in this life just as long as possible, rather than "fly to ills they know not of," or to bliss that may not be.

The Humanitarian idea seems to me to cover the ground completely. It is this: That it is at present not known that there is a continuation of life, or resuscitation, after death—to be continued indefinitely; but whether such a life is or is not in store for man, the most reasonable view to take of human conduct is that a life well lived here is the best possible preparation for *any* sort of life he may possibly be called upon to experience after bodily death. The conduct that is beneficent to self and others today, tomorrow, or next year, or in years to come in this life, it is reasonable to believe is conducive to beneficence to self and

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others in any possible after-death life. This is satisfactory to the Rationalist who has thoroughly considered this matter and arrived at the Humanitarian "faith" in the truth and the right as always leading to the good and to happiness.

COMMENTS ON "A FURTHER VIEW OF LIFE."

¶ The reader is first referred to the article on page 36. Mr. Blodgett evidently does not know of any kind of motion but the mode science calls mass motion—the motion of bodies or masses of matter. Hence he does not understand what I mean by life is a mode of motion, but reverses the statement and avers that I said "motion is life," which is as far from what I said or meant as it would be to say that motion is heat, though heat is motion. The word motion is a general term, comprehending a number of different kinds of motion—speaking scientifically, modes of motion. If Mr. Blodgett, as he confesses, does not understand what life is, how can he "positively affirm," as he says he does, "that life is something besides a mere motion"? When I call a statement dogmatic I do not wish to convey any immoral meaning with the word —I mean simply that the statement is unsupported by observed facts.

That the cerebrum is the portion of the brain which thinks has been demonstrated thousands of times, not only to scientific investigators, but also to ordinary observers. I still say there are no specialized organs of sense in plants. Specialized organs of sense are organs that feel, see, hear, taste and smell; have plants fingers, eyes, ears, tongues, or noses, or any organs at all similar? So that is not a "dogmatic assertion."

I do not think I ever accused Mr. Blodgett of being illiberal. Why he thinks so, I do not know.

Certainly the mode of motion which is life is a motion of matter. When you walk (a life-motion) is it not the material of your body that moves? Is it not the motion of your muscles transmuted into the leg and foot movement that carries you along? But this is only one mode of motion—mass motion. Life is a complexity in which are involved various modes of motion, as elements of the sum which we call life, and among these are mass motion, heat, electricity.

Of course I do not "believe motion can think." But the brain can, and when it does so, the action of that brain is a mode of motion. Nor can life think; but an element of the higher animal life is thought, by an organ specialized to that end. No, a "dead" brain cannot think; the moment a brain thinks it is a living brain. But a dead brain does act chemically in processes of decomposition.

Mr. B. does not need to wait to have it proved that light, heat, etc., are modes of motion. They have been proved to be such by scientists long ago, and every-day experience demonstrates the fact to any com-

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mon observer. Friction does not "gather electricity." Friction is merely a change of a mass motion into electric motion--the transmutation of the one mode into the other. Electricity is *not* "hot." Heat associated with electric action is just so much loss of that action—just so much of it transmuted into heat.

It is useless to ask me how it is that I believe "motion is life"? I do not so believe. To say that life is a mode of motion is not to say that motion--all motion--is life. Walking is motion, but motion is not walking.

In regard to consciousness during sleep, the facts Mr. Blodgett mentions only prove that the sleep is not absolute—there are degrees of sleep, and one almost never, and probably *never*, is totally asleep. But everyone knows, that comparatively, sleep is void of consciousness and volition.

The "strong desire" of the mother has no effect, because, as I said, she does not "attach the embryo" voluntarily or consciously. She can no more prevent the assimilation of her food by a strong desire not to become obese. She may consciously eat, but unconscious nature assimilates. So of the other matter. To assume that the embryo "attaches itself to the mother," is to assume that the embryo existed as such before and was then more intelligent than the wisest of men at maturity; for it would know the nature of its environment in the utter darkness of the uterus, and it would understand what was necessary for its continued existence as an embryo and development as a child. Besides, it would be a conscious intruder upon the mother in case of her "strong desire" not to have it so attached—a mere parasite.

But I cannot spare space here to comment in detail upon the many queer notions Mr. Blodgett sets out in his article in opposition to the accepted results of scientific investigation. The man who today rejects science so sweepingly, should not attempt to observe facts or to reason inductively, for he cannot hope to be so superior intellectually to the tens of thousands of scientists that have preceded him that he can avoid the "errors" they have fallen into, or others equally as bad or worse.

The notion that the sunflower turns to the sun consciously and volitionally is too absurd for serious reply. One might just as well say that a drop of rain falls to the earth volitionally and consciously for the purpose of moistening the soil! This is the animism of the ancients. It is the stuff the ancient gods were made of. The barbarian, and the child of the civilized man even, thinks of sticks and stones as things of thought, will and consciousness. The light of science is dispelling that illusion, and with it the gods and spirits disappear.

Yes, I have "lived so long" without having ever seen life and matter as two entities separated. When a man dies Mr. Blodgett as well as myself may still see the body, but neither of us ever did nor ever can see the "life" that has "separated" from it. It does not exist. The body has simply ceased to act in the modes of motion the sum of which constitute life. One might as well look for the wind when the air becomes calm after a storm. But it is a waste of time to argue with those who reject the results of modern scientific investigation and accept in their stead the crude, animistic notions of the race in its infancy.

"Blow out your candle"—is its light a "thing" that still exists?

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SPAIN vs. CATHOLICISM.

¶ In the "Views and Reviews" department of this magazine I have given abstracts of the earlier dispatches reporting the contest between the Vatican and the government of Spain, with comments, but since that part of The Review was printed, later news has come from both Rome and Madrid. A special to the Los Angeles *Times* from Madrid, July 8, among other things, says:

With the presentation to the Cortes of the bill, already signed by King Alfonso, barring new religious orders from the country during the concordat negotiations, Spain, long the world's foremost Catholic power, today challenged the Vatican to a struggle as serious as that which in France led to the expulsion of all religious organizations. By this step, Spain definitely takes the offensive in the negotiations with Rome regarding the concordat. The situation is unprecedented on the Iberian peninsula, for hundreds of years the stronghold of the church.

With the King's signature affixed to the bill the supporters of Premier Canalejas today were reinforced by a faction which hitherto has remained neutral in the dispute. The lieutenants of Canalejas are confident the government's program can be carried out in full, even if it is necessary to widen the breach between Madrid and Rome still further

Another special to the *Times*, dated Rome, July 11, says the Vatican had agreed to certain reforms, the pope conceding that the State had the right to authorize the establishment of new convents, collect taxes from recluse ecclesiastics, and other changes that the Premier had stood for. The correspondent had interviewed a certain Spanish Capuchin monk who had been entrusted by the pope to settle these questions with the state officials, and a portion of his report reads as follows:

The cardinal said that Premier Canalejas of Spain has threatened to suppress the congregations completely because he was convinced that the Holy See would not make any concessions or allow any interference by the state in religious matters. For this reason the premier decided also to act independently of the Vatican. The pope, however, according to Cardinal Vives Y Tuto, realizes the necessity for reform and has issued a statement enumerating the concessions he is willing to make. These include limitation of the number of convents, suppression of those inhabited by fewer than twelve nuns, State authorization for the establishment of new convents, payment of ordinary taxes by all monks and nuns, and the obligation of foreigners to become naturalized when they open convents in Spain.

So much of a surrender of the Vatican, but probably more will be demanded by Premier Canalejas before the matter is settled. The church is evidently losing its grip in Spain, and it is to be hoped that ere long the last of her slimy tentacles will be cut away, and so much more of liberty; and enlightenment be established among the people.

A still later special dipatch from Rome (July 14) says:

The conflict between the Vatican and Spain has reached a most acute

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stage, and the chances for a peaceful solution seem small. The correspondent of the Los Angeles *Times* is informed authoritatively that the pope greatly regrets the state of affairs and desires to settle the controversy, even at the cost of heavy sacrifices. Cardinal Merry del Val, however, insists that a policy shall be followed to prove that the Holy See does not intend to allow Premier Canalejas's threats to influence the adoption of measures deemed necessary to gaurd the dignity and to protect the interests of the church. Rumors of the resignation of Cardinal Merry del Val as secretary of state are persistent.

Of course the pope "regrets the state of affairs"—naturally, when the trend of those affairs is toward a limitation if not complete elimination of his temporal power in Spain. It is real "funny" to read that the "Holy See does not intend to allow Premier Canalejas's threats to influence" certain things. If he has the power to disallow the premier to do things, why does he not settle this whole matter in favor of his church instantly? What a ghost of Mediævalism this petticoated pope is, sitting in the lap of modern enlightenment and playing sovereign of governments!

SUES ON EARTH FOR DAMAGES IN HEAVEN.

¶ "Take Case from the Lord to the Courts," is the heading placed over a special dispatch from Springfield, Ill., to the Los Angeles *Times* of July 2nd. The subheads run: "Five thousand damages asked for alleged libel. Presbyterian preacher and churchman pass bouquets in prayers," etc. The preacher and the layman quarreled over the question of consolidating the Cumberland Presbyterian Church with the Presbyterian, at Neoga, and they met just after a funeral to try to "make up." They opened the meeting with prayer, but the minister sent up to the court of heaven such a red-hot report of the character and sinfulness of the lay brother that the latter insisted on the minister making another prayer and correcting his slanderous statements to the Lord. The preacher refused, and then the layman appealed his case to what he must evidently have considered a higher tribunal than the court of heaven—he brought suit in an earthly court for $5000 damages! When it comes to a last resort these faithful Christians seldom have confidence enough in the judge on the throne of heaven to appeal to him. To make sure in matters of concrete importance, the common sense men and courts of earth are chosen rather than the metaphysical uncertainties in the world of misty mysticisms. That may do as an objective point for ordinary formal prayers, but not for counsel and decision of important matters of dollars and cents.

¶ 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 post paid.

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NOTES AND BRIEF COMMENTS.

¶ This number begins Volume IX of The Humanitarian Review. It had been my intention to make some changes at this time in the magazine in the way of a little enlargement of its pages, and improvement in make-up, style and literary quality of its contents, contingent upon encouragement from its old friends and accession of a considerable number of new supporters to its subscription list; but these assurances have not come to me sufficiently. Indeed, some of the best friends and supporters of The Review have advised me not to increase the size but, if anything, to reduce the size or increase the price to bring it to a self-supporting status, in order that I may be released from the over-work and financial burden, and to some extent, at least, receive compensaton for my labor. But I never like the idea of retreating or lowering my standard, and $1 is such a convenient and popular price that I cannot entertain the idea if increasing it. And so I enter upon this ninth volume just where I close up the eighth, hoping only that I may be able to improve the quality if not the quantity from month to month. I feel that this magazine just as it is, is eminently worthy and deserving of much better support than it gets, and that in justice to myself and others near and dear to me, I should no longer make the sacrifices that I have been making during the past eight toilsome years; but how can I get release? So here goes for another volume and a continuation of the life-destroying struggle for awhile longer.

¶ Mr. J. D. Shaw, late editor of *The Searchlight*, at Waco, Texas called at the editorial sanctum of The Review early in July, and I enjoyed his company very much. His health has been very poor, so much so that he was compelled to suspend, at least temporarily, his excellent magazine, but since coming to Southern California he is somewhat improved and feels greatly encouraged. He has bought a small place at Glendale, a very beautiful suburb of Los Angeles, and he and one of his daughters are there at present. His other daughter, Miss Katie Lee Shaw, will soon join them here, and the family will make their home on their new "ranch" in future. And I hope that the change of climate will prove effective, as it now promises to be, in restoring Friend Shaw to health and happiness. His condition at his somewhat advanced age, however, makes it very doubtful if he ever again undertakes office work, and it is not probable that *The Searchlight* will ever be revived. In this case Mr. Shaw proposes to have The Review sent to his subscribers to fill out their respective terms, and he thinks, as I myself think, this magazine would probably prove more acceptable in that way than any other Liberal periodical now published, as there has all

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along been much similarity in the policy and character of the two publications. Mr. Shaw's address is, 114 W. 9th st., Glendale, Cal.

¶ Jas. N. Fleming, of Friant, Cal., when writing to send in his renewal promptly on time, said: "I am well pleased with the magazine, and will try to get others to subscribe."

¶ *New Thought*: What is it? What It Teaches Practically Applied. By Olive Killin, editor of the *Balance* magazine, Denver, Colo. A very small pamphlet containing the usual commonplaces of the New Thought literature. Price 10 cents.

¶ The editor of The Review expects to take a vacation from August 18th to 26th, but will be in touch all the time with the office, so that mail will reach him promptly during that time, though office work will be suspended until the rest spell is over.

¶ If you feel like doing something to help The Review along, remember that it contains a catalogue of excellent booklets, on third page of cover, which are for sale for the benefit of both The Review and the reader who buys them. See, also, larger books advertised on other pages.

¶ *Observations, Reflections and Some Conclusions of a Truth Seeker Freethinker.* By David W. Sanders, Secretary of the Rationalist Association of America. A booklet of 32 pages, containing the author's "Billy Sunday Letters," and much other good-natured spice. Price 10 cents. For sale at the office of The Review. This is a fine thing to read and to buy for presentation to your semi-liberal friends.

¶ *The Rationalist*—what has become of it? This is a question I have been asked, but I cannot answer it. It has not reached this office for many weeks. After starting out with such strong assurances of certain success, it is a pity that the paper should so soon "hang its harp on a willow tree," as it seems to have done. None of its readers in Los Angeles have been informed of the status of the publication, nor received any copies of it since the second one printed at Knoxville.

¶ The Christian Science "Mother Church" has dropped from membership sixteen of the followers of Mrs. Stetson in her controversy with the First Church of Christ, New York City. The Associate Press dispatches of the 17th of July gave out the statement directly from one of the directors, and also the names of the persons dropped. Disintegration has begun, and it is bound to come to that mushroom institution until it disappears in the light of real science and common sense like the fabled Jonah's gourd in the light and heat of the sun.

¶ Prof. J. J. See, of the Naval Observatory, San Francisco, is to again address the Materialist Association, this time on "The Formation of Mountains and Earthquakes." That Association is giving itself great credit by securing for speakers the best of talent—scientists and educators from the colleges and universities being very often on its programs. The association holds its regular public meetings weekly, every Friday evening, at the Auditorium Annex, Page and Fillmore sts. A small admission fee is collected to defray running expenses.

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¶ The editor has received, too late for more extensive mention than this, a book, *Brain and Personality*, by W. H. Thomson, from R. J. Bowen, M. D., and a chart of *Nature's Divine Science*, by N. D. Sickels, sent by the author; but I expect to give them further attention next month. Samuel Roberts, Mrs. C. K. Smith, Geo. C. Bartlett, G. Major Taber, and others, have my thanks for interesting clippings.

¶ Mr. Samuel Blodgett, in a note accompanying his renewal of subscription to The Review, says, "You are decidedly in the lead in your line of work." This I accept as a graceful compliment from one with whom I have had some controversy over difference of opinions. But the true Liberal, be he Spiritualist, Materialist, Agnostic, or Humanitarian, to be consistent with his principles, is always graceful toward those who look at things from a different point of view than his own. Such an attitude of mind is not a mere formality of policy, either, but the legitimate fruit of the genuineness of such a person's profession.

¶ The Associated Press reported through the dailies of July 18th that on Sunday (17th), at Elmira, N. Y., members of the New York Base Ball league were arrested by the sheriff for attempting to play a game in violation of the law against Sunday base ball. A sacred concert was first held to which an admission fee was charged, and then the gates were opened to allow those too holy to attend a ball game on Sunday to pass out. As soon as the game began, the sheriff arrested four of the leading members and the game was stopped. To state the case briefly, yet truthfully, this and similar instances are but the voice of the preachers saying, "Thou shalt go nowhere on Sunday but to our meetings, and we need your money."

¶ *The Open Court* for July gives a fine portrait and a memorial sketch of the life and character of Edward C. Hegeler, of La Salle, Ill., who died June 4, 1910. Mr. Hegeler was the founder of that magazine and the president of the Open Court Publishing Company, of 378 Wabash avenue, Chicago. He was born in Bremen, Germany, Sept. 13, 1835, and came to America in 1857. The editor of the *Open Court* says of him:

"Imposing in appearance, venerable in his snow-white hair and beard, and commanding respect with the serious expression of his broad-browed face, he was like one of the ancient patriarchs, wont to lead and to be obeyed. . . . . He was a man incapable of telling a lie, and none who knew him would ever have believed that he could break a promise or shirk a duty. . . . . Mr. Hegeler's religion was simple enough, but like many simple things, it is not easy for one to understand. His ancestors had belonged to the Reformed Church. . . . When further experience in life broadened him, he surrendered his belief in Christian dogmatism, but he preserved that seriousness of purpose,

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that moral endeavor, that profound faithfulness which characterizes all true religion. He had found the necessary correctives in the monistic conception of science. His idea of God had changed, but his "religion of science" would not dispense with God. With Goethe, he saw God in nature, and recognized him as that power which enforces a definite kind of conduct. . . For the sake of presenting his solution of the religious problem, the foundation of religion and ethics, on a strictly scientific basis, Mr. Hegeler founded and endowed the Open Court Publishing Company, which has published the *Open Court* since Feb. 17, 1887, and *The Monist* since October, 1890. . . . I deem it proper in this connection to express my deep-felt gratitude to Mr. Hegeler. . . . . I am proud of his friendship and the confidence which he placed in me. I rejoice in my relation to him as his son-in-law, and I am convinced that the rightness of his endeavors will be recognized more and more by future generations."

The editor of the *Open Court* is Dr. Paul Carus, and the above beautiful tribute to Mr. Hegeler, his father-in-law and his "patron saint," was written by him.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

E. Los Angeles, Cal., July 14.—I herewith send you check for $1.00 for The Humanitarian Review to August, 1911. I was short on money or I would have sent sooner. I hope to always be able to spare enough money to take The Review. I think it is the very best of its kind. My one fear is that you cannot afford to furnish so excellent a magazine for so little money.

S. F. Davis.

¶ Mr. Samuel Roberts, in sending in the names of five more new yearly subscribers to The Review, at Chicago, remarks that, "I did not expect to do much work during the hot weather, but I found it harder to keep quiet than to be at least a little busy. Mr. H. Percy Ward, the Rationalist lecturer, spoke a good word for the H. R. last Sunday. He also wrote me a letter in which he stated that The Humanitarian Review is an excellent magazine in quality and quantity."

"Mr. Ward continues to command good audiences every Sunday morning at the Garrick Theatre. It was my privilege recently to listen to his lecture on 'Rationalism and Marriage.' I have never heard a subject treated so masterly and comprehensively as the subject was handled by him. I could not do it justice by attempting to give a synopsis of the lecture. Mr. Ward informed me that he intends to publish all his lectures in pamphlet form for sale and distribution. They deserve a wide circulation. The committee of Chicago Rationalists under whose auspices Mr. Ward lectures, consist of— H. H. Hardinge, Presi-

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dent; E. P. Corbell, Vice-President; P. J. Campbell, Treasurer; Nettie McGrath, Secretary.

"If Mr. Ward is sufficiently encouraged to continue his lectures here I think the Rationalists will make great gains. Between Mr. Mangasarian and Mr. Ward we ought to be able to make orthodoxy hunt its hole and draw in the hole after it."

Ham, Texas, July 5.—I appreciate the work you are doing. I am letting my light shine in this community. People respect and honor me for the white life that I live, but they still cling to their early teachings. A few denounce the dogma of hell but can't give up the Bible. It is a case of deep hypnosis. As Humanitarians, we should so live that our lives will provoke discussion and create suggestion. The truth is mighty and will prevail. Let man be true, but every god a liar. The great commandment: Thou shalt not enslave thy fellow-man. Thou shalt not put fetters on his brain. The greatest joy—the joy of going on.

H. M. Faulk.

St. Paul, Minn., July 13.—Here is a clipping with quotation from Dr. G. Stanley Hall that may be of interest.

I see that Mr. Taber is quite certain that Jesus never existed, and wishes to hear from anyone who has positive evidence to the contrary. The evidence is very strong that he did exist, and if Mr. Taber should fail to dispose of it in his forthcoming article, and no one else should come forward, I may submit to The Review what I consider positive evidence—that is, a series of facts which cannot be explained on the theory that Jesus did not exist. So far as I have seen, none of the writers who take Mr. Taber's position have ever touched the real evidence. But I await with interest what he will say in the next issue.

593 Aurora ave. C. L. Abbott.

[Mr. Taber's article may be found on the pages 22 to 24 of this number. Mr. Abbott was the editor of the *Common-Sense Bible Teacher*, and I think many Review readers would be pleased to read his "positive evidence" that Jesus was a man.—*Editor.*]

Spread of Islam.

San Diego, Cal., July 16.—I enclose slips as samples of what comes through our local press at times on religion. The truth is, that the Islamic brotherhood and the teachings of the Koran have been spreading so rapidly, but quietly, in Africa, India, Japan and China, that Christendom has become alarmed at the declining influence of Christian missionaries, and the ready acceptance of Mahomet as a true prophet. Our Christian missionaries have not memorized the saying of Paul, viz: "If any man hath neglected his own household, he is worse than an infidel, and hath denied the faith." It has taken a long time, but the so-called heathen, as Christian missionaries style people of Africa, India, Japan and China, have found that modern Christianity was more

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a commercial speculation than a heart-felt truth, and so the Moslem brotherhood gained the preference among the dark-skinnnd races, whom we discriminate against, oftimes because of their dark skin.

Statistics show that there are fifty millions of Chinese Mohammedans in China. Japan declared, or adopted, the Koran a few years ago. India is rapidly coming over to the teachings of the Koran. There are two thousand Englishmen in England who have become Moslems. Now after millions of money have been wasted on the so-called heathen to show him that Mahomet was a false prophet, he has embraced him, and our missionaries turn to the worse heathen at our doors.

Benjamin Judkins.

From that Facetious Astronomer.

St. Louis, Mo., July 14.—For twelve days I did not see that you presented my comet theology to The Humanitarian Review readers. Since they know me as one of their own set, doubtless they enjoyed the fun better than the unlimited circle of the *Globe-Democrat*. When everybody comes prepared for and expecting the joke, it is the easiest way in the world to complete it. I thought it wasn't difficult for Shakespeare to put Hamlet in when the time was ripe for the "Prince of Bismarck"; and so I, having completed this colossal aggregation of nonsense, could afford to let God occupy an obscure corner of the room and enjoy the company.

The young man who interviewed me was a disciple of Herbert Spencer, and his learning just suited him for collaborateur.

James F. Mallinkrodt.

Wayland, Mich., July 5.—Find enclosed one dollar to pay for The Review for last year. I do not want it any longer. I am a Spiritualist; I do not want to believe in Materialism. I am eighty-one years old. I do not believe the Bible; it is disgusting. But I cannot think at death the grand mind of man ceases; it is unnatural. Go on fighting the robber churches and spirits will help you. I would like to talk with you. I think you are a good, fair man. I wish you would tell Major Taber to be more careful in quoting the Bible. I sent his "Christianity vs. Paganism" to a preacher and he looked up his quotation in Ezekiel xvi:9, and found it wrong. He then claimed the whole thing was a lie.

D. W. Shattuck.

Chicago, Ill., July 2.—You may send me ten copies more of the July number and I will pay for them in my next remittance. If you can send a dozen or more of old copies for free distribution I will try to make good use of them. The July number is an excellent one.

Did you see the sweeping decision of the Illinois Supreme Court (June 30) on the use of the Bible in our public schools? Glory, halle-

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lujah! It is a magnificent victory for Rationalism. The *Tribune* printed a very full report of the decision. What a fortunate thing it is for the Freethinkers that the Catholics and Protestants quarrel over the word of their God. When rogues quarrel just men receive their dues. Let the fight over the citadel (Bible) of superstition go on. Amen and amen.

Samuel Roberts.

Covington, Ind., July 6.—Herein find $2.00, for which please send The Review—not all at once, but along as you think I can digest the contents. I live on a farm, where I was born 76 years ago, of Liberal parents; 'tis only natural for me to be a "pagan." The Rationalist Society of Indiana is all right. Sanders and Bowles make it so. You will hear from our next meeting. To meet and strike hands with you ere I go, is a wish of mine.

Schuyler La Tourette.

Son Gives His Pa Advice.

Ontario, Cal., July 8.--As for the magazine—while it is a good educator and useful enough, I do not think a man of your limited means can really afford to run it for nothing. And I think you could probably do as much or more good by writing for some other good publications that have a large, established circulation. The principal trouble with a magazine like The Review, is that its very nature bars it from a great many homes before its merits are investigated, while a magazine of general information with an occasional conservative article on the humanitarian movement, will reach millions of readers and make them commence to *think*, and that is the main thing after all.

Ralph E. Davis.

The Review---The Hermit---Providence.

San Diego, Cal., July 4.—Yes, the flag was eminently appropriate for the July Review frontispiece. The editor seems to keep his thoughts about him, even in the hurry of business, and forgets not proprieties belonging to the month or the occasion. The Review has able contributors, but shall we have no more from the author of "Little Joe Jim"? We can't help becoming attached to writers whom we meet in a publication which we admire. If they are ill or pass on we are interested to learn the same.

"Remote from man he passed his days, prayer all his business, all his pleasure praise." God is just as personal, just as approachable and companionable today as He ever was. The same yesterday, today and forever. And if anybody ever lived alone with God you and I can do the same now.

Some years ago a man told me an incident in his own experience, or

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rather to his certain knowledge. A man in his travels was expected to pass by hostile Indians and was warned of his danger. But he replied, "My trust in God is so strong I know he will protect me." The Indians perceiving that he had a good horse, killed the man and kept the horse.

Emerson very rationally talked of the god within man which he liked to see manifested externally. The Bible says there are lords many and gods many, so every person has a right to have one to suit himself, just as most people are now doing.

Mrs. C. K. Smith.

Far Above Every Other.

Naples, N. Y., July 6.—Your magazine is grand. In scope of thought it is far above any other which has come to my knowledge. Its pages are brimfull of deep thought on subjects that the people are most concerned to know about, and they are discussed from a common-sense standpoint by the deepest thinkers of the times.

I wish your magazine could have a much wider circulation. And it would have if its merits were generally known. If every reader would make an effort to call attention to this valuable publication ignorance would give place to science and superstition would be dispelled like fog before the sun of reason. My thought has been elevated, my mental vision expanded by the perusal of its pages. My heart goes out in thankfulness that such a splendid magazine is published to enlighten the people. It is like a lighthouse in a fog.

I am nearly ninety-one years old, and my sight has failed so that I can only read by using a pretty strong magnifier, and it is very difficult for me to write, but "silence would swell me and my heart would break" if I did not thank you for putting such a grand publication before the people.

John Peck.

Ablest in the United States.

Ellicottville, N. Y., June 27.—I duly received your *unique* postal card of December 24th, 1900, and return to you my belatcd sincere thanks for your kind Christmas and New Year's greetings, with greetings for many happy New Years to you.

I take no stock in Christmas and never notice it. I term it "the Slaughter-of-the-Innocents Day," for it cost me the life of my handsomest, brightest baby boy, a year and three months old, by reason of the hurly-burly and exposure of our inclement Christmas time—as so many others. It is a time for *folly* and *profit*, an all-around, mischievous fraud, gewgaws and humbug, and demoralizes young children.

I will add that The Review is the ablest Freethought publication in the U. S.; and, to me, the wonder is how you, at your age, can do it all. I have always mailed my copies of it to friends whom I thought it might please, far and wide, even to one in San Diego, Cal., a grand German

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Socialist. I mailed two to Dr. C. A. Stephens (The Laboratory) Norway Lake, Maine, because of articles that touch on his great scientific life's work, "The cell of life." He is wealthy, and is one of about six great scientists scattered over the world and ever in communication, who are engaged in that great work—men, "tall and uncrowned, that live above the fog." In order to be alone and uniterrupted to pursue his scientific researches, he left New York City, and established his laboratory at quiet Norway Lake. You would enjoy reading and digesting the sixth edition of his mighty work, "Natural Salvation." I got two of them.

E. D. Northrup.

[The book above recommended has been in my possession for some time, and I consider it of much value.—*Editor.*]

Common Sense in Religion.

Chaffee, Mo., July 11.—I was very much interested in reading an able article by Dr. Keeler in The Humanitarian Review for July, entitled "Religion vs. Common Sense," and I would just change it a little to read Common Sense in Religion. I would also add a few thoughts to what he has already said.

In the first place, religion is not antagonistic to common sense or reason, but what we want is common sense in our religion, to eliminate error and superstition. All men are by nature religious. Mankind must recognize a power over and above and greater than themselves, that shapes their destiny. The fault is not that man is religious, but that he has false ideas concerning the nature of that power that rules over him. The two churches, Roman Catholic and Christian Scientist, which he mentions, owe their rapid increase, the former to the ignorance in which its subjects are held, and the latter to its ability to minister to the physical needs of humanity by healing the sick, etc., and are making more rapid progress than any of the others. Nor is this so be wondered at, when we reflect that the latter, especially, is doing practically what the "Master" did when on earth. I would right here correct an error where Bro. Keeler says, "The sufferer is made to believe that a god has brcught about his cure." Mrs. Eddy, the acknowledged head of the Christian Science Church, says that mind is the only agent in the cure of all diseases.

Bro. Keeler takes a very rational and sensible view of the whole phenomena of "Christian Science treatment," or "Faith cure," when he classes it as the power of suggestion. What he says in the cause and cure of what M. D.'s call functional diseases, is highly instructive and food for much meditation and thought. He says, "The victim of the various neuroses is told that the power of *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 the church but an illustration of the power of suggestion. . . . There is nothing mysterious about

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this." No, indeed. I am glad that Bro. Keeler has made it so plain, and this goes to prove that the mind builds up and operates the body; just as the will of the aviator directs and controls the "flying machine" in its transit from place to place. The body may become so impaired as to become uncontrollable by the mind; but even then, in most cases, the mind repairs the wasted organism, as in Christian Science treatment in consumption, when one or both lungs are nearly gone. This is not improbable, when we know that in cases of wounds, the mind, "Nature," rebuilds the wounded part to its original state. His last remarks on suggestion are very timely, and we should all profit thereby.

I have endeavored to put in practice what I have learned of the "power of suggestion" or "Christian Science," and I owe my present health, happiness and contentment in a great measure thereto. I have no fault to find with those who would join any church or organization, if it has a solid foundation, but the Materialist Association and the Church of Humanity, founded on the creed, "No God or future life," a mere negation (no foundation at all), how can it stand? If Humanitarian means brotherhood: brothers are children of a common father. If we have not one father--God--how can we be brothers?

A. E. Wade.

The Materialist Association.

Brooklyn, Conn., July 11.—I am glad to see that you notice in The Humanitarian Review what the Materialists are doing, our growth, etc. I hope you will use something from the July letter. Perhaps if you print the questions marked at top of last page, some of your writers (or yourself) may furnish some first-rate answers in H. R. that I can also use in making up our "book." We have enrolled 1130 names now.

Eliza Mowry Bliven.

Following are extracts from Mrs. Bliven's Monthly Letter for July:

In these later days, printing, common schools, commerce and scientfiic investigations have been developing the intelligence of the common people till many are questioning, "Is the Bible true? Is there any God? Is there any future life? Should we worship or pray like ignorant, superstitious heathen? Should we support priests and preachers, expecting thereby to secure the best of a guessed-at, desired, future life?" Or should we learn about our dependence on our fellow mortals for the necessities and enjoyments of this life, and help each other to make the best and most of life? . . . . The progress of Materialism depends on many members, EACH doing what he can to make Materialists. Use tongue, pen, or literature. Make the people think, discuss, investigate; then they will have to learn the truth and drop religious follies. Keep good natured, but persevere. It takes a long time for a child to learn to read; and takes longer for a full-grown Christian to evolve into a Materialist.

What makes people do evil? Why do the Christians' incentives fail to stop evil deeds and make the people moral? What incentives will make the people do right and give up doing wrong?

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"I greatly admire your criticisms of spiritism."—Otto Wettstein, La Grange, Ill.

Your review of the subject has been fair, scholarly and masterly. E. Casterline, M. D., Edgar, Neb.

"I am much pleased with your review of Dr. Thomson Jay Hudson's hypotheses."—Prof. J. S. Loveland.

You write in an interesting way, and with and evident intent to be fair. Your showing of the fallacies of Hudson is done in a masterly manner."—Samuel Blodgett, Hopkins, Minn.

Your 8th chapter, I believe, gives the *true* explanation of the phenomena of table-tipping etc., so much relied upon to prove the existence of spirits.—E. A. Fitch, Wilmington, Vt.

"It is one of the clearest expositions of the subject I have ever read. It is broad and comprehensive, and put so plainly that anyone, by careful reading, can understand it; ....clear and scholarly exposition of the subject."—J. B. *Wilson*, M.D., Cincinnati, O.

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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"It is one of the very best books that ever appeared. The problem with me would be, how to get this book before the people who would want it could they have an inkling of what it contains."—Wm. Plotts, Whittier, Cal.

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 be 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.

By his crystal-like reasoning, he shows that the strength of Hudson's logic is measured by its weakest link, confounding an appearance with reality. This great book does what too manybooks fail to accomplish: adds to the store of human knowledge. Carefully he states the strongest affirmations of those believing in a future life and weighs them. His chapter X, "The Question of a Future Life from a Scientific Standpoint," is a gem in literature, the distinctions are so clear-cut. As he says, "We should continue our inquiry until we *know* that we *know!* That is science." That is what I call hardpan—a veritable Gibralter of reason—Prof. W. F. Jamieson in a review.

Extracts from Reviews by Editors.

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 philosophical and scientific standpoint, 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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IN THE SHADOWS AND THE SUNSHINE

BY SINGLETON WATERS DAVIS.

IN THE SHADOWS.

THE dreary time drags slowly on,
And heavily hangs dull care;
"The darkest hour before the dawn"
Is chained, like a felon, there.
The poor man's want makes life seem long,
The ill one Death defies;
Misfortune sings her plaintive song,
And Hope forever dies!
The raven, perching ever on
The casement of the door,
His solemn croak repeats anon,
"No more! No, never more!"

IN THE SUNSHINE.

When Love and Reason reign within
And conquer Truth's dire foes—
Shall overcome all human sin
And triumph o'er all woes—
Then Hope shall wear her starry crown,
And Faith shall walk by sight,
Stern Justice cease for aye to frown—
Whatever Is, be right!
Then Earth's songs will, like echoes, chime
With Heaven's chords and strains,
To fill with joy that glorious time
When Love with Reason reigns!

Frontispiece to The Humanitarian Review for September, 1910.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Reiigions by tbe Scientifc Method

Vol. IX, No. 2.] SEPTEMBER, 1910. [Whole No. 93

Selected.

A PESSIMISTIC CONCEPTION OF GOD.

BY EDMUND VANCE COOKE.

How glibly, how greasily man says "God,"
Yet the wisest savant is the merest clod
Whose mind cannot compass this handful of sod
From his own little earth. Here it is, newly-grassed;
Every grain of its sand is molecular-massed;
Every blade is an epic, serene, unsurpassed;
Every cell of its life holds a secret so vast
That the mind staggers back at the riddle aghast.
As a grain of this sand to its planet, so, too,
Is our earth to the tangle of suns in our view.
And beyond? And beyond! Man must ever despond
To pronounce any word save another "Beyond!"
Aye, we scan and we search, we dispute and discuss,
But Infinity still is Beyond, with a Plus!
Our star, in the streak of the sky, merely floats
As a speck in the sunbeam, a mote among motes.
Swarming round on this mote is the infinitesimal
Insect too small to express by a decimal,
Myriad-ciphered. Its place in the plan
We can only conjecture; we call it a man.
Yet this germ of humanity crinkles its knees
And with orotund voice and a nominal "Please,"
He cajoles the Omnipotent, salving his views
With some second-hand praise and some gossipy news,
And flattered Infinity then is requested
To alter His Plan thus an so, as suggested!

. . . . . .

If the Infinite Microscope sees him the while,
Let us hope that Infinity knows how to smile.

American 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.

(*Continued from the August Number.*)

SECTION VIII.

VIEWS OF ETHICAL EVOLUTIONISTS OF TODAY.

IN this Section a brief, rather desultory discussion of some present-day phases of changes in ethical theories and moral conduct will be presented. So far as authors are concerned in connection with these newest theories and variations of character, they may not be men who have gained renown as philosophers or as scientific discoverers, but the facts and reasoning they set out will be presented solely on their own merits.

One of the writers which I propose to cite here, C. A. Stephens, M. D., in his work, *Natural Salvation*, makes some remarks about theory, hypothesis and science that are so pertinent to the ideas above referred to, as introductory to this section, that I will quote them, as follows:

"It is a part of the unwritten code of science that the investigator shall avoid *a priori* conclusions, look coldly upon theory and be wary of hypothesis. In a word, that he shall devote himself patiently to the acquisition of data, be content to collect facts, and live abstinent of ever-present human weakness to play the role of prophet. Nothing, indeed, so surely distinguishes the man of science from the charlatan as his attitude toward theory and his caution in presenting conclusions. A single page, often a single paragraph, of the article, or the book, of a writer on scientific subjects, enables us to judge all too accurately of the value, or lack of value, of his entire effort; and, generally speaking, the verdict turns on the care with which he draws conclusions from data. Science has endured so much of premature vaticination that its best friends and exponents have

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come to regard all that sort of thing with marked hostility, as detrimental to true progress. There is a disposition to put injudicious enthusiasts outside the pale. A certain regimen has come to prevail; immature publication is held to be bad form as well as futile. Humility and an educated conservatism characterize the truly scientific mind: the attitude of Newton at the end af his grand discoveries." (Page 7.)

This, no matter what its authenticity may be, is acceptable to both readers and writers embued with the spirit of the modern scientific method. Yet, theory, hypothesis, and belief have their places in conjunction with scientific investigation, just as scaffolding, ladders and hoisting apparatus have their place as temporary means to permanent ends in the erection of a building. The author here quoted clearly recognizes this, and adds these sentences to the above:

"It is in the nature and constitution of the human mind, however to believe something. The history of mankind shows that those tribes, nations and races which have gone forward with the greatest energy have been actuated and incited by confident beliefs as to the origin and destiny of human beings. In like manner the scientist has often found hypothesis an adjuvant; for an hypothesis is of the nature of a belief. Some of the most signal discoveries in astronomy, chemistry and biology have been elicited under guidance of provisional theories. There is a use as well as abuse of hypothesis; and, moreover, the theories of science are often *bona fide* glimpses of truth."

Yes; and the true attitude of mind, I think, in relation to this is, that one carefully and conscientiously, all the time, keep in mind and expression a clear distinction between scientific facts and principles and scientific hypotheses and theories. It is the confusion of these things that misleads the novice in scientific study, and, all too often, even the professed scientist whose intellectual character is too easily swayed from exactitude by the free and easy sweeps of the imagination acting as the enthusiastic creator of hypotheses, guesses and theories.

Dr. Stephens has said well here. But like millions of other doctors who have preceded him, he preaches better than he practices, and in his enthusiastic effort to support a theory of human immortality falls into errors he himself warns others

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against. He, in his zeal, seems to be conscious of his overreaching, to some extent, but excuses it on the ground that he is offering "glimpses of the truth" that "will light us forward in the great outer darkness of the universe." And then he enters this disclaimer, in a moment of awakening to the rather too zealous violation of his excellent formula of the modern scientific method: "As such and such only are the present outlines [in his *Natural Salvation*] of a greater gospel put forward; a provisional belief to be used as a scientist uses an hypothesis; probably true, better certainly than the existent babel of doctrines."

Speaking of the present diversity of belief, in America especially, he turns optimistically to this view: "Even now, already, science is able to outline a new and greater faith; and no prophetic gift is required to assure us that this new faith will be the religion of future America. For new hope has come to the human heart, the hope of salvation from 'sin' and death by natural means: *natural salvation*, contradistinguished from supernatural salvation." This mixing-up of science with faith, or looking to science to establish a faith is confusing to one who has learned to use these terms—science and faith—as antitheses, or even enemies; of science as destructive rather than constructive of "faith." Nevertheless, the author makes many truthful statements, if we keep well in mind what he means by the term faith. For instance, he says:

"Supernaturalism has been the burden of all previous religious systems. In all the past, human hopes have founded on rite, sacrifice and supernatural rescue. But the keynote and initiative of science is natural salvation: salvation under nature accomplished by the growth and conservation of human knowledge. In all the past, man has turned to the skies and prayed to powers beyond the earth for salvation; but now, at the dawn of the twentieth century, he turns to himself and grandly, hopefully, estimates the problem of self-salvation."

It may be objected that this is religion, not ethics. But when we take the broad, evolutionary view of ethics, we see that religion is but a phase of ethical development, inadequate though it be, like all of the phases of evolution that precede perfection. The truth is, I think, that all ethical principles and conduct relate

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to man's attempts to secure more and longer life of the individual and the race, in large measure unconsciously and through the inducement of expected happiness or misery. So that this message of science, as Dr. Stephens calls it, is essentially an upward step in the scale in ethical evolution, though he may speak of it as a "religion." In fact it is the step that is to carry man up out of the theological era into the scientific ethical era. And this does not imply, as the Doctor seems to believe and hope, that the new phase is a step toward the abolition of bodily death and the immortality of the material individual. Evolution may go on eternally without such a result, for its progress is not in a straight, directly-upward line from chaos or utter imperfection to ultimate order and perfection, but a series of revolutions, wherein occur the succession of the nights and days, the winters and summers, the deaths and lives of never-ending change. It is not logical to object that such an evolutionary law is not "right," or beneficent, or consistent with the character of the designer and conductor of nature and natural phenomena, for we know nothing of any immaculate designer and conductor; and even if we assume that there be a designer and conductor of a personal nature, we are not warranted in drawing our inferences of that being's character from mere imagination, for we must judge of the character of such designer and conductor, as we do in every-day affairs, by the character of his work. The unknown character of a designer is no guide to the character of the thing designed, but the known character of the design *is* a reliable guide to the character of the designer. We are bound to accept the results of our observation of the phenomena of nature, whether they appear to us to be "right," or beneficent, or wise, or such as we would expect from a designer in character like our highest ideals of human character, or the reverse of these qualities.

The author of *The New Ethics*, J. Howard Moore, is another of these writers upon the latest phase of morality as brought about by evolution up to the present, and forefeeling the future at least to some extent, who does not speak so much as "one having authority," as one who has the courage to speak the truth as he thinks he sees it. The reader of such writers, however,

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must always be on guard against the misleading influence of their enthusiasm and zeal consequent upon a development of sentiment out of proportion to the development of their purely intellectual powers.

In his first chapter, Mr. Moore begins with a statement that the Freethinker accepts as a truism, but which very many people have not as yet been able to comprehend and accept. It is this: "No being can believe a thing or can keep from believing a thing by simply deciding to do so." This is simply a variant of the statement of the law of Determinism—that all human acts, including will and belief, are determined by inherited organization and personal environment. Mr. Moore continues: "Psychic phenomena, like all other phenomena, take place according to fixed laws. The notion that opinions are formed by an arbitrary act of the mind, and are not related causally to the conditions from which they come, is as unsupported by fact as that other supposition, once universally held, but now about outgrown, that events in the physical world just happen without any necessary connection with each other, or with the circumstances from which they come."

Mr. Moore's speciality in ethics is the idea that *all* beings, human and below human or brute—all sentient beings—are ethically related to one another; that the field of morals is not merely the relations of man to man, but also of man to brute and of brute to brute. Of course this largely depends upon the definition of terms and the point of view. Generally the words ethics and morals are restricted to the relations of man to man. But the meaning *may* be extended so as to include all sentient beings, just as we usually mean by physiology the science of human functions, but may and do use the term in a far more general sense to mean the science of functions of all living beings, human, brute and plant.

Mr. Moore is something of a zealot in his field. In his zeal to emphasize his theory of universal kinship and ethics, he is reckless in many of his assertions, which is unbecoming a true scientist. He exaggerates the immorality of man as compared with brutes, and in this places himself in the same attitude as that of

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the Christian theologians. He complains that men are so very immoral because they have been driven into, or led into, immoral conduct by their predecessors—have inherited the evil tendency. But the cool-headed scientist will go back of heredity and ask, what is the primary cause? From what did man first receive these "evil" impulses and tendencies? Nature is the universal fountain of all things, call them good or evil, as we may. Our inheritance is from the circumstances in which our predecessors lived, and all our acts that combine to form lines of conduct or habits are determined, from the mono-cell to model man, by environment. Man cannot blame himself for any of his faults—his failures to reach any ideal--because environment, not himself, has been his creator. Nature—that broad nature that is all-comprehensive—must bear the blame, if blame there be, for what appear to be human defections. And to him who observes closely and reflects intelligently, and without prejudice, defects are seen in every department of nature outside of the human race as well as within it. Destruction, miscarriage and monstrosity appear right along with construction, successful adaptation of means to ends and balanced proportions of parts and acts. Whether or not we can class those things as good or evil, depends upon what we mean by those words. If used to designate relation of things and acts to special ends, they are legitimate, and we may say that nature is far from perfect; but if we mean that good and evil are positive, absolute qualities, we must say that nature is neither good nor evil.

In his zeal to picture the "depravity" of man in the deepest shades, Mr. Moore exclaims: "Oh this killing, killing, *killing*—this awful, never-stopping, never-ending, world-wide butchery! What a world! 'Ideal'?—and 'perfect'?—and 'all-wise'? Certainly—to tigers, and highwaymen, and people who are sound asleep; but to everybody else it is simply *monstrous*. We are nothing but a lot of ferocious humbugs--that is the long and short of it—leading lives all the way from a tenth to two-thirds decent in our conduct toward our fellow-men, but almost absolutely savage in our treatment of not men." And he characterizes the race as "a globeful of lip-virtuous felons!"

But where is the standard by which we shall measure human conduct to reach such a verdict? Throughout nature we find

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this "killing, killing, *killing*"—this "world-wide butchery"; indeed construction is dependent upon destruction, for out of the debris of what has been is made what is to be, on and on, and forever. What then is cruelty? Is it a vice? Certainly. Whatever means results in evil effects to the actor or his species is a vice. To slay wantonly is vicious, because the act brings no adequate reward or return but cultivates the habit of wantonness and dulls the sense of sympathy and propriety.

On page 163 of *The New Ethics*, the author thus speaks of the ethics of nature:

"In the first place, Nature is not perfect nor ideal, as it is assumed to be by those who make this objection. That great, perfect, all-beneficial Nature, that never had a blemish nor made a mistake, or if it did make a mistake the mistake was supposed to be some particularly profound act whose goodness eluded the understandings of men—*this* Nature, the masterpiece of an all-wise mind, the Nature of the pre-Darwinians, has passed away. And in its place we have an evolved and evolving Nature, very imperfect, some parts of it especially. Among imperfect parts may be mentioned the incompetents who are not able to recognize imperfections when they meet them in their own minds." And on page 169, adds: "But *we* are a part of Nature, just as truly a part of the universe of things as the insect of the sea."

Mr. Moore answers the objection that if ethical relations are extended by man to other animals, he should extend these same relations to plants also, by saying that this "assumes that the basis of ethics is life, whereas ethics is concerned, *not* with *life*, but with *consciousness*. The question ever asked by ethics is *not*, Does the thing *live*? but, Does it *feel*? It is impossible to do right or wrong to that which is incapable of sentient experience. *Ethics arises with consciousness and is co-extensive with it.*"

In closing his chapter on the "Flashlights of Progress," in *The New Ethics*, Mr. Moore says some very good things about evolution—evolution especially as related to ethical progress. Speaking of the way the doctrine of evolution was combatted a few years ago, he says:

"Many seemed to feel that one of the worst things about the new doctrine was the way it treated the 'Almighty'—impairing his dignity so, and undermining many of his choicest and most venerable functions. They seemed to think that if evolution was

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true, God wouldn't have anything to do, and would have to read novels or go fishing in order to kill time. Mr. Gladstone, eminent as a politician but a mere child in science, was one of these. In an address at Liverpool, he said: 'Upon the grounds of what is termed evolution, God is relieved of the labor of creation, and in the name of unchangeable laws he is dismissed from the superintendency of the world.' Which is about true. But what of it? Herbert Spencer called Mr. Gladstone's attention to the fact that the same thing which he complained of as having been done by Darwin had already been done by Newton in his law of gravitation, and by Kepler in his laws of astronomy. But Mr. Gladstone conveniently failed to see the point, and relieved himself by sending a rhetorical sky-rocket to the *Contemporary Review*. The editor of the *Dublin University Magazine* went Mr. Gladstone one better by charging Darwin and his band with being 'resolved to hunt God out of the world'! How pitiful! How anthropomorphic and childish the human mind can be when it takes a notion! And what an incomparable weakling the Lord of Cosmos must be, anyway, to permit himself to be put to rout by an Englishman and banished from the universe by a book!

"We live in a brighter age. . . . We cannot yet point to complete triumph of the doctrine of evolution, but we can say that it is getting along very well. . . . In the realms of the natural sciences the success of evolution may be considered complete, and it is invading rapidly those regions of human knowledge lying farther and farther from the sciences of its birth. It is destined finally to revise and rationalize every field of human thought, and to work on organic phenomena, as a whole, the profoundest and most far-reaching effects of any revelation that has thus far flashed on the children of men."

Mr. Moore has glimpses, if not a full realization, of the truth of Determinism. In his concluding chapter of *The New Ethics*, his first sentence is, "We are slaves of the past." The second paragraph reads:

"It is not true that we are free. We are free to do only that which we are destined to do. We do not choose our natures or our minds any more than we do our appearances. We are cut out by the universe [nature], of which we are but parts, receiving our ways of acting from the clays that compose us when we come into the world and the circumstances that surround us."

(To be continued.)

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Written for The Humanitarian Review

HAS RELIGION BEEN A BENEFIT OR A CURSE TO THE WORLD?

BY G. MAJOR TABER.

THIS is the most important question which ought to be placed before the world's people for their consideration. Their present and future happiness depends upon its practical solution, besides the expenditure of untold millions which should be devoted for bettering the condition of the human race the world over. Has religion been devoted to the moral education of the races of the world? Has religion advanced scientific discoveries, and has it been devoted to building up spirituality and morality wherever it has held sway?

The religions of the world consist of a multiplicity of creeds, and when those creeds are analyzed, they will be found to be founded upon the absurd notions of ignorance and superstition. You may take any creed and trace it to its fountain head, and the result would astonish any unbiased mind capable of reasoning without prejudice. Take, for instance, the religion of paganism, which was founded upon the worship of idols and gods innumerable. From that sprang Catholicism, and its policy has been to control the religion and politics of the world, and to accomplish that they have murdered millions, and have kept their dupes in ignorance of any other belief. The Episcopal creed is modified Catholicism. The scores of others who protested against those two then popular creeds were given the name of Protestant creeds, and they are numerous. The Advent creed was originated by a man by the name of Miller, who resided in Northern Vermont. He prophesied that on a certain day in the early 40's that the world was coming to an end, and none but the elect would ascend to heaven bodily, and he succeeded in persuading his followers to give him their wordly goods which they did, and while his dupes were gathering upon the housetops dressed in their white robes for the heavenly journey, on the same day this man Miller was building a stone wall around his farm. This is from personal knowledge, as my parents resided but a few miles distant.

Take, for instance, the Mormon religion, which was claimed to have been discovered by one Joseph Smith by a vision, September 21, 1823. He claimed that the angel Moroni appeared to him three times, that a supplement to the New Testament was buried near Manchester, and four years later an angel delivered to him in a stone box, a volume six inches thick, made of gold plates, seven by eight inches. They were

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covered in writing of the reformed Egyptian tongue, accompanied by two supernatural crystals named Urim and Thummim. Smith employed Oliver Cowdry to whom he dictated the translation, and in 1830 it was published as "The Book of Mormon," and Joseph Smith was declared God's prophet. These same Mormons massacred early settlers passing through the western territory.

Take, for instance, our modern Christian Science religion, which was inaugurated by Mrs. Eddy. She picked up some ideas from others, and, being a woman of talent, invented a scheme that saves mankind from all the physical evils mankind is heir to. "There is no matter, all is mind," yet she has made millions out of her religion. Her converts number thousands and among intelligent people. No doubt she will be considered a saint by her followers when she treads the golden pavement.

Take, again, our modern Spiritualists, and they make a splendid religion out of a scientific fact. If a religion is attached to an idea, no matter how absurd that idea is, it seems to satisfy a large portion of the human race. The important question to be considered is, has the many different religions had a tendency to make mankind more moral and better citizens? I have before me a list of orthodox Christians who were ministers of the gospel, who have been convicted of almost every crime in the calendar. The list comprises 4140 names, from the years 1878 to 1905, and the worst feature of the case is that over half of the convictions have been criminal acts against the opposite sex. What a sad comment against the morals of reverend divines who posed as teachers of morals and spiritual things. Upon this list are Methodists, Baptists, Presbyterians, Congregationalists, Christian, Advents, Episcopals, Lutherans, Catholics, Universalists, United Brethren, Protestants, Campbellites, Holiness, Faith Cure, and but four Jews and one Dunkard. I fail to find among the list a Spiritualist, Agnostic, a noted Scientist, Infidel, Liberalist or Humanitarian.

Just as long as the orthodox idea is promulgated that sins can be forgiven by an appeal by prayer to Jesus, and that he died to save such sinners, what else can be expected when there is a chance to escape punishment for crimes committed? When the human race is taught to realize that the law of compensation is one of the great and profound facts of nature, then there will be a strong inducement to obey the moral law. When mankind realize that they only punish themselves by transgressing nature's laws, there will be less crime in the world. The long list of crimes perpetrated by orthodox ministers is only the list of those who have been convicted, which no doubt is but a part of those committed. When I come to "review" the subject of orthodox Christianity and find it devoid of "Humanitarian" principles, I cannot but approve of The Humanitarian Review in its efforts to enlighten humanity in scientific rationalism and ethical freethought.

Los Angles, Cal., June 30, 1910.

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Written for The Humanitarian Review

CREATOR AND CREATION.*

BY EDGAR LUCIEN LARKIN.

THESE articles are being written under an impression so strong that it rises to the dignity of a belief, that mind, expressing as human, or in the human phase, is able by studying the material universe, to discover some facts relating to its creator. The main object in publishing these articles is to convince the reader that the universe stands upon a mental base; rooted and grounded in mind; and that mind created what we have named matter. No hope is entertained by the author that the true nature of either mind or matter will be discovered in this study, but hope is expressed that a few clews will be found.

No definition of the words mind, will, thought, create, creating, creation, creator, infinity, eternity, duration, time, space, existence, being, mentation, personality, or life will be offered. The reader is at liberty to search all dictionaries and lexicons for meanings of these mysterious words, and adopt those he most admires. These articles are merely a search for clews, hints or suggestions, as to their import. The method employed will be this: critical research in the properties of mind and matter within range of human sensation, will be made, and all clews compared. Then the assumption will be made that the creator must be endowed with any given attribute to create any discovered property of mind or matter. This statement, "create and property of mind," is obscure, and may not be the best one to use, but this subject will be studied later.

PRECONCEIVED OPINIONS OR BELIEFS.

I would consider it to be a great favor if the reader would hold all his theories and beliefs in abeyance until he has read the entire series of articles; that is, not to decide finally upon the dictionary definitions of any of the words in the above list—merely hold tentative or preliminary definitions, and approach this study with an open mind. If doctrines here presented conflict with his own, I would be pleased to have him suspend final judgment until all the words in the articles have been weighed.

The subjects Creator and Creation are as old as thought itself, and their antiquity dates back to the time in the distant past when men really began to think. For many centuries, the great, the good and the

*First of a series of four articles on "the theistic concept as developed by the electronic hypothesis of the universe and the late researches into the nature of mind," by the director of Lowe Observatory, California.

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true minds of earth have thought, studied and written upon these inexhaustible themes. I scarcely hope to add anything, but do hope to rearrange long-existing ideas along lines marked out by late discoveries in mentological and physical science, in mentation and radiation, in thought forms and their activities, in thought origins and their subsequent transmissions, in thought projection and reception. Throughout the articles mind, mentation and activity will ever be given prominent and high places. But to matter will be assigned an exalted position also. An endeavor will be made to explore the labyrinths of both mind and matter, in elaborate search after their creator.

STRIVING TO FIND THE CREATOR.

Where centers intelligence must be the abiding place of the creator. Intelligence is on display within all that part of the universe within the scrutiny of man, with added power of telescope, spectroscope, camera, retort and ultra-microscope. It is everywhere.

If intelligence has one center of radiation, this central mind is the creator. If infinite, it has no center, yet it is the creator. Mind is the creator. To find the creator is to locate mind. Where does mind manifest make expression? Mind is the only entity alive—where does it live? All questions presented to man for solution subside into insignificance before this one supreme question: Where does mind exist? Mind, at least that portion of it functioning as human, is unable to think of itself. Mind cannot commence to think of mind. When we see any effect which, self-evidently, was caused by mind, then we are sure of this. Mind was adjacent to the effect, or actually within it, or else it acted at a distance. The hope is here expressed that mind will be shown in these articles to be located centrally in any effect it produces. This obscure statement is illuminated by saying that if primordial electrons unite to form an atom, the dwelling-place of mind is in the electrons. Then mind lies at the base of matter—is the base. For electrons act precisely as if they know what to do, when and where to work, to build all structural matter. But the word *know* is mental. The creator is within electrons or exceedingly near to them. They must be actuated from within or without. If from within, then mind is in the interior, expressing as will and volition. When this will makes impulsion, matter appears in space. This impulse from within is activity, and implies the existence of an actuator. If an electron is directed from without to coalesce with another that matter may form, the force is directivity, and and its location is excessively near the electron, and is a director. The two words, actuator and director, are here included in the one word—creator—entirely mental. The position is taken that mind when creating does not act from a distance, but actually creates where the created matter appears in cosmic space.

THE INSOLUBLE MYSTERY OF LANGUAGE.

Throughout the centuries, the ineffable logos has been involved with the creator. It is known that the method employed by the creator to manifest to man is by means of words, and man, so far, has been unable to detect—or even begin to think of any other way than by means of words. Then the creator is *A E I O U*, the vowel sounds, since no word can be formed without them—no language, no expression, no

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manifestation of mind to mind by means of one great avenue of approach—sound. This thought of the creator expressing by vowels, the basic atoms of human speech, is simply overpowering in its greatness and majesty. See this mystery: the vowels for long ages have been written not *AEIOU* in their regular order, but as *IEOUA*, but I is the human personality, the ego, the I am. Also the life of man. We are already within a labyrinth of inextricable mysteries. This however is clear: Man, the mental man, is exceedingly near the creator. So near that he cannot speak without compounding the very name of the creator. If we see any object, we think at once of a name for it; but no name can be formed without the use of the vowels—that is, without the creator's name; and we cannot speak the name of the creator without speaking the the vowel name of our own living personality.

It is said we cannot comprehend, conceive of, or understand, an Infinite Being. True, nor can we understand a great mathematician, a human being like ourselves, unless we are great mathematicians. The gulf fixed between the powers of mind of one who cannot learn the properties of numbers, and any one of the world's profound mathematical minds is as deep and wide as that between a finite mathematical mind and Infinite mind. In difference of degree is man involved with the creator. Man by eternal progression can diminish the number of separating degrees and approach the original mind. It is the province of modern mentological science to discover and then teach how this may be done.

Man has ever known that he is closely allied to, or a part and parcel of, the infinite mind. All books which endure for many centuries do so, because they teach this fact. Suppose that we see a spherical diamond, or what appears to the unaided eye to be a true sphere, and then apply a microscope and find many thousand facets or minute sides; we could compare it to mind. Throughout these articles, mind will be considered to be illimitable, and endowed with an infinite number of points of thought radiation.

Lowe Observatory, July 19, 1910.

Written for The Humanitarian Review

HOW LITTLE WE KNOW.

BY W. F. JAMIESON.

THERE is a great diversity of thought among scientists, as there should be. Science and Freethought: Are they not friends? Very much of what has been supposed to be well-established science is the "fabric of a dream." Nevertheless, science is true though "every man were a liar." Science is "classified knowledge"; but scientists often err—not one of them infallible. Let us be thankful for that. Sometimes one scientist says to another, "You are no scientist," merely because they differ. As many of the secrets of nature, hitherto unknown, are discovered by investigators, as a matter of course they adjust their views to the newer revelations of nature.

Says J. S. Ellis, editor of *Secular Thought*: "With all our accumulated knowledge, we seem no nearer a final solution than were the men of

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old. Science deals with facts, and our knowledge of facts depends upon the validity of the common rough definition of truth--a correct description of facts.' Our most accurate of sciences may not be, after all, entirely reliable."

Said Dr. R. Heber Newton (theologian):

"The greatest scientific men of today who might be expected to assist us only confuse us the more. All our roads lead out into mysteries. Science, so far from exhausting this mystery, has only deepened, broadened and heightened it."

Then comes Clodd, the English scientist, with his theory that death is not a necessary event. This is combatted by other scientists.

Hereward Carrington, an eminent investigator, declares that the "wonderland of science" has grown to be more of a wonderland "within the past ten years than during the preceding hundred. Perhaps the most astounding of these discoveries have had to do with radio-activity and the properties of matter." He claims that the "newer conceptions" have caused us to recast entirely our viewpoint of the construction of the universe, and the constitution of matter. Even the great laws of the indestructibility of matter and of the conservation of energy, and even the principles of mechanics, have recently been called into question, according to some of the newer school.

Many scientists declared, over and over, that these things had been settled for all time. They insisted that the "indestructibility of matter and the conservation of energy" were, like the laws of the Medes and Persians, unchangeable. Ever since the time of Dr. Dalton they claimed these two laws as the very foundation-stones of their science, and, as Mr. Carrington observed, "Woe to the man who dared to question them"!

"The establishment of these two laws made two of the most magnificent acievements of the past century." "Yet, science has found that these two laws no longer hold good. Matter, it has been found, is not everlasting and indestructible—as it was thought—but that it can be split up, and dissociated, and even caused to vanish and cease to be matter altogether!"

What brought about this radical change of view among scientists? The phenomena of radio-activity. The great Haeckel, in his *Riddle of the Universe*, stands upon this supposed-to-be solid foundation. But Dr. Gustave Le Bon, a man who occupied a high place in scientific circles, in his work, *Evolution of Matter*, asserts that he has caused matter to vanish without return, and that he has found it ceases to be matter altogether!"

What becomes of the "solid" foundation of the materialists? When he first advanced his ideas, scientists ignored them; but of late those views are winning acceptance. Is it true that "scientific men" "only confuse us the more"?

The scientists of our age, after a century of persistent study, arrived at the sweeping conclusion that all things in the universe are doomed to perish, except matter and force.

According to Prof. Le Bon, "Force and matter are two different forms of one and the same thing. Matter represents a stable form of inter-

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atomic energy; heat, light, electricity, etc., represent unstable forms of it."

Says Prof. Carrington: "Here is a revolution indeed! Matter, then, in its ultimate analysis, can be shown to be not matter at all, but energy! It is resolvable into energy, or ether vibrations, which themselves ultimately pass out of existence. Matter, contrary to all existing views, can be created, and it can be annihilated."

Let that be established and the foundation of the materialist is swept away. Dr. Le Bon's experiments have been carefully conducted for several years, and it is claimed that "the *facts* are established beyond question," that he "has caused matter to vanish without return and that he has found it ceases to be matter altogether!" This is getting dangerously near the old orthodox plunge into chaos and the creation of the whole universe out of nothing! The announcement in a staid magazine is: "From nothing to nothing. Matter or substance can be made to vanish suddenly and can be created from apparently empty space by man, is the recent discovery of science."

For years and years I rested in the thought that there is something *permanent* in this universe of change—matter and energy, or simply energy in its protean forms, something that endures, something which defies change, the "same yesterday, today and forever."

Now comes forward Dr. Le Bon, in his volume *The Evolution of Forces*, declaring that "Energy is not indestructible. It is unceasingly consumed, and tends to vanish like the matter which represents one of its forms."

Form a class of the clearest, greatest thinkers on earth, and they can recite in unison, "How little we know"—of nature, phenomena. No man knows himself—a study covering thousands of years.

We know little of life here and now, and how little we know of prenatal life and post-natal. Some philosophers tell us that immortality of the *individual* is a dream, "my child," while scientists have given us assurance that while the individual cannot reasonably hope to live forever, the race is immortal! Now comes the intelligence that the race is doomed to extinction.

If we can accept the dictum of the scientists, who contradict one another like doctors and theologians, there is no hope for eternal durability of anything the whole universe through!

Of the vast universe itself, after centuries of astronomical study, with the aid of mathematics, and, in our own day, with the help of the wonderful spectroscope and photography, how little we know! We do not know whether or not our nearest planetary neighbors, Mars and Venus, are inhabited. Trillions of opaque worlds, similar to our earth, circling around their suns, may be peopled by intelligent beings who know as little of Nature as we!

Even as simple a thing as the everywhere-familiar hen's egg, which is said to have puzzled the wise men of Spain, who knows all about it? Nobody. Not long ago scientists, who prided themselves upon their exact knowledge, talked confidently upon the "indivisible atom"; but it has been split into splinters, electrons.

What then? We are learning a little, and, best of all, we have learned to doubt; earnestly seeking truth and boldly proclaiming it.

Pentwater, Mich.

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Written for The Humanitarian Review

THE CRUCIFIXION.

BY GEO. E. SLY.

THROUGHOUT the various gospels there are very contradictory stories of the crucifixion of a King of the Jews, which the writers of the gospels have endeavored to apply to the fictitious crucifixion of the mythical Jesus.

About the year 166 B. C., in the city of Modin, Mattathias, a priest of the Asmonæn family, slew a Jew and the royal officer; then, aided by his five sons, he rallied the faithful, fled to the mountains and raised the standard of liberty on which was inscribed M. K. B. I.—the initials of the Hebrew war cry, "*Mi, Kamoka, Baelim, Iehova,*" from which the insurgents received the name of "Maccabees" (M-K-B's). They recovered Jerusalem, purified the temple and restored its worship. About 47 B. C., Julius Cæsar gave to Hyrcanus, a Maccabee, certain rights. On the death of both, 44 B. C., all the decrees were confirmed by the senate in the consulate of Marc Antony.

Herod the Great, an Indumean, descendant of a Philistine slave, in 37 B. C., with the aid of Roman troops under Sosius, captured Jerusalem and Antigonus Mattathias, the Maccabee, the last of the Hosmonæn kings of Judea. He was the youngest son of Aristobulus II. Both had been carried prisoners to Rome by Pompey in 63 B. C., and both escaped in 57 B. C., and returned to Palestine. Antigonus first attempted to sieze the government by force, with the assistance of his brother-in-law, Ptolemy Mennei, but was defeated by Herod. About two years afterwards, with the aid of five hundred Parthian warriors, Antigonus became king of the Jews, and in the year 40 B. C., he was officially proclaimed king and high priest by the Parthians. After a turbulent reign of six years the Roman general Sosius captured him, and as he had been a rebel against the Romans, "Marc Antony now gave the kingdom to a certain Herod, and, having stretched Antigonus on a cross and scourged him, a thing never done before to any other king by the Romans, he put him to death." (*Dio Cassius*, Book 49.)

The very learned Rabbi Wise says: "All prominent historians of those days mention this extraordinary occurrence, and the manner they did it shows it was considered one of Marc Antony's worst crimes, and that the sympathy with the crucified king of the Jews was widespread and profound. Here we may well have the source of the crucifixion story." Rabbi Wise also demonstrates that the canonical gospels were all written about 170 A. D., or after, and in an age of general

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ignorance, when knowledge was transmitted by tradition. The ablest historians and investigators in the world corroborate his statement.

Prominent ancient historians, like Strabo, Plutarch and others, corroborate that crucifixion of Antigonus. Over his head was placed the legend, *King of the Jews.*

That is the historical foundation of the contradictory and fictitious gospel stories of the crucifixion of the mythical Christ Jesus.

When we turn back to the beginning of history and tradition, we find that over fifty "Saviours," or "Sons of God," born of "virgins," died for the salvation of their people.

Among those claimed to have been crucified on a cross were Thulis, of Egypt, 1700 B. C.; Atys, of Phrygia, 1170 B. C.; Thamuz, of Syria, 1160 B. C.; Kreeshna, of India, 1156 B. C.; Heezus, of the Druids, 834 B. C.; Deva Tat, of Siam, 810 B. C.; Indria, of Thibet, 725 B. C.; Bali, of Orissa, 715 B. C.; Jao, of Nepaul, 622 B. C.; Mithra, of Persia, 600 B. C.; Alcestos, of Euripides, 600 B. C.; Buddha, of India, 600 B. C.; Quetzalcoatle, of Mexico, 587 B. C.; Witoba, of the Talingonese, 523 B. C.; Quirinus, of Rome, 506 B. C.; Prometheus, of Greece, 500 B. C.; and Ixion, of Rome, 400 B. C. Most of this list were sun-gods. A few were human beings, to whom the legend of a crucifixion was long afterwards attached. As the sun at the winter solstice, December 21st, is seen at sunset with sun-dogs, or clouds, forming a cross, the people cast all their sins upon the crucified sun and its death redeemed them.

About 2,400 B. C., the sun was crucified in the zodiacal sign of *Aries*, the Ram, and they worshipped the "Lamb of God," the three bright stars in *Taurus* being the "three wise men." Hence the oldest and most popular form of the crucifixion was the figure of a lamb on a cross. The cross on the Vatican in Rome, Italy, is now in that form. This is the astronomical foundation of the crucifixion of Christ Jesus.

During the reign of Constantine, Pogonet canon 82 of the 6th synod of Constantinople, 707 A. D., decreed that the figure of a man should be fastened to the cross instead of a lamb, which was confirmed by Pope Adrian I.

The forgers of the gospels who invented Christ Jesus about 200 A. D., must necessarily have their "Son of God" crucified on a cross, like all the ancient sun-gods, then have him give the power of binding and loosing (Matt. xvi:19) to Satan (vs. 23), then to the pope. His satanic Roman Catholic church has claimed that power ever since. That makes the pope and priesthood superior to God.

San Diego, Cal., July, 1910.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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

THE PHYLOGENETOSCOPE AND ITS VIEWS.

BY J. C. MOORE.

THE phylogenetoscope and views are absolutely imperceptible in space, but conceivable in time. Everyone who has a true conception of evolution is in mental possession of this wonderful scope. The use of this scope and its views are merely to assist the student who must build his own scope and paint his own views by formulating a true conception of evolution.

I will merely mention a few mental panoramic views of the cosmos; also several phylogenetic views of the different stages of the human race, which can be seen only through the phylogenetoscope, and then from only one locality—Summit Truth (the true conception of evolution). These views are painted by cylotaxis of the cyloptasm of the cranium, on the sensitive film (mind) of each individual, and controlled by imagination, which must be governed by embryological and paleontological facts, as outlined by the views of Lamarck, Darwin, Haeckel and others.

DESCRIPTION OF THE PHYLOGENETOSCOPE.

The body of the phylogenetoscope differs greatly from all other scopes, its body not existing in space or time, except the outer rim, which exists in both space and time. Each individual being is an infinitesimal part of the outer ring of the larger end, which holds the great lens. The phylogeny of the human race constitute the body of this wonderful scope. It has two lenses, one at either end. The small lens is non-movable in space or time; neither does it exist in space or time, but is only conceived in time. This lens is composed of crystalline substance (truth), an absolutely transparent element.

The larger lens is composed of the following elements: ignorance, superstition, hypotheses and truth, which are non-movable in space, but movable in time. Ignorance and superstition must be considered one element, differentiated by degree only. Annihilate ignorance and superstition vanishes; annihilate superstition yet ignorance may remain. The annihilation of superstition is but the reduction of ignorance to its lowest term. The present percentage of the component elements of this compound lens are as follows: Ignorance and superstition 92; hypotheses 7.5; truth .5; Ignorance and superstition are the most opaque substances known to intelligence. Phenomena intuited through (in reality by reflection) this opaque lens gives corresponding color to objects under investigation. The element, truth, may apparently mix or blend with the other elements, yet such is not the fact. The larger lens being composed of about two billion films, with almost as many shades of composition, from the darkest degree of ignorance to, probably, only dim transparency, the element truth cannot enter into the combination of any film except by the annihilation of part of the other elements. Igno-

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rance, superstition and hypothesis can only be purified by the eradication of part of their elements.

Reality is that which has real existence in space and time. Truth is absolutely the only substance through which reality can be seen. It is a pure crystalline substance that does not exist in space or time, but must be conceived in time. The body of this wonderful scope grew larger and larger, both in space and in time, for millions of years without any lens at the larger end. This lens was created by man, millions of years ago. The first thought man had concerning the cause of things was the invention of this present great opaque lens. At first this lens was composed entirely of ignorance and superstition. After many centuries, man began to add the element hypothesis. This lens being constantly enlarged from time to time, not in space but in time, by advanced ideas being dropped here and there, now and then, into this now obscure lens, causing these particular areas to change from total darkness to dim transparency. When advanced ideas and independent conceptions became parts of this compound lens, it was necessary to change the process of its construction by having the component elements melted in the crucible of science. We observe that ignorance and superstition melt at a very low temperature, while the element hypothesis requires a much higher degree. As it requires extreme heat to dissolve the element hypothesis, the other dissoluble elements are subjected to such great heat that they lose a portion of their quantity, which being replaced by the element hypothesis, is also increased proportionally; and at the same time, a small portion of the element hypothesis may be replaced by the crystalline element. It is obvious, that if we continue this process of purification we will, in time, have a lens composed entirely of truth.

The phylogenetoscope would be entirely useless were it not for an attachment that must be always used. This wonderful attachment is a sensitized film that can be slid back and forth the entire length of the scope, giving many beautiful analytical and synthetical views of the phylogeny of the human race. Yet more wonderful are the cosmic views of extinct and existing worlds, which may be seen when properly used. The film can be so placed at the small lens that the observer may look back into untold trillions of nonillions of centuries ago, and see the formation of worlds and their destruction, regardless of time. You see the creation or formation of a world one moment and its destruction the next, though there were hundreds of millions of years intervening. Each world is but a sequence, and the observer sees them following each other in an invariable order of succession.

I will now attempt to explain the manner in which this sensitized film should be used. Place it at one of the transparent specks on the larger lens; slide it down the body of the phylogenetoscope and notice the organisms (man) being reduced back, through thousands of pre-existing forms, to their unicellular origin; then back into the atomic state. The film now being at the small lens, it should be slid back slowly toward the larger lens, carefully observing, in passing, the periodical views. As each observer must paint his own views, we will give the title only of each periodical view.

Our first view is in the Laurentian period. Here we see atoms of different elements uniting to form molecules; the coalescence of mole-

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cules to form monera, the oldest being phytomonera, with vegetable metabolism. From some of these arose the plasmophagous zoomonera, with animal metabolism. We next see the single-cell ameba, of the Protozoic era. Repeated divisions of the ameba produce the synamebium, provided the new generations of the original cell remain together, the morulian stage. The morula gradually change to the blastula; the blastula into the gastrula; the gastrula into the platodes; and from this tubellarian stage into the gastrotricha, which gradually pass into the enteropneusta; then into the prochordonia; thence to arcania; next to cyclostomata, which paleospondylus gunni appear to be closely allied. In our twelfth scene we have the elesmobranchi, which we see transformed into the crossopterygii; and then into the dipnoi, the actual link between fishes and amphibia. We next observe that the stegocephali or phractamphibia were the earliest amphibian fossils of the carboniferous strata. The stegocephali are the earliest tetrapoda, which lead us into the proreptillia, from which we pass to promammalia or prototheria through a stage somewhat similar to the thermorpha. The prototherian characteristics are that the heart is completely quadrilacular, the blood is warm, and its red corpuscles have been modified from biconvex into biconcave disks, etc. Many reptilian features are retained. This brings us up to the stage of marsupialia, which gradually pass into the prochoriata or early placentalia; then into the lemures or prosimie; thence into the simie; from simie to the catarhine anthropoide; and then to the pithecanthropi, of which the pithecanthropus erectus is the only known representative. In our next and last scene, we see an implement-using creature—man. This scene may cover a period of time from the last Glacial epoch up to the present time.

Now, everyone who succeeds in using the film in the right way, clearly recognizing the different stages of phylogenetic evolution, may push the sliding film up to one of the transparent specks and peep into the non-existent future, and there behold great things which time alone can reveal. The accuracy of our vision of the future depends entirely upon our knowledge of the past.

Big Stone Gap, Va., July 9, 1910.

The following dispatch from Grand Junction, Colo., was recently published in *The Times*:

"William Herbert, formerly a manufacturer of Newark, N. J., who came here a month ago so badly afflicted with chronic rheumatism that it was thought he could not live, is on the road to complete recovery as the result of a fast of twenty-six days. Though he lost forty pounds, Herbert declares he never felt better in his life. After suffering years from chronic rheumatism, he was ordered to the mountains to save his life if possible. When he started to fast he weighed 130 pounds, and now weighs but 90, but is well and looks the picture of health."

As previously stated here, fasting is a most valuable means of curing chronic disease, and is sometimes the only way. When the patient is not well versed in the care of the body, or lacks confidence, it is well for him to take expert advice before beginning a long fast. A short fast, of a few days, may be taken by any one without any anxiety whatever.—Harry Brook, in the *Times Magazine*.

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A TRIP AROUND THE WORLD.

BY WILLIAM PLOTTS.

[*Note.*—The writer of the following notes of experience and observation on a trip around the world, Mr. William Plotts, of Whittier, Cal., is a well-known Rationalist and one of The Review's best and most highly esteemed practical friends, but too modest to mention one important feature of his journey. That is, that he had recently been married and was on a honeymoon trip with his lovely bride. Of course this fact tinted every scene, the peaceful bosom of the Pacific, the broad billowing Atlantic, and the plains and mountains of the Orient and of Europe, with a roseate glow that made the trip one of ecstatic bliss. Mr. Plotts wrote a portion of this narrative for the Whittier *News*, the local newspaper of his home village, from which I condense somewhat the first portion of the article. The rest of it was written expressly for The Review. Mr. Plotts, in a note to the editor, accompanying the manuscript and the clippings, says: "I am afraid I am not apt at writing anything that would be suitable for your magazine." But I can assure the readers of H. R. that the following is well worth reading.—*Editor.*]

HAWAII.

THE Hawaiian Islands, and Honolulu in particular, are about as cosmopolitan as any country on earth; the western portion of Honolulu being as truly Oriental almost as Hongkong, or Shanghai, or Yokohama. It is common to see "no admittance" signs in three languages, English, Portugese and native Hawaiian, but the native "tabu" generally suffices, and is understood by almost everybody. Honolulu is rapidly becoming a tourist resort, and the resorters are of a class that have plenty of money and spend it lavishly. The population is composed of natives, Chinese, Japanese, Portugese, and a sprinkling of almost every race under the sun, among whom are a considerable number of whites; one-half of which are perhaps Americans. The variegated population is quite loyal to the American flag, and base-ball seems to be the raging desire.

Two hundred miles east-southeast is Hilo, on the main island, and about thirty miles south of Hilo is the white-hot boiling crater of Kilauia, the most wonderful as well as the most accessible live crater on the earth. To go to Hawaii you must book ahead during the winter time, as the boats are all loaded with passengers, but from there westward there is always room.

JAPAN.

The most striking experience when you first visit Japan, aside from the narrow streets thronged with people, is the musical sing-song of street hucksters coming from hundreds of throats. You will never hear the like in any other country, and you are not likely to ever forget it. The only way in which the Japanese and Chinese resemble us is, they

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worship, in a general way, like Catholics do, and the Japs are rapidly adopting European dress for the flowing robes of the men, but the women all stick to the queer tight-fitting kimono, which makes them take such funny little steps. Wife and I went to a theatre and arranged for a select performance. We good-naturedly removed our shoes to enter the sacred place, but I had such difficulty in sitting cross-legged that the greatly-amused and giggling geisha girls could not perform properly; at least we were sufficiently amused so that we did not care to go to the so-called places of amusement any more. The Japanese government is quite enterprising in adopting European (Americans are classed as Europeans in the East) ways, but the large passenger steamers are still coaled by hundreds of people, mostly women, who pass the coal in baskets from person to person up successive stagings from the barge to the ship's ports. The wages of these people are said to be 12 to 15 cents a day in our money. Many of the women workers have small babies which are attended by larger children in the barges. I used to watch those poor women when, after the work ended, they went to take up their babies who immediately gave evidence that they were not of the bottle-raised variety. Did you ever see a kitten that had fasted all day grasp its mother's fur alternately with its claws? a like performance can be witnessed frequently in the Orient. The people there are not over-nurtured with consequent malnutrition, from which we suffer so much; at any rate the children of Japan are the healthiest, and the people generally the happiest that I have ever seen. I was told at Nagasaki that it would not be advisable to send the coal into the ship's bunkers by means of the modern and cheaper chutes, as the thousands of people thus robbed of their employment might make trouble.

At first, as we passed along the street on our rickshas, we were much annoyed at the attention we attracted. We finally learned that it was my wife's furs that excited much wonderment, and in fact we saw only one other person in Japan wearing furs, and that was a princess of the royal family who happened to be occupying our compartment on the train to Kyoto, when we had to remain in the second-class compartment until the princess and her party left the train. When the princess reached the station where her winter home was, the official who was there to receive her began bowing before the train stopped, in such an extraordinary manner that I thought he was some kind of a priest. When the princess alighted there was a prolonged exchange of courtesies that was wonderful.

We reached Kyoto just after dark and the hotel carriage was at the station to receive us, as the principal streets were broad enough for carriages. In the Orient the pedestrians use the middle of the streets, as there are rarely any kind of sidewalks. As we drove several miles along the principal street at a smart trot, the footman would sprint along in front of the horses with wonderful speed, shouting all the time at the top of his voice to the thronging populace to get out of the way; then he would drop to the rear and jump on behind for a minute to recover his wind, the driver in the interval keeping the air in vibration; then the footman would sprint ahead again without checking the carriage, and so on to the hotel, the principal attraction of which was—as was modestly announced—that certain princes of various countries had fed their precious faces there. Kyoto is a very interesting old city. It

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contains numerous celebrated shrines and temples—Shinto, Buddhist, Confucian, etc., which were of little interest to the writer, who, when young, used to put in overtime in corresponding places at home.

CHINA.

Shanghai is less than two days from Nagasaki. It is about forty miles up a small river, just off the mouth of the great Yang-tse-Kiang, and is by far the finest city in China, and, barring Hongkong, possibly the finest city in Asia. There is said to be more Europeans there than in all the rest of China. In the European part of the city, which is outside of the jurisdiction of China, the streets are wide, so that the street cars, carriages and auto-cars give the place a Western appearance, although the population on the streets is almost entirely Chinese. In China the wheelbarrow is a very common mode of conveyance for native passengers.

We saw a Chinese prisoner yoked and on exhibition, with placards giving the nature of his offense. He had attempted to hold up a street car on the same spot a few days before. In the native city, before we fully realized it, we were shown the public execution ground. There had been a bunch of prisoners beheaded there a couple of days before, and the ground was still soaked with blood. The guides take it for granted that all wish to see such morbid scenes, and as none of them speak very plain English, I seldom could tell at once what they were talking about, or we would as soon as not have missed that delectable attractiom. Shanghai is in about the same latitude as Los Angeles, but the climate is more like St. Louis. There are a few fine old temples. but not the multitudes of shrines that abound in all sorts of places in Japan.

Hongkong is a British colonial city, and one of the most extensive commercial seaports of the world, on a small island at the mouth of the Canton river, in the same latitude as Cuba, but with a climate more like Savannah. It is compactly built on the narrow strip of flat water side, and has overflowed up the steep side of a hill 1800 feet high, up which cog-wheel cable cars run. The population is almost entirely Chinese, though a few of the larger businesses are conducted by Europeans. The population is about 400,000.

Leaving Hongkong in the evening, we reached the typical Chinese city of Canton next morning. No vehicle larger than a single-wheeled barrow was seen in this city, as the streets are too narrow for rickshas. Nine coolies carried wife and myself and the guide on chairs nearly all day. Although Canton is one of the largest cities of China, there are no sewers, and only part of it has a water pipe. People who are very delicate about the nose had better keep out of Canton. It is well worth a visit, however, being a vast hive of industry. The Chinese make the most wonderful fabrics and articles in vast variety with the most astonishingly crude tools and machinery. Much of the business of Hongkong consists in handling the manufactures of Canton. There are some wonderful old temples and pagodas in Canton, but many other things were more interesting to me.

Singapore is another important colonial British port, just off the extreme southeast point of Asia, and within about sixty miles of the equa-

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tor. It is an excellent base from which to make side trips to any part of the East Indies.

The mid-day meal, which is dinner in California and lunch almost everywhere else, is "Tiffins" in the far East. Dinner is late, frequently after nine o'clock. We often went without dinner on account of its lateness, and to save ourselves the trouble of the elaborate dressing that is universal. The hotels are very costly furnished and considered excellent, but Westerners soon long for their home flesh pots.

In Singapore the population is mainly Chinese with a large part Malays, and many Indians, especially Ceylonese. There is also a scattering of many other races and nations. Most of the police force in British Far East colonies are Indian sikhs, who make good officers, and look very picturesque with their enormous turbans.

The village of Johore, capital of the petty state of Johore (under British protection), can be reached in a few hours by sail and ferry-boat from Singapore. It is the extreme southern state of the Malay peninsula. Tigers are very numerous there and a very savage one had just been caught in a pit. He was in an iron cage, and I made him show his teeth while wife snapped her kodac at him. Wild animals are caught only to sell and send off. There are no zoos in that part of the world. There are two of the sultan's palaces at Johore, one of them and a fine mosque we visited. There is nothing else of consequence. Nearly all the world's tin comes from within a few hundred miles of Singapore. On visiting one of the placers on the island of Billiton, I wished to go into the pit to better view the formation, but I was not permitted to go down with my shoes on. The superintendent explained that he always removed his shoes when he had occasion to go in the pits, that he might not antagonize the beliefs and predjudices of the Chinese, whose customs and religion are interfered with as little as possible. The success of the British and Dutch rulers on that side of the world is owing largely to this principle of non-interference to the customs of the natives where it is not absolutely necessary. Missionaries are not encouraged by those in authority, as they are considered to be the cause of most of the dislike of the brown man for the Europeans, especially in China. I never talked with a white man in the Orient who believed that the missionaries ever made any real converts in the sense in which that term is understood in America or Europe; but it is easy to obtain a temporary following of natives who expect to gain some advantage through the missionaries. Missionaries have more influence in countries like China or Japan than in the countries under British or Dutch rule; presumably because they have treaty concessions.

RELIGION IN AMERICA AND IN THE ORIENT.

The professed Rationalist in the United States of America often feels out of place or lonesome on account of the preponderance of numbers or excessive arrogance of the followers of the "Lamb," who cannot, or will not, understand his point of view. Not so, however, in the Orient, where he is somewhat surprised to find that his fellow Caucasians are nearly all in the habit of estimating all religious profession in the most matter-of-fact way. Mohammedonism, Christianity, Buddhism, and all other isms, are viewed through the same spectacles. On the trans-Pa-

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cific steamers the ever-present missionaries are at once noticeable through their tendency to "flock by themselves." If you engage one of them in conversation he will be careful to keep his business to himself. That is, if he is a foxy old missionary; a novice might give himself away. Most of the missionaries have wives and lots of children. The latter soon become accustomed to the ship's motion, but the adult women seem to be almost always sick, and I was sorry to note that the stewardesses gave to them much less attention than to the better-dressed and presumably more liberal fellow-passengers.

Talk with whom you will, whether commercial agents, army officers, or anyone whose business keeps him largely in the Orient, nearly all agree that the missionary is only a nuisance, and is the principal cause of nearly all the troubles between the white man and his brown brother. The ability to distinguish between ordinary white men and missionaries, however, does not extend to the brain of the Asiatics, who view all Occidentals alike, whose confidence is hard to gain, and who would be "all things" to all white men. The most noticeable trait about such Japs, Chinese and Malays as I could converse with, was their evasiveness when questioned about the white missionaries.

ITALY.

I was always curious to know how such a small minority of leading spirits could maintain control of the government, and of course of the army, of Italy, in the face of the power of the pope. I learned much from the intelligent guides that I happened to secure at the various cities that we visited. The guides were invariably Freethinkers. The intelligent gentleman that I had the good fortune to secure at Rome, reminded me forcibly of Dr. Wilson, of Cincinnati. He constantly bemoaned the ignorance and fanaticism of the Christians in destroying all the priceless antiquities of the pre-Christian period, after using what they could in constructing the grand Christian churches and cathedrals.

The first thing I visited in Rome was the Bruno statue. It stands in a busy little market square surrounded by fruit stands. The guides tell—what most of us know—that the St. Peter statue—with the much-worn toe—done duty as the much-reverenced statue of a Greek divinity thousands of years ago And in fact most of the sculptured celebrities had been taken over bodily from pagan temples because they could not be equalled by the art of the Christians.

FRANCE.

In France, the religio-political situation is much the same, and in both of those countries, although the whole population is theoretically Christian, those of the intelligent ruling minority are really Freethinkers, and those countries are in a fair way to excel us in future progress.

Whittier, Cal., Aug. 1, 1910.

(To be continued.)

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Views and Reviews

By The Editor

What Makes Men?

Some time ago the Los Angeles *Times* contained an editorial article under the above caption which contained some ideas I think worthy of the attention of all thinkers. From it I make the following extracts of what I deem its most interesting portions:

"Individualism and the competition it involves lie at the basis of all human progress and of all the development of all the civilizations men have worked out for themselves. It is by the struggle for life that life has been lifted to a higher plane. The savage human has not the strength of the savage brute. The chimpanzee is vastly more powerful than the best physical specimen of the negro race in the jungle. Man competes successfully with these beasts that outclass him in strength by outclassing them in brain. As the human brain developed, the specimen containing the greatest mental power soon rose to the top and became the ruler among his own kind. The success of one was a stimulus to another, and so through individualism and competition the physical and mental faculties of the human race were evolved generation after generation. As man struggled upward to higher planes of being, moral faculties came into play, and the just man, by making himself more popular and by attaching larger numbers of his tribe to himself, became more than a mateh for his fellow-tribesmen superior in physique, and in some instances superior even in brain power. There is not a human art that does not owe its existence to rivalry cropping out in pronounced individualism, one man struggling with another, sometimes fairly, sometimes unfairly, for superiority and mastership. . . . .

"'If a man will not work, neither let him eat.' We are in danger of carrying this idea of helpfulness to the weak a little too far. We are tending to forgetfulness of the declaration just quoted about making a man who can earn his living do so, and refusing to feed him if he will not. Perhaps nowhere is this more evident than in London, the capital of the British empire. . . . . They are making a very careful study of these things in London at the present day. The Poor Law Commission, in a report, recently estimated that in the East End of London an "army of wastrels who pass their life between free shelters and vagrancy wards numbers at the best of times between 30,000 and 40,000, and in bad years is swollen to double the number. One-third of these persons are declared not only simply unfit to earn a livelihood, but also morally incapable of retaining a job for a single week's time."

"There is abroad these days an idea that all the industrial world (and that means all the world) should be closely bound together and all made to work on the same plane, the same number of hours, turning out the

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same amount of work, in the same condition of efficiency, and each receiving the same wages as all the others. This whole philosophy is an attempt to do away with individualism, to destroy emulation, competition, rivalry. They send these wastrels from London across the sea to Canada and other British colonies, but everywhere they arrive they are found incapable of any efficient service. In British North America where there is a very sharp demand for labor, skilled and unskilled, of all kinds, these waifs from London, spoiled by public help, by being supported at the public expense, are unwelcome in every way. They are not helpful in the new colonies, but are becoming a burden upon the industrious and efficient. They add nothing to the total output of human wealth created year by year, but have to live upon that created by those who will work and who know how to work. . . . . Individualism, the struggle for existence, for mastership and superiority, have given humanity all the uplift it has ever experienced."

¶ This, I think is a correct view, but it need not be narrowed down to London. The condition is general throughout the world, civilized and barbarian, though London may be a very pronounced example. It may seem heartless to refuse bread to those who for any reason, physical or mental, are really unable to earn it; but there is no doubt in my mind that such treatment is grounded on nature's own law of evolution, and that the progress of the race is largely dependent upon the same unless other means are adopted that will counter-balance the evil effects of preserving the unfit at the expense and destruction of the fit. And I think that men are capable of so modifying environment that humane treatment of the unfit may be accorded them while they do live, since they are here but cannot always remain, with the supplementary treatment that shall develop in them the physical or mental power that is lacking, and preventing their procreating other human beings as unfit and as dependent as themselves. If the race is to progress, deterioration must be guarded against as well as refinement of sentiment cultivated.

Roman Catholic Fakerism in Chicago.

A special dispatch to the Los Angeles *Times*, dated Chicago, July 26, contained the following:

"Hundreds of silent testimonials, comprising many discarded crutches, braces, and surgical appliances, marked the triumphal close of the annual pilgrimage to the shrine of St. Anne, in St. Anne's church, West Thirty-eighth Place and South California avenue, today. Many miraculous cures are reported by the Rev. J. V. Lamarre, pastor of the church, whose list of those who have received answers to their prayers during the annual Novena will not be complete until the final checking up. For the last eight days, hundreds of afflicted persons have flocked to the shrine of the Catholic saint, some coming long distances in the belief

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that they would be aided by their prayers, and that a miracle would be worked in their behalf. The importance of the Chicago church has been recognized during the last year by the gift of two additional relics of the saint. The shrine now contains five relics of St. Anne. They consist of parts of the bones of the fingers, skull and arm."

¶ Every intelligent person who has made a study of modern psychology as developed within the past few years, knows that all of the so-called cures above recorded are readily accounted for on the principle of suggestion, and that "St. Anne" or her fake relics had no part in effecting the "miracles" further than as aids in enforcing the priest's suggestions. Priest Lamarre, if he knows more than his dupes, knows that the bones he pretends are relics of the "grandmother of God" are only comparatively modern productions of present-day graveyards. Why should the sick have to "come from long distances" to the shrine to be healed, if the work be done by St. Anne or a god? Cannot the prayers of the afflicted reach the ears of the saint or the god unless they are delivered in the presence of those graveyard relics which Anne is supposed to have abandoned nearly 2000 years ago? Talk about the benighted heathen bowing down to idols of wood and stone, when here in America in this age of enlightenment people bow down and pray to idols of rotten bone!

Preacher Brands Lyman Abbott Infidel.

A newspaper dispatch from Chicago, a few weeks ago, said that a Methodist preacher, Rev. H. C. Morrison, in a sermon at a camp-meeting branded Lyman Abbott, editor of the *Outlook*, as "the most harmful infidel in America." These are his words, as reported:

"I am not afraid of the blatant infidelity of Tom Paine or Voltaire, or of Robert Ingersoll, but I am afraid of the infidelity that masquerades in clerical clothes and in the sanctuary. I believe that that infidel, Lyman Abbott, has done more evil than any other of his class in America. The reason why the Bible is being rejected and men no longer fear its warnings, why the commandments are discounted and the church and ministry not respected as they once were, is because men like Lyman Abbott have so instilled doubt into the public mind as to the responsibility of the Bible that the average person has lost faith in its commanding authority."

¶ What could the little fellows like Morrison say of Paine and Ingersoll if it were not for that delectable phrase, "blatant infidelity"? They know nothing of the writings of either, but have heard that they spoke and wrote "blatant infidelity," and so use this old, rotten, moss-covered club and imagine it to be a knock-out argument. But after he got rid of his hysterical spasm with

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this denunciation of Abbott (a man out of sight above him in intellect and learning), Morrison hit closely upon sober truth when he tells "the reason why the Bible is being rejected," in the last sentence above quoted.

Queer Mixture of Sentiments.

Sir Dice Duckworth, of London, Eng., a reputed "student of modern affairs," in a recent address before an association whose object is care of friendless girls, is reported to have expressed the following jumble of sentiments:

"As a people we are becoming mawkishly sentimental. The cane has vanished from the public elementary schools with the result that there is an alarming increase of rowdies. Nowadays only the son of a nobleman may be whipped—one of the few privileges enjoyed by the members of the House of Lords. . . . . Before the advent of artificial laws the vigor of the race was maintained by the natural law of the survival of the fittest, aided by the deportation and execution of the criminal classes. Both these means of keeping the race fit are now practically abolished, and humanitarianism runs riot. We compel degenerates to live more or less healthful lives and enable them to propagate their species and rear their offspring at public expense, thus assuring an unlimited contamination of the blood of the nation."

¶ The first sentence above-quoted may be true enough, but what shall be said of the second sentence, coming from a student of sociology in these modern days? Think of it: Deploring the fact that teachers in the elementary schools are no longer permitted to beat their pupils with a cane! And what of the assertion that the consequence of this is "an alarming increase of rowdies"? Is it possible that the barbarous practice of beating boys with canes is necessary to prevent them from becoming rowdies, and that humane treatment, with appeals to reason and honor, and good precepts and examples, fail to prevent degeneration into rowdyism? I think not. It must be that the cane has not been replaced with better means. Perhaps Dr. Sir Dice Duckworth has failed in his logic by first failing to take into his observation a broad enough field. When corporal punishment is abandoned it is not enough. Better means must be substituted. It is not enough to refrain from feeding a babe unwholesome food or poisons; it is requisite that it be fed wholesome food in proper quantities and at proper times. Sir Dice, I fear, makes the very common mistake of many other half-way reformers—that of looking upon but one side of a question. Of all students, the student of ethics should be broad-minded, and be able to see the need of not merely avoiding evil but also of at-

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taining good. The abolition of slavery was only a preliminary step in the making good citizens out of the slaves. Education, cultivation of the intellect and sentiments, were necessary—essential to that end. He seems to deplore the fact that "humanitarianism runs riot." But true humanitarianism does not and can not "run riot." It embraces both abstinence from cruelty and application of kindness, right precepts and good example.

The Religio-Political Crisis in Spain.

Since the August Review was issued events in the Spanish church quarrel have followed one another in rapid succession. Only chief points can be referred to. On July 29th a dispatch from San Sebastian, Spain, reported that King Alfonso and Premier Canalejas had announced that Marquis Emilio de Ojeda, Spanish Ambassador to the Vatican, had been recalled. On the same day a dispatch from Madrid stated that—

"State-wide revolution is expected to break out at any moment, as the result of the statement from the Vatican declaring that no negotiations toward the revision of the Concordat will be considered until other matters in dispute are cleared up. It is feared that both Carlists and Republicans will take advantage of the ferment and attempt to oust King Alfonso. Every preparation has been made to meet any uprising. Ominous reports are received following the publication of the news that a rupture between the government and the Vatican appears imminent."

On July 30, a newspaper dispatch from Madrid says the Vatican row is blamed on Princess Beatrice, mother of the queen, who is uncompromisingly Protestant. The telegram says:

"King Alfonso is powerless to interfere with his mother-in-law. Queen Victoria stanchly upholds her mother, to whose opinion she never fails to show the utmost deference, even when her interference is most reresented by the Spanish courtiers."

An Associated Press dispatch of the same date, said:

"Excitement in the capital and throughout Spain is intense over the conflict with the Vatican, which came to a climax yesterday with the decision of Premier Canalejas to recall the Spanish Ambassador to the Vatican. Both the government and clerical parties have accepted the challenge to battle."

The Associated Press dispatches from Madrid under date of July 31, announced the break with the pope as final, and that Canalejas calls it an "indefinite suspension of negotiations," and tells of the controversy with the Vatican, but offers no hope of resumption of relations. The press agent said:

"The Liberal newspapers enthusiastically applaud the 'virile, independent act of the government.' The republican newspapers promise their support and urge the government to persevere in its policy."

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An A.-P. dispatch of the same date from Rome said the Vatican was greatly offended at Premier Canalejas's methods in the matter of recalling the Spanish Ambassador, the announcement, it was claimed, having been made through the press and not directly to either the Vatican or the papal nuncio at Madrid. The dispatch concluded with this paragraph:

"The opinion is held in some circles, however, that the Vatican will give further proof of tolerance by permitting the Papal Nuncio to remain at Madrid, notwithstanding the withdrawal of the Spanish Ambassador, as was the case when the French government ordered the French Ambassador at the Vatican to return to Paris."

A special to the Los Angeles *Times*, dated San Sebastian, August 3rd, says:

"In spite of the energetic action of the government in prohibiting the demonstrations planned for next Sunday, the clericals persist in saying they will come to this city and parade before the royal palace. As soon as the prohibition became known last evening, many automobiles left San Sebastian and Bilboa at full speed for the small towns in the Biscayan provinces for the purpose of stimulating the clericals, organizing juntas and delivering orders to hold the demonstration by all means.

"Ardent proclamations are being issued inviting Catholics to attend 'to save their country and religion, and letting the government know their strength, to prevent a struggle in which many parents will mourn their sons.' On the other hand, Liberals of all colors here are more excited, demanding that the government take strong action to prevent the demonstration. They accuse Bilboa Catholics of being actuated by jealousy for their city against San Sebastian and of attempting to mar the season at San Sebastian. At Bilboa, the strikers offer a heart-rending spectacle of misery, but with unflinching decision they hold on. They are very much incensed against the employers, who, they assert, are spending millions for the organization of the Catholic demonstration here."

An A.-P. dispatch from Madrid on August 3, says:

"Field Marshal Lopez Domingues, who is ex-president of the senate, and ex-premier, in an interview today said he would support Premier Canalejas in his struggle for religious reforms, but he doubted the success of the movement on account of the immense power of the clergy and their influence over the women, who, he declared, are completely under the domination of their confessors."

Another dispatch of same date from Rome says Cardinal Vinceno Vannutelli describes Canalejas as "a terrible man," adding that "it is impossible thar King Alfonso approves his anti-clerical policy, as he is a fervent Catholic," but that "he is too young to grapple with the situation and must be seriously embarrassed."

The dailies of August 5th contained telegrams from San Sebastian reporting much excitement over the proposed Catholic parade the following Sunday, and preparations of a warlike character by both the govern-

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ment and the church adherents. The following are extracts from these dispatches:

"The official declaration that the Catholic demonstration here on next Sunday will be prohibited was received by the governor late last night. The prohibition is based on resolutions by the municipality of San Sebastian, the Chamber of Commerce and the Merchants' Associations, expressing a desire for a prohibition of the demonstration, because it would harm the interests of the city at this time of the year. At the same time the news came from Madrid that two regiments of troops are prepared to come here on Sunday to keep order in case of an insistance upon the demonstrations.

"The Catholic organ, *El Pueblo Vasco*, this morning corroborates the statements that Catholics have decided to come to San Sebastian at any cost, but it recognizes the fact that great difficulties will be encountered in regard to the means of transportation. Since the attitude of the government has become known the railway companies are holding back and they will not promise to provide the necessary trains. Besides this, the regulations concerning the carriage of passengers will be strictly applied to steamers at Bilboa and other ports so that it will be almost impossible for intending demonstrators to make the trip by sea. The Catholics are greatly agitated by all these setbacks. Another serious check is a resolution passed last night after a heated meeting by a majority of the Conservative party not to attend in the event of the government forbidding the demonstration.

"An insurrectionary movement, it is reported, has started in the Basque provinces of Vizcaya, Alava and Guipuzcoa, and in the adjoining province of Navarre. The government is dispatching troops to the zone of trouble. The Carlist deputy, Senor Felin, has issued a proclamation to the Carlists, urging them to send a delegation to take part in the manifestation 'to show their adhesion to the Vatican and crush the attempts at de-Christianizing.'"

A dispatch from Madrid, of August 4, says:

"The government has learned that a priest in one of the Basque provinces is distributing arms to the populace. Troops have been ordered to that locality."

¶ At this writing (Aug. 5), it is not possible to see what the final outcome will be, but it is evident that there is much trouble ahead before the crisis has been passed.

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"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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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

A Further Protest.

BY MYRA E. WITHEE.

I have no controversy with persons who differ with me in reference to such questions as a future life, the inspiration of the Bible, gods devils, etc. I have been and still am quite willing that they believe anything that appeals to their reason in reference to these and similar subjects; but I have protested and continue to protest against Freethinkers, Liberals, or Humanitarians. whichever they choose to call themselves, presenting to children as facts what they believe but do not know, and criticising in the presence of children the theories of all those who disagree with them; and if it is illiberal to protest against such injustice to the child, then I am illiberal.

It is suggested that if Humanitarian parents remain neutral it means to deliver the child to the influence of those of an opposite belief. If the Humanitarian teaches the child the best he knows of right and wrong conduct of human beings towards themselves and others, but remains passive to the questions already mentioned, and the child later hears the dogmas of Christianity, will he not come immediately to the parent and ask about them? If he does not do this there must be a lack of sympathy between parent and child, in which case the parent must be at fault. It seems to me better not to burden the young mind with theological dogmas until it is quite necessary so to do, and I believe it to be sufficient if the parent wait until the child asks questions about these theories. If Humanitarian parents who neglected to teach their children when young their disbelief in Christianity, are to be blamed when their children become Christians, what shall be said of the fact that many children of zealous Christians, including ministers, become Agnostics and Materialists? I am convinced from personal acquaintance with some of such that there was no lack of proselytism on the part of the parents. I am inclined to think that in many instances the reverse is really the case, and that the too-zealous parent, in his eagerness to protect his offspring from what he believes to be false doctrines, makes life a burden for the young, and robs the child of much healthful and innocent pleasure to which he is rightly entitled. May not a similar reason be assigned for the children of some Liberals becoming Christians? Instance the parade of Freethinkers in the streets of New Bedford, Mass., with "Down with Christians" their motto. Is it illogical to

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assume that if these persons felt at liberty to do so, they would not only burn the churches, but would burn the Christians as well, and would resurrect the inquisition to torture all those who disagree with them? If the children of some of these, after learning what Christ really means, turn to the Christians, Humanitarians should not wonder, nor should they fail to recognize the real cause.

It seems to be the practice among self-styled Liberals, to present to their children only what appears to the parent to be untrue and absurd in religion. They teach children to sneer at the mere mention of church. Christ to them is but a man—an impostor who committed an offense and was punished by being put to death as any other criminal. They never mention the Christ principle, which antedates the man Christ by eons of time, and of which the world is so much in need. The Bible is to them a book of fables, filled with absurdities and obscenity. The term God only reminds them of the Jehovah of the Bible. They are like the person who strolls along the seashore, and seeing the foam upon the sand declares it to be a sample of the wealth of the great waters and positively refuses to look deeper for pearls. I would rather place a child of mine in an orthodox Presbyterian Sunday-school and take the chances of his being able in after life to sift the wheat from the chaff, than to leave him to be instructed by a class of Freethinkers who masquerade under the guise of "Liberals," but are in fact only iconoclasts. Yet some of these actually pose as teachers of the young. If these are fit persons for such a task, then I must confess that I have no true conception of the real meaning of being liberal.

Some time ago I attended what was called a Liberal meeting in the city of Los Angeles. The lecturer, for the most part of two hours, bombarded the church with fiery words of ridicule and sarcasm, which were supposed to be forceful enough to cause the church to crumble to pieces; but as a matter of fact it never felt the least shock. The image of the virgin Mary remained perfectly upright. The lighted candles never even flickered, and not a single ripple was seen in the vessel of "holy water." After this lecture the usual discussion took place, and I remember that a young man was present who in spite of all that had been said to the contrary by the lecturer, still maintained some belief in God, and one of the staunch members of this "Liberal" association rose and said it was useless to argue with one who had the God idea. That the only thing to do was to furnish the young man with a new set of brains. I asked myself, "Is this a Liberal society—a meeting where one can come and express an opinion contrary to those of the members without being told that he needs a new set of brains?" I left that meeting as I have left other such meetings before and since that time, with a feeling of disappointment—a feeling that the place was absolutely void of true Liberalism, and of everything that refines and uplifts humanity; and the earnest seeker after true knowledge should look elsewhere.

St. Paul, Minn., July 10, 1910.

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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

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EDITORIAL DEPARTMENT.

CIVILIZATION.

¶ What is civilization? What is it that distinguishes the civilized man from the uncivilized man, the barbarian or savage? What are the chief characteristics of a gentleman or gentlewoman? What benefit accrues to the individual, the community or the race, from civilization?

It seems to be the common idea of civilization that it is a condition of a community or race of men who wear clothes from a sense of modesty and are highly intellectual and artistic in their tastes. But the literal meaning of the word civilization embraces an idea of great importance that is not embraced in the meaning of the words intellectual or artistic. The word civilization is derived from the Latin *civis*, a citizen—one who lives in a city or more or less co-operative community. And the most essential element of a co-operative or gregarious life is kindness or gentleness; the quality and habit of feeling for and acting toward others as if they were a part of one's own personality.

The individual, the person, is a compact of bodily organs and functions—feet, hands, digestive organs, liver, heart, lungs, head,

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ears, eyes, brain, etc., etc.—a real co-operative community of parts, the self-interest of each dependent upon the welfare of the other and of the whole. So with the social community. Each person's welfare is more fully secured by securing the welfare of the others and of all. To secure this general welfare, the good of the neighbor or of the entire community is dependent upon more or less loss of the individual liberty and welfare in minor matters. The individual surrenders to his neighbor and his associates in general certain efforts and material things that he might appropriate to his own personal use for a limited benefit to himself in order, in the last analysis, that he may secure a greater ultimate benefit to himself. The most primitive form of this self-abnegation in minor matters for the sake of self-benefit in major matters is the community of the two sexes. Then the establishment of the family, in which the offspring are provided for and protected at the expense of effort, food, etc., by the mother and the father; then the extension of this communistic idea and practice to the tribe under patriarchal chieftainship, extending wider and wider and embracing more and more of the race up through the union of the individuals in villages, cities, states, kingdoms, empires, republics of islands countries and continents until the limitations of the world itself and of humanity as a whole embraces all that is possible in the way of social or co-operative life. As yet, this completeness, however, has never been obtained, and may never be; but it is a possibility and an ideal toward which the individual may direct his efforts.

To advance toward this ideal the individual must merge his individuality into the greater individuality of, first, the mated sexes; then of the family, succeeded in wider and wider, though probably less and less intimate unions of the tribe, village or neighborhood, the city, state, country, until the entire world of mankind is embraced in a solidarity of an inter-related and co-operating single body that may well and appropriately be designated Humanity, and the principles upon which this co-operative union of the human race may be secured and maintained may well and appropriately be called Humanitarianism.

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Politically, this universal solidarity, this world-union, is the, at present, ideal of the Republic of the World. Thomas Paine and others have dreamed of it in the past and prophesied of its coming in the future Some clear-seeing intellects of the present foresee it, and some of these persons who combine with their clear vision a kindly optimism, expect, hope for and labor for its achievement. The passing away of war and the establishment of the reign of universal peace, if ever to be obtained, are evidently dependent upon the establishment of the Republic of the World; but not *merely* upon that.

Wars break out in all co-operative communities, from the mere primitive one of the mated sexual pair and the family to the grandest empires and republics. Misunderstanding, ignorance of the individuals, mental abnormality from adverse environment, etc., are causes of social disorder that seem, at present at least, practically unsurmountable obstacles to the establishment of perfect and continuous peace between the individuals of any community, from the simplest to the most complete and comprehensive. Yet, the ideal may be kept in view, so that while pefection may never be attained, a higher and higher degree of it may be reached,—less and less of human misery be entailed and more and more of human happiness be secured.

To attain to any degree of a true civilization, the element of kindness—humaneness—is essential. To develop and maintain this element of humaneness in the relations of man with man it is essential that the *habit* of kindness be established in the individual. It must become an established principle of conduct. This is dependent upon the sentiment of sympathy—the feeling of oneness of the individual with others of like feeling and of common characteristics. As the human intellect develops and becomes clearer and clearer, and more and more acutely discerning in observation and more and more logical in reasoning, the more it sees the close kinship not only of man with man and race with race, but of man with the sentient brutes about him. And such developed intellects see that the habit of kindness to these more distant kinsmen of man is essential to the development of a high degree of humaneness—an unbreakable habit of humaneness—toward their fellow-men. Sympathy must exist between the man and all that is sentient—all that can suffer and

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enjoy like himself—or else the humane habit is not firm and reliable, and is liable to degeneration. Hence, as a matter of self-interest of the race, or of a community of human beings, kindness to sentient beings not human—brutes—is essential. Whether we look upon such universal kindness as purely altruistic, or as in the last analysis purely selfish, the fact remains that it is essential.

Civilization, then, means a condition in which men act along a humane line of conduct towards one another as a means of avoiding individual misery and securing the greatest degree of individual happiness, and toward the other sentient creatures with which he is related, as a means of establishing the principle of humaneness as an unbreakable line of conduct—a fixed element of the character.

The man who is cruel to his horse or even to a wild beast is liable to break away from his usual conduct of kindness to his wife, his child or his neighbor, under slight provocation, and be cruel to them. The principle of humaneness is not sufficiently well established as an element of his character. Hence the importance of cultivating in our children the *general* habit of kindness to all sentient beings. Upon this depends a true civilization as much as, or more than, upon intellectual and artistic development; though these are also essntial.

So I agree with the sentiment of Cowper in his lines:

"I would not enter on my list of friends,
Though graced with polished manners and fine
sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

TESTIMONIAL TO MR. W. W. COLLINS.

The *Lyttelton Times* of June 23, of Christchurch, New Zealand, contained the following regarding a testimonial to Mr. Collins, the Rationalist lecturer and editor of *The Examiner*:

"At the Choral Hall on Tuesday a testimonial was presented to Mr. W. W. Collins, in recognition of his twenty years' work in the cause of Rationalism. The presentation took the form of a substantial cheque, and was presented by the president of the Rationalist Association, who made a short speech appreciating the continuous labor and untiring zeal of Mr. Collins during the period. Mr. Collins replied in suitable terms, and a very pleasant evening was afterwards spent in connection with the Literary and Debating Classes of the Association."

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THE CHURCH-STATE CONTROVERSY IN SPAIN.

¶ What is it all about? Many readers of the current news have seen the newspaper accounts of the disputations, but few have clear ideas of just what the disputes are about. Many will answer the above question by saying, "the concordat." But this is very indefinite. In the first place, what is the concordat? And secondly, what is it in connection with the concordat that the state and the church cannot agree upon?

The concordat is an agreement between the Spanish government and the Roman Catholic church which regulates the relations of the one to the other. This one was entered into and signed in 1851, and under it the various Catholic orders flourish; and after the war between the United States and Spain, and owing to the secularization of the French government, there has been a great increase of membership in these orders, but the concordat has protected them so completely that even the government could not procure a census of them, and their numbers are unknown, unless it be to the officials of the Catholic church. "Through these orders," as one editorial writer says, "the clergy obtained an immense hold in the country, so much so that of late years the Republicans and part of the advanced Liberals have made 'Down with Clericalism' their war-cry and demanded besides the reform of the constitution in regard to the free exercise of all cults, civil marriage and the secularization of the church." (L. A. *Times.*)

Premier Canalejas has been in favor of separating the question of religious tolerance from that of the status of the religious orders, holding that the regulation of the former must be regarded as a prerogative of the civil power. But the Spanish Catholic bishops took issue with him on this and signed a formal protest. Canalejas favored the reform of the concordat and urged the Vatican to promptly move in that direction. To this end the Premier secured from King Alfonso his signature to a royal decree permitting non-Catholic societies to display the signia of public worship, and this the pope objected to as offensive to the "sacred rights of the church," and demanded the withdrawal of the decree or the Vatican would not continue negotia-

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tions for the revision of the concordat, but the Spanish government cannot consistently yield to this demand, and hence the contention is long-drawn-out.

The magazine, *Current Literature*, for August, contains a very good brief statement of "what the religious controversy in Spain is about," which I quote as follows:

Almost immediately after the recent general election in Spain, which had greatly strengthened the position of the new Prime Minister, Senor Jose Canalejas, it was announced that "a policy of religious liberty" would be prosecuted with vigor. Precisely what this meant did not become apparent outside the Spanish peninsula until the controversy over so-called religious emblems had led to animated correspondence between the Ministry of Instruction in Madrid on the one hand and the Papal Nuncio on the other. The representative of His Holiness in Spain was apprised that "the communicants of non-Catholic cults have the right to place the emblems of their faith on the edifices where they assemble for worship." This matter, while superficially trifling, is really important, the Paris *Temps* says, owing to what it implies with regard to interpretations of other provisions of the Spanish constitution. That instrument prohibits public manifestations of non-Catholic faiths. Prime Minister Canalejas professes now to be interpreting it rationally. By public manifestations he understands "demonstrations in the streets," which, at the moment, are permitted only to the Roman Catholic religion. "As in all countries," to quote an authorized statement by the Prime Minister, "there should be in Spain Protestant churches and even synagogues which ought to be able to bear upon their walls the insignia denoting the character of their creed. And against this, clericalism, in the full flush of the twentieth century, objects." But Prime Minister Canalejas, according to the Paris *Temps*, is inexact. What the Vatican objects to is not the display of the emblems, but the language of the edict authorizing them, which, by implication, denies that the national church of Spain is holy, Roman, Catholic and apostolic.

The London *Times* gives its explanation of the situation by saying that "the difficulties between Spain and the Vatican are of two classes, between which it is necessary to make a clear distinction. One is the highly-complicated question of internal administration involved by the necessary regulation of the status of the religious orders, the other is the broader question of progress toward the establishment of complete liberty of conscience and freedom of worship."

The newspaper dispatches of July 23rd, say that *Le Journal*, of Paris, published an interview on the 22nd in which Premier Canalejas made "striking and significant statements explaining the present great politico-religious crisis in Spain--the first definite declaration made of the liberal policies of young King Alfonso's government." The premier is reported as saying:

"Spain will never again become what it once was in history, to its own misfortune and its own ruin—namely, the weaponed arm of the

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church and the soldier of Rome, imposing the faith on the entire planet by fire and steel. We cannot consent to go backward thus, and we are ready and resolved to suppress utterly, if necessary, the things tending to make Spain repeat its course in history. Liberty for all? Yes; but not a liberty outside the state, against the state and detrimental to the state. That would be a diminution of civil power not countenanced by the absolute monarchs, who nevertheless have added great piety to the consciousness of their own rights."

Having been asked if the struggle was between the Freethinkers and the church, the Premier replied:

"The struggle which has been impending for a long time is not between believers and unbelievers, between Catholics and Freethinkers, or between the adherents of Catholicism and the followers of other religions or of no religion. It is merely a struggle between liberals and reactionaries. There is no argument about the Catholic religion, to which the majority remain faithful. The government over which I preside does not aim directly to attack the rights of the church, which is an inviolable and eternal institution. . . . . The mission of the government today is to remain neutral. Let us leave the confusion of church and state to the ancient epoch when kings and emperors were also pontiffs, and the church and state were one. It is intolerable to abuse or absorb the prerogatives of others. This is Spain's position today."

The dispatches from San Sebastian of Sunday, August 7th, when the proposed demonstration was to be made in defiance of governmental orders, report a quiet day, with troops in control, and instead of a great religious parade the saints enjoyed a largely-attended bull-fight. The A.-P. agent says:

The government's rigorous measures and the formal renunciation by the clerical junta of the threatened demonstration in this city insured comparative quiet today, and a largely-attended bull-fight was the chief incident of the day. From daybreak, the streets were patrolled by cavalry, infantry and gendarmes, while heavy bodies of troops were held in readiness in the barracks of Miramar Palace. The gravest incident occurred last evening, when groups of clericals assembled shouting "Death to Spain! Long live the Pope!" Thousands of indignant people rushed towards the manifestants, and only the personal intervention of the governor at the head of a platoon of police prevented an attack. Nearly 150 arrests were made.

Many amusing scenes were witnessed. Priests leading trudging bands of peasants took to their heels when they found the city in the possession of troops. The peasants, all their courage gone, were disarmed, and easily persuaded to return to their homes. All except a few of those arrested will be liberated tomorrow.

The report from Rome was that the pope claimed the credit of having prevented disorder by forbidding the demonstrations himself—a very sleek way of crawling out of a hole. From Madrid the A.-P. report says that Canalejas claimed a triumph,

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and "the general impression is that the government has won a signal victory in preventing a demonstration at San Sebastian. The Liberal and Republican newspapers urge the premier to follow up his advantage vigorously." The entire squabble appears to be a Catholic quarrel—all within the "holy" church, but "when thieves fall out honest men get their dues."

PROF. SEE, AN ASTRONOMICAL DISCOVERER.

¶ Professor T. J. J. See, in charge of the U. S. Naval Observatory at Mare Island, Cal., who has of late delivered some very interesting addresses before the San Francisco Materialist Association, and so is becoming known to Rationalists as a liberal-minded educationist, has been making some discoveries in astronomy upon which he has set up some new hypotheses regarding variable stars, etc. An Asspciated Press dispatch from Vallejo, August 6th, contained particulars of his recent discoveries, and from it I cull the following chief points:

For the past two years Prof. See has been occupied with extensive researches in cosmical evolution, which have given an entirely new aspect to the nebular hypothesis, and have become celebrated under the name of the "Capture Theory." The main cause invoked to explain the round form of planetary orbits and other heavenly motions, is a resisting medium of nebulous material which is shown to be diffused everywhere in space.

Within the past fifteen years many hundred variable stars have been discovered in star clusters, especially at the Harvard observatory by Pickering and Bailey. Some of these have been critically studied by Barnard, of the Yerkes observatory, and the period of light variation found to be as regular as the motion of a perfect clock, so that fluctuation of light of these variables could be used to measure time almost as accurately as the rotation of the earth about its axis. In certain clusters the variables are to be counted by hundreds; in others very few can be found. Heretofore this fact has been very perplexing to astronomers. After careful investigation, Prof. See finds that the cluster variables are suns attended by planets which revolve in close proximity in short periods, and that every time they pass through perihelion they plunge into a resisting medium of nebulosity so that the light suddenly blazes up and afterward dies down gradually.

Prof. See says he has established also that the blazing forth of stars now and then in the heavens is caused by actual collisions with planets similar to those which revolve about the sun. Prof. See asserts that any star, such as our sun, will have, in the long run, a collision once in a hundred billion years. The great length of period between these collisions shows that in general such catastrophes do not affect the safety of the universe.

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DEATH OF PROF. C. P. HOLT.

¶ It is with much sorrow that the editor records here the fact that his very highly-esteemed friend, Prof. Charles P. Holt, of Santa Ana, is dead He died in Colombia, S. A., at a place called Cisneros, 500 miles from the mouth of the Magdalena River, where he had gone to prospect for gold.

Prof. Holt left home in April, and was accompanied into the interior of Colombia by P. E. Fuller, chief engineer of the Mata mines. Mr. Fuller left the professor in charge of the camp and returned to New York, but soon received a cablegram that Mr. Holt was dead, probably from jungle fever. The news was brought from the camp by a servant to Barbosa, from where it was cabled to New York.

When Mr. Fuller left camp Professor Holt was in his usual good health, and his death was very sudden. He was a man of over seventy-five years of age, and had been for many years a strict vegetarian and hygienist. He was a phrenologist and a liberal Spiritualist. Prof. Holt had been a reader of The Humanitarian Review from the first, and at various times contributed articles and letters to its pages. He had a wonderfully varied career as a writer on dietetics, phrenology, Spiritualism, Liberalism, etc., and as a mining prospector, even late in his life, in Arizona, Alaska and South America. Once he served the goverment as a subject in a course of experimenting on food values, carried on by Prof. Jaffa at the University of California, on which occasion he subsisted on fruit and nuts only for seven months. He was educated chiefly in Chicago, and was the author of several books, and was a man of a peculiarly alert and active intellect. He had great faith in his ability to withstand hardships and causes of disease because of his hygienic method of living.

Prof. Holt leaves a son, Byron F. Holt, of Portland, Or., and a daughter, Mrs. Henry Padgham, also of Portland.

THE BUCKEYE SECULAR UNION.

¶ The Buckeye Secular Union will hold its eighth annual convention in Pythian Temple, No. 915 Huron Road, Cleveland, Ohio, Sunday, Sept. 4, 1910. The headquarters will be at Hotel Euclid. A reception will be held on the evening of the 3rd, in the Assembly Room of the hotel, at which time the committees will be appointed. All Freethinkers and their friends are cordially invited.

The following is a synopsis of the principal numbers on the program for Sunday's meetings:

9 o'clock, a. m., Opening song, followed by an Address of Welcome by T. C. Jefferies, and a Response by Dr. T. J. Bowles. At 10 o'clock, music, piano, by Miss Bessie Kail, and reports of the Secretary, A. M. Stone, and the Treasurer, J. W. White; reports of committees. At 10:30, election of officers of the Union for the ensuing year. 11:30 till 12:00, short speeches. In the afternoon, the meeting will reconvene at 1:30,

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opening with a piano duet, by Bessie and Beulah Kail; then addresses as follows: Taxation of Church Property, by Helen M. Lucas, of Marietta, O.; Human Progress, the Work of Heretics, by D. W. Sanders; Why the Bible Should Not be Read in the Public Schools, by J. Wesley Whicker; Rationalism Our Real Salvation, J. Atwood Culbertson; Self-Contradictions of the Bible, by A. C. Narragon. There will be instrumental music by Isabel R. Converse and Helen H. Kail, and from 4:30 to 5, five-minute speeches, and then adjournment.

The Reception Committee is Helen M. Jefferies, Cora M. Kail and Vada Napier, who will meet members at the Hotel Euclid. The Committee on Constitutional Amendments consists of J. Atwood Culbertson, J. C. Cramer and T. C. Jefferies. Geo. O. Roberts is the present President, and A. M. Stone the Secretary.

RATIONALIST ASSOCIATION OF AMERICA.

Official Call for Second Annual Convention.

Whereas, the Board of Directors of the Rationalist Association of America, have by a majority vote agreed upon a time and place of holding the next annual convention of the Association, submitted to said Board for that purpose, and in accordance with the laws of the Association requiring publication of their said action sixty days in advance of the date of holding such annual convention, now,

Therefore, I, by virtue of the power and authority in me vested, and by virtue of the action of the Board of Directors aforesaid, do hereby call the next annual convention of the Rationalist Association of America to be holden in the city of Cincinnati, State of Ohio, on Friday, Saturday and Sunday, October 21, 22 and 23, 1910. All members and friends of the Association are cordially invited to attend and participate in its deliberations.

From time to time, as means will allow, the active officers of the Association will furnish such information as they may have relative to said convention, and they earnestly beseech the hearty co-operation of all to the end that it shall be made a deserving success. Financial assistance will be necessary and donations toward defraying the expenses of the convention may be sent to the Secretary, D. W. Sanders, Covington, Ind. Box 99.

Delta, Colorado. John R. Charlesworth, President.

The Rationalist.—An Explanation.

While many subscribers to *The Rationalist*, and other friends, have personally communicated with me and been fully apprised of the facts, yet there are many, doubtless, still wondering what has happened and where I have gone.

For the purpose of securing the permanency of the publication of my paper, *The Rationalist*, I sold my home in Kentucky and sent $300 of the money received from such sale to E. J. Beals-Hoffpauir and wife, Knoxville, Tenn., where I understood a plant had been bought and my paper

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was to be published by them at cost. Only three issues were published by them, and those were so "lamely and unfashionable" that I feel sure "even the dogs that saw them barked at them," and the Hoffpauirs finally threw up the job, promising to pay me back the money by instalments. This broke me. My money was gone. Another had it and I could not get the paper printed elsewhere. When I asked that the type of the mailing list and other property of the paper be sent to me, it was sent at my expense again, those having my money even declining to pay advance charges on it. As a result I had to let the paper go for a season but I hope to resume it as soon as I can make proper arrangements for its publication. In the meantime, such communications as I may desire to make, officially, may be made through the other Freethought papers.

My first duty was, very naturally, to my wife and children. Finding it impossible to earn even a fair living in Kentucky, and those for whom I had worked owing me large sums of money which they refused to pay, finally making a compromise of ten cents on the dollar in bankruptcy proceedings, I accepted a proposition for a law partnership in Delta, Colo., where I am now residing, and I am, indeed, glad to say that it is proving profitable and lucrative. Myself and family are now in the Centennial State. I am among the mountains on the Grand Mesa. I am infatuated with the country, climate and people. When fully settled and recovered from the big expense of moving here, my friends shall hear from me in the work we all love so much.

Delta, Colo. John R. Charlesworth.

NOTES AND BRIEF COMMENTS.

¶ Mr. Geo. O. Roberts, of Dennison, O., President of the Ohio Secular Union, has kindly sent the editor copies of the program of the convention of the Union, at Cleveland, Sept. 4th, with an invitation to send "something" to be read on that occasion. I cannot express in words how much I would like to attend the convention myself, especially as it is of my native state and the home of many of my nearest kinfolk and friends.

¶ The Chicago *Tribune* of June 30 records that "the Illinois Supreme Court in a decision today [29th] delivered a sweeping blow at all forms of religious services in the common schools of the state. The decision bars from the class-room the Bible, prayers and hymns of every sort. In the October Review I shall give this decision in full, with comments by Mr. Roberts, of Chicago. This was intended for the present number, but was unavoidably left out.

¶ Mr. Samuel Blodgett, of Minneapolis, Minn., who has written a number of communications that have appeared in the pages of The Review during the past three or four years, died on July 15th. Mr. Blodgett was a Spiritualist and very liberal-minded. He had reached an advanced age, but of the immediate cause of his death I have not been informed. About one week before his death occurred, he sent me a dollar for the renewal of his subscription for a year to The Review, and his last contribution to the magazine appeared on page 36 of

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the August number. When he sent me that copy, he remarked in a note that he would make no reply to any comments I should make upon it. He died before is article and my comments were published.

¶ In regard to the late Supreme Court decision in the matter of teaching religion in the public schools of Illinois, the new lady superintendent of the Chicago schools said:

"I believe that moral training and the teaching of the fundamental principles of truth, honesty, right living in private and civic life, and common humanity have an important place in the public schools. But the teaching of anything that might be construed as sectarian is liable to jeopardize the main mission of the public schools—education for all."

¶ Mr. Samuel Roberts, of Chicago, has proved himself to be the most successful canvasser for The Review. Since the beginning of 1910 he has obtained 96 new subscribers, nearly all in the city of Chicago. Why cannot others in other places do at least nearly as well? If such work could be done in all the cities and towns of the United States H. R. would have a circulation of many thousands and a *paying advertising patronage* that would place it upon a self-supporting basis and a secure foundation. A good commission is offered to all who will undertake this work. Write for terms.

¶ Alfred R. Urion, president of tha Chicago Board of Education, in commenting upon the recent Supreme Court decision in Illinois regarding the teaching of religion in the public schools, remarked as follows:

"I think the question has been settled in the same way by the Supreme courts of other states. It is a delicate question, but the school authorities of Chicago long have taken the stand that the public schools are not for religious teaching but for the education of children of all nationalities and of all religious beliefs. As a matter of public policy and for the highest development of our public schools I believe they should steer clear of creeds and sectarian teaching. That is the only way dissension can be avoided and the schools be made to accomplish their highest mission."

¶ In a recent letter from Samuel Roberts, of Chicago, he says: "An Ingersoll memorial meeting was held at the Grand Theatre, Chicago, Sunday morning, August 7. The program consisted of musical selections and eloquent addresses by H. Percy Ward, G. W. Clark, R. J. Cooney and H. H Hardinge. I have participated in every Ingersoll meeting held here, but this one excelled all others as to quality and quantity; which goes to show that the growth of Rationalism and love for the memory of the great apostle of 'liberty for man, woman and child' is in the ascendency." And he adds to his list of new subscribers this: "This makes 100 subscribers, exclusive of my own, and fulfills my promise by the 22nd inst., the 82nd anniversary of my birth—four times as many as I expected when I began middle of January last. I wish to express my sincere thanks to these 100 subscribers for the kind and courteous treatment I received from each of them when soliciting their subscriptions. During the 70 years of my activity I never experienced a more pleasant and congenial work, not because of the money

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remuneration, but because of the satisfaction I derived that I was contributing my small quota to the spreading of a high-grade magazine which stands 'for virtue, morality and nobility of character, as the best safeguards for this life and the best preparation for any possible future life'."

¶ From August 18th to 26th, inclusive, the editor of The Review was at Huntington Beach, Cal., attending the annual encampment of the Southern California Union Veteran Association, and so enjoyed a little relaxation from the usual routine of work upon the magazine, and some recreation and a good time generally. As my special "comrade" and guest, my most-esteemed "friend," Bertha S. Shie, attended throughout the encampment; and her sister, Mrs. Margaret Fenton, and her nieces, the Misses Bertha, Grace and Frances Fenton, of Los Angeles and all Liberals, were with us several days, and enjoyed a pleasant outing. As a somewhat amusing incident, a mock serenade and a shower of rice and old shoes was averted by a little strategy, but just before breaking camp there appeared on a headquarters roster, "Mrs. Bertha S. Davis, Los Angeles, Cal.," and the would-be serenaders were "left in the dark," just as this leaves you, dear reader!

¶ Many letters that I would have been glad to have published in this number came in too late. Some of them will appear next month.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Berlin, Md., July 14.—Enclosed you should find 75 cents in stamps, for which please send me your book, *A Future Life?* In the same mail I send you a little book called *Brain and Personality*, by Professor Thompson. I think you will find it very interesting, although I do not think that he proves an immortality of the soul. I see that five or six of our leading scientists have become converts to Spiritualism. I am anxious to see your arguments on this matter. R. J. Bowen, M. D.

Pierson, Iowa, Aug. 5.—Have just finished reading the August number of The Review, and am much pleased with the contents. I enclose you herewith a draft for two dollars, as a matter of encouragement. Do not credit on my subscription, as I will keep that going otherwise.

I see that our friend, G. Major Taber, has published his opinion of "The Jesus of Ancient History." And I note with pleasure that my friend C. L. Abbott, of St. Paul, Minn., meditates writing something on the other side, as he has said in a former number of The Review that somehow he could not seem to appreciate the arguments of your con-

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tributors who hold the Jesus of the gospels to be a mythical conception.

By all means let us hear Mr. Abbott on that vexed question, as I think him quite competent to present the affirmative side of the historicity of Jesus. Certainly he is "a citizen of no mean city." I think your readers will all be pleased to hear him. Of course he will not exhaust the subject, which has engaged the attention of sages and scholars for at least sixteen hundred years, and is yet an open question. If Mr. Abbott does not cover the question as with a blanket, and if your patience holds out I may have a word to say in rejoinder.

I think Mr. Taber has got his Tacitus a little mixed, as the quotation he offers could hardly have been written by the author of the *Annals*.

I am glad the Materialist Association is making such a flattering showing. Its high priestess must surely be "a live wire." S. F. Benson.

Buckeye Secular Union.

Dennison, Ohio, July 24.—I enclose you program of convention. Write us a short "something" to read; it sounds good from folks like you. We expect a good turn-out at the coming convention. Cleveland is a good town for Freethinkers. Everybody is more liberal than in Dennison. Perhaps all small towns have their censors and brother's-keepers, etc.

I also enclose dollar bill to pay my subscription to H. R. another year.

Geo. O. Roberts.

Is Personality "God"?

Sewickley, Pa., August 4.—I note that my subscription is over due, and I hasten to forward $1.00 for renewal.

You mention having received *Brain and Personality*, by W. Hanna Thomson, the noted physiologist. Only recently I finished with the book. I think his conclusions are far-fetched. It is an attempt to rejuvenate the God idea. Some people can't get along without a god; they must have the diet served to them in some form. Thomson being unable to stomach Jehovah any longer has constructed a god to suit his own whims, and has named the god Personality. It was not just clear to me whether he means there is an individual personality for each person, or whether one personality works through all persons.

I would ask Thomson the following questions: If there is but one personality that uses our brains as instruments with which to think, how is it that we find that personality thinking thoughts with one brain diametrically opposed to thoughts produced on another brain? Especially hard is this for me to understand, if, as Thomson contends, the brain does not generate or create thoughts. Thomson makes his personality (his god) just as fallible, just as erratic, as we know man to be.

Again, if there is an individual personality for each and every person, a soul that comes into existence when a person is born, I want to know this: If to give a soul existence it is necessary for a person to be born

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and live for a period of say ten, twenty, forty, or seventy years, why, to continue the existence of that soul, is it not necessary for the mortal part of man to continue to live through all eternity?

Will the soul of a babe that dies in its infancy continue to be the soul of a babe? Or will it grow into a soul (or personality) common to a mature person and compare favorably with the soul of a Christian of the types of Calvin, Luther and Wesley? Or will it develop into a philosopher of the calibre of Paine, Fiske, Ingersoll, Spencer, or Haeckel? In the spirit world, in the realm of the personality, will the soul of the babe know no other language than its coo?

In an address I am to give before the Buckeye Secular Union, at Cleveland, Ohio, September 4th, I shall have something to say about Thomson's rejuvenated God-idea. J. Atwood Culbertson.

From a Veteran Worker.

Chicago, Ill., July 30.—Please send H. R. one year to the following new subscribers ——— This makes seventeen new subs. I have sent you this month [July]—not bad for a hot month. I have but four more to get to complete the 100 I hope to get by my 82nd birthday anniversary, August 22.

The fifty copies for Mr. Ward's lecture hall received. The article in August number on Ingersoll alone is worth a year's subscription. It did me good to read old John Peck's letter at 91. That beats me. I used to enjoy reading his letters when I took the T. S. There are no flies on John Peck. I am glad you are going to take a short rest. You certainly deserve it. May you return refreshed and invigorated. I like what you say about the new volume. The H. R. is good enough as it is, and deserves, as you say, a more liberal support. Better keep up the quality with less quantity, if necessary, than increase the price. Long may the H. R. wave, and long life and prosperity to its able and faithful editor and publisher. Samuel Roberts.

Independence?—Editor "Davis is a Young Man."

San Diego, Cal., July 29.—Man is the most helpless animal of all the brute creation! He has to be nursed and coddled a long time before he can stand upon his feet. A chicken can hop around and peck its food the very minute it is out of its shell. But some men, even to old age, never get to be upright.

We may boast of our independence, but it is what we have not and never will have.

Leaders want followers, many want admirers; the fashionables want to be envied, the illustrious to be exemplars, and so on. Away from civilization, man is still dependent. In and of himself he has no available resources. His talents and inventions must by others be appreciated. Men of wealth are sometimes called independent, but are they

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so? They need people around them, or they could not realize the worth of what is called wealth. They might claim to own acres of the most valuable tillable soil, and even cultivate the same without a market but it would be of little use. No, we are not independent. We need the help of others, and others need the help of us. Thus we are mually helpful and mutually dependent.

The Humanitarian Review for August is before me. E. D. Northrup says, "The Review is the ablest Freethought publication in the U. S.," which may be true; then he adds, "the wonder is how you, at your age, can do it all." Why, Singleton W. Davis is a young man—not a word nor any indication from him that he is old or in the least incapacitated by years. In fact, the older a person is the more he should know. The physical may become incapacitated for expression; that is, to another's comprehension, but what is the use of living if we can't daily grow in grace and the knowledge of the truth? "Seek and ye shall find," is just as true today as ever it was.

Dr. J. M. Peebles says, "the spirit grows youthful as it grows in numbering years." He also says, "Annihilation, the most impossible of all impossibilities, is unthinkable." What a monotonous world this would be if all believed alike. We can accept advice quietly and do as we think best about following it. Freedom is a blessed boon.

Mrs. C. K. Smith.

From New Zealand.

Christchurch, N. Z., July 5.—It is now our very dull days of winter. Two weeks ago old Sol touched his lowest point in this hemisphere, whilst with you, in Los Angeles, it will be warm summer weather, and I sincerely hope you are enjoying it.

I am mailing you two of our daily newspapers—the *Lyttelton Times* and a number of cuttings from other local papers in our section, giving accounts of two American missionaries who have descended on us, and who labor under the names of Dr. Henry as preacher and Mr. Potts as singer. Dr. Henry has his wife and daughter with him, and Mr. Potts's wife accompanies him. I read in our papers their tour in the soul-saving business will last till April of next year. That being so, the financial prospects for the party must be good. These people have been doing a big revival business and I hear good money is being made at the game. I have not troubled myself to go to hear them, so the information regarding their operations has been given me by my friends and what the newspapers say of them. At the opening of the mission, some three weeks ago, Dr. Henry, it is said, met a big crowd, and as usual, few thinkers. I have written you in the past about these revival bounders descending on our fair city from your country, viz: such men as Dr.

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Tony and Mr. Alexander, the singer, Doctors Guiness and Warner, and others of that ilk in the soul-saving business. New Zealand and Australia no doubt are excellent grounds for the revival exploiting business, and those religious bounders mentioned and the late comers all appear to do well, I think, when they have worked on the ignorance of the people in this dominion and Australia with good financial results.

What is astonishing to me is that these professional travelling revivalists are so well received by our local parsons (non-conformists, of course), who are numerous enough in all conscience. There are over 1200 of one sort and another of them in our dominion getting a living out of the ignorance of our people, who barely reach a million men, women and children. So without the travelling revivalists in the soul-saving line our people have quite a heavy burden to carry.

I sincerely hope your highly-intellectual magazine, The Review, is still finding its way into the hands of those who think and lend their mite to work out the problems for the betterment of humanity. I receive your grand journal regularly and enjoy the reading matter in its pages immensely.

You will, I am sure, be glad to know that our New Zealand Rationalists' Association is forging ahead. Quite a number of young men have joined us this year. We are holding our own notwithstanding the arrival in our country of the travelling revivalists.

In about twelve days from now we will receive a visit from Mr. Joseph McCabe, late "Father Anthony," who some years ago seceded from the Roman Catholic party. No doubt you know of him. He is a great scholar, and was the translator of Haeckel's *Evolution of Man*, *Riddle of the Universe*, *Wonders of Life*, and other great works from the pen of the well-known German professor, to whom the world owes so much. I may mention when Mr. McCabe left the Roman church he joined the Rationalists, and has been ever since closely associated with, and I suppose is the greatest lecturer in the ranks of that party England has ever had. Mr. McCabe has been lecturing in Melbourne and Sidney to large and overflowing houses. In fact, the Australian papers state that hundreds failed to gain admission although the largest halls had been secured for his lectures. Adelaide has a population of 150,00, Melbourne and Sidney about 400,000 each; Brisbane 130,000. He will give his first lecture in our dominion at Auckland on the 8th of this month. Auckland's population is over 80,000; Wellington, 65,000; Christchurch, 75,000; Dunedin, 68,000; Invercargill's population, about 50,000. If I get a synopsis of his lectures in time for the mail I will send it to you, Mr. McCabe will lecture here in our Choral Hall, where our Mr. Collins gives his addresses each Sunday. The hall will seat 900 people. We are to have three lectures there, and on the Sunday evening his final lecture will be given in His Majesty's Theatre, which will accommodate over 2000. And now, friend Davis, I and other Rationalists who have not the yoke of superstition to wear, are looking forward to an intellectual treat. His lectures will be illustrated on such subjects as The Evolution of Man, Evolution of Mind, End of the World, etc.

Henry Allen.
Hon. Sec'y N. Z. Rationalist Association.

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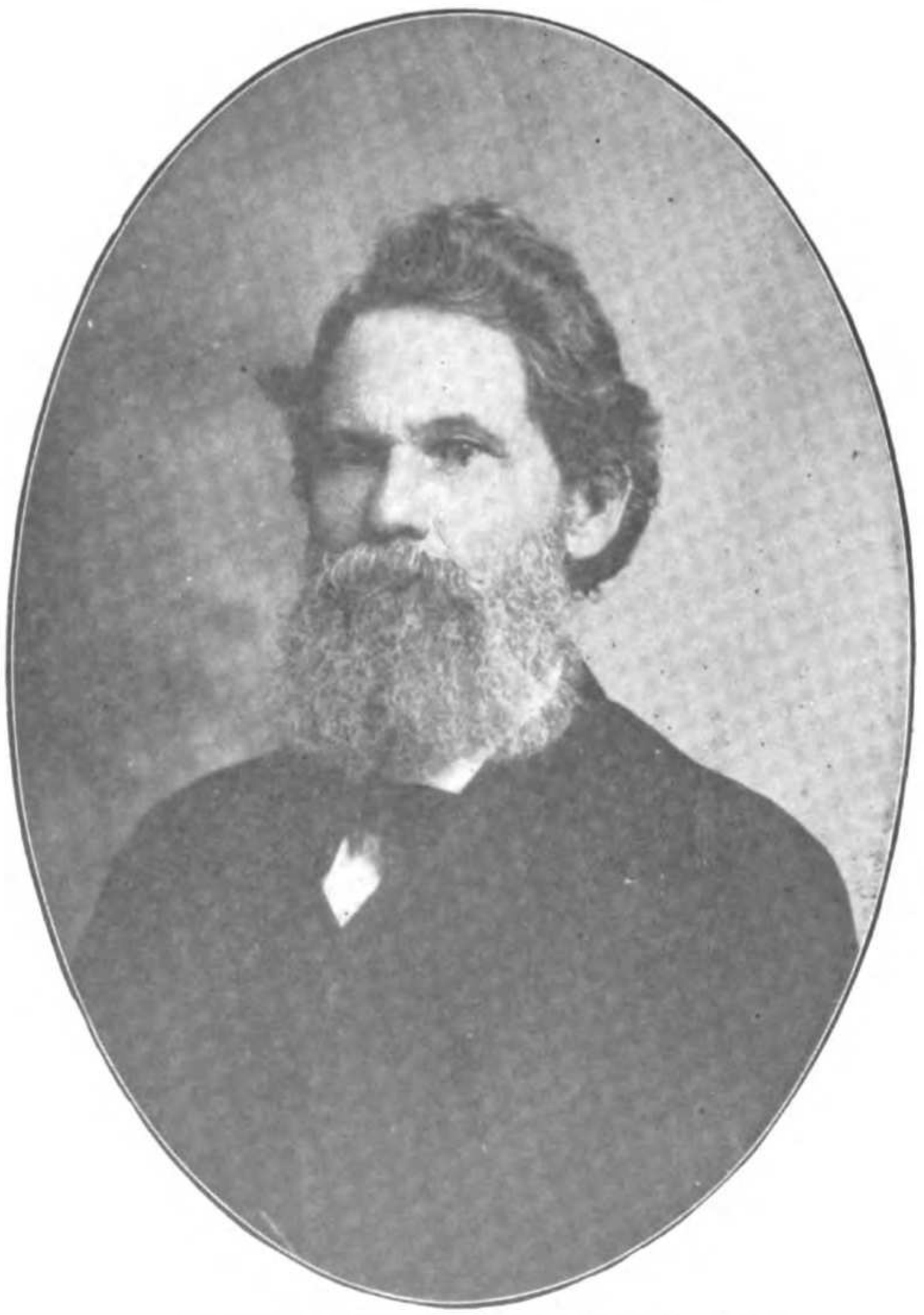
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Frontispiece to The Humanitarian Review for October, 1910.

J. D. SHAW

[See first article in this magazine and also the editorial headed "To Former Patrons of The Searchlight."]

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientifc Method

Vol. IX, No. 3.] OCTOBER, 1910. [Whole No. 94

Written for The Humanitarian Review

TO FORMER PATRONS OF "THE SEARCHLIGHT."

[From Editor J. D. Shaw.]

MY DEAR FRIENDS: I regret that I can only break this long silence with a greeting and a good-bye. In my last communication to you, a circular letter dated February 19th, the possibility that I would not be able to revive *The Searchlight* was admitted though I had not then abandoned all hope of doing so. A change of climate and a rest from the tread-mill of editorial and office work have greatly improved my health, but not to the extent of warranting a return to that ceaseless round of toil. Therefore, I have concluded to face the final issue and lay aside the work it has been my pleasure to pursue through many long years. The mental anguish this determination has cost me, I cannot here describe. It is sufficient for me to assure you that the keenest sorrow comes from the necessity of severing my relation with you, not alone as editor of a paper you have generously patronized in the past, but as a personal friend who has felt himself to be in close touch with many of you.

After becoming satisfied that I would have to take this step, I secured an arrangement by which a magazine that I believe you will esteem as much as you have *The Searchlight*, will be sent to you in its stead. Mr. Singleton W. Davis, of Los Angeles, California, has consented to take over the entire *Searchlight* subscription list, uniting it with that of The Humanitarian Review, filling with that excellent publication the unexpired subscriptions; and,

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in consideration for this, I have authorized him to collect and retain the money for subscriptions now in arrears, conveying to him, at the same time, all claims I have had to the business, including its good-will as a publication. Confidently believing you will find in him and The Humanitarian Review all and more than you could hope to obtain through a revival of *The Searchlight*, I here bespeak for him the same loving and loyal support which you have extended to me. In the matter of a Freethought publication and medium for the exchange of Liberal ideas, I am sure you will find The Humanitarian Review more like *The Searchlight* than any other of the several similar journals now extant, and I trust that Mr. Davis will reap a good harvest from this added field of labor.

For more than a quarter of a century, and including the best years of my life, I have endeavored to teach Liberalism; first, through *The Independent Pulpit*, and later *The Searchlight*, but from now on I can only strive to live up to what I have taught, and, that too, within a narrow sphere and in an humble way. I am glad to believe that no failure of one's ambition in a single purpose, nor any condition of poverty and physical weakness can deprive him of his moral ideals or discourage him in striving to attain them. Therefore, since ill-health forces me to bid good-bye to you who have so valiantly stood by me in the struggle for success, I shall not neglect to carry into the home-life that awaits me the high moral ideas that I have tried so long to inculcate, and which in this hour of trial have brought me more of the strength of fortitude and self-reliance than could possibly have been derived from any other source.

Believing you to be interested in my personal welfare, and in answer to those who have kindly inquired as to my future prospects, I shall devote a few lines to my change of residence and present occupation.

When, after my long illness, the realization came that my editorial days were over, and that I must live henceforth in the open air as much as possible, depending on my hands to earn the livelihood my brain had formerly supplied, I met a second great sorrow: I must seek a better climate and so give up home and State. To me, a native Texan, such a step seemed like the uprooting of life itself. The breaking of earthly ties, of parting

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with old friends, some of whom had served with me through the long, bitter struggle incident to the war of the sixties which in itself and its ultimate ending made dearer every spot of the broad Southland. Such sorrows are best not dwelt upon; we gain strength and courage by bravely facing the future. The struggle for health; the ambition to keep bodily vigor; to hold one's own against adversity, and to continue an independent worker and producer in life's battle, causes us to lay aside sentiment.

Climate was the most necessary condition to help my physical up-building and believing California offered the best in this respect, I, accompanied by one of my daughters, left Waco on April 14th, reaching Los Angeles April 18th, and began at once the search for a home to meet our needs and within our limited means; these means having been obtained by the sale of the last piece of property I possessed. After weeks of careful investigation, I came to the realization that the home we sought was not to be found in the beautiful, picturesque bungalow districts of Los Angeles; and, though my health was improving, I was nevertheless, becoming discouraged, when by chance, on June 5th, I was led to investigate a little ranch in Glendale. This property I have purchased. It is 117½ feet front by 385 feet deep. At the time of my purchase it was in need of water and care, having been seriously neglected. We took possession on July 4th, and since that day there has been work for my hands to do. From early dawn until late at evening I work with hoe, rake, pruning shears and garden hose; work, not only from necessity, but for the sheer love of the work itself. Returning health brings returning ambition. Our fruit trees are trimmed, and already the fresh, tender leaves bespeak the satisfaction of a long drink from the clear, cool irrigation ditches. Only those who have guided the water through a hot desert soil can realize the fascination of irrigation in California.

The small unfinished cottage is made attractive by its setting of lawn, flowers, trees and vines, while always before us the rugged mountains lift their towering peaks to the blue California skies, affording a scene of such inspiring beauty that one dwells ever unconsciously less on personal disappointments and wonders more at nature's marvellous beauty, and her great upheavals. From this inspiring mountain view I turn to the little side garden which already yields us crisp radishes and lettuce; where the turnips, beans and parsley have sent up their promising sprouts of green; I walk beneath the shade trees that a former thoughtful man set around the kitchen door, a shapely black acacia, a

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dainty pepper and a china-berry—the latter so typical of the Old South; and on down the cool garden walk, where the shadows dance in picturesque fancy, on to the rookery of a barn. Here I love to pause and plan. The old barn and chicken corrals are tenantless now, but we will soon have the fencing repaired and a few healthy fowls making music round its stalls and some day there may even be a cow, but this is a day-dream. I must dwell only on facts, to you, my friends, and since you have started on this walk over our small ranch home, let me take you on just a bit back of the barn where lies a nice quarter of the little acre on which we hope to raise our potatoes, corn and berries. You have now seen the California home, which must meet so many requirements and which so nearly promises to fulfill them. To fulfill not only the useful but the ideal and the craving for the beautiful flowers, the care of which has always been my pleasantest recreation. We are planting slips and seeds and caring assiduously for the crimson geraniums and gorgeous Martha Washingtons which already reach above the gallery rail.

My friends, I must not tax you. In our home, 114 West 9th street, Glendale, California, you will find me with my family always ready to give you a cordial greeting; and hoping that my former labors in your behalf and in the cause of Liberalism will have entitled me to a place in your memories, I venture to ask that you think of me as here quietly striving to make good in my personal life those principles I so long commended to others, and if any of you should feel disposed to write to me, I shall always be glad to hear from you.

I retire from my editorial work, feeling that I have, during the entire time, done all I could for the general well-being of my fellow-man and that my failure to establish a permanent Liberal journal cannot be charged to any lack of loyalty to the ideals and principles of Liberalism. I entered the field of Liberalism twenty-eight years ago, since when my career has been attended by many serious difficulties, yet I have, through it all, tried to do my full duty, and now that my health has failed to the extent that I must relinquish the cherished place heretofore accorded me among Freethought journalists, I shall ever keep vigilant watch over the progress of Liberalism; and though I can no longer take an active part in its behalf, I shall rejoice in the triumph of those who can.

And now, my dear friends, thanking you for every kindness I have received at your hands, I am, sincerely, yours,

J. D. SHAW.

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Written for The Humanitarian Review

THEISM: IS IT SELF-CONSISTENT?

BY CHARLES JOHNSON.

BY THEISM I understand the doctrine of a personal God, or Supreme Intelligence, as the creator and governor of the universe. Theists hold that theism, unlike all other theories of existence, is consistent in its fundamental principles. The purpose of this paper is to examine into the theistic conception and test its claim to consistency by the law of contradiction.

Theism draws its great support from psychology,* and an essential dogma is that intelligence is a free agent. In other words, the finite spirit, as active intelligence is free or self-determined.

But, I ask, can the finite spirit as a free being transcend its God-created nature in which its freedom first arose, and originate something absolutely foreign to the divine self? God, as the Good,† for instance, can never become other than the Good; his freedom is eternally limited to the Good by which it is determined. His godhead consists in the Good, and could God, through his freedom, change himself into the not-Good, he would cease to be God. How, then, is it possible that finite spirits which are through and through the creations of God's divine will, can initiate the evil will? Freedom in abstraction from intelligence, is meaningless; it is inseparably associated with the soul's psychical states as a form of their activities. The soul's so-called freedom is, therefore, necessarily conditioned by the nature with which the Creator has endowed it. Now, if human souls are, at the time of birth, created outright by God, it would seem that they ought to enter this earth-life pure and divine as acts of the Creator's holy will. Hence: whence their universal prone-

* "Theology is wholly dependent upon psychology, for with the proof of the moral nature of man stands or falls the existence of a Deity."—Sir William Hamilton.

† The term "Good" is here used in the sense of absolute moral and spiritual perfection.

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ness to sin? To say that freedom—whether of man or some arch-demon—is the solution is to imply that no being in heaven or on earth is too sacred to go wrong. The narrative of the fallen angels is a case in point. Thus fails the attempt to account for evil through man's freedom. In the end the responsibility for evil reverts to God as the Creator of our souls and the determinants of our soul-life, without which freedom is but an empty name. Freedom (commonly known as "free-will") in the sense of uncaused volitions or acts without motives, has no longer a place in serious philosophy, and may be left to writings in the service of theology.

Apart from moral evil peculiar to man, the evil of the sub-human world confronts us. God to be God must be a moral person, but nature "red in tooth and claw," disputes the morality of its author.*

The God-idea—as interpreted in church creeds—is contradicted by concrete facts of experience. It has been urged by theistic apologists that the cruelties in the animal kingdom find

---

* "For let us pause for one moment to think of what suffering in nature means. Some hundreds of millions of years ago some millions of millions of animals must be supposed to have been sentient. Since that time till the present there must have been millions and millions of generations of millions of millions of individuals. And throughout all this period of incalculable duration this inconceivable host of sentient organisms have been in a state of unceasing battle, dread, ravin, pain. Looking to the outcome, we find that more than half of the species which have survived the ceasless struggle are parasitic in their habits, lower and insentient forms of life feasting on higher and sentient forms; we find teeth and talons whetted for slaughter, hooks and suckers molded for torment—everywhere a reign of terror, hunger and sickness; with oozing blood and quivering limbs, with gasping breath and eyes of innocence that dimly close in deaths of brutal torture! It is said that there are compensating enjoyments! I care not to strike the balance; the enjoyments I plainly perceive to be as physically necessary as the pains, and this whether or not evolution is due to design. Therefore all I am concerned with is to show that if such a state of things is due to 'omnipotent design' the omnipotent designer must be concluded, so far as reason can infer, to be non beneficent. And this is not difficult to show. When I see a rabbit panting in the iron jaws of a spring trap I abhor the devilish nature of the being who, with full power of realizing what pain means, can deliberately employ his noble faculties of invention in contriving a thing so hideously cruel. But if I could believe that there is a being who with yet higher faculties of thought and knowledge, and with an unlimited choice of means to secure his ends,

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their justification in the Creator's purposive act moving towards some ultimate good. That is, with God the end justifies the means, however repugnant to morality that time-honored doctrine may be when preached or practiced by man. But God's omnipotence gives him "an unlimited choice of means whereby to accomplish the ends of 'animal perfection,' 'animal enjoyment,' and the rest," and the means he has adopted to attain the hypothetical "ultimate good" negative his beneficence. We have therefore here the old dilemma that if God is omnipotent he is not beneficent, and if he is beneficent he is not omnipotent.

The theistic conception proves utterly incompetent to explain the evil of the world or its origin, and destroys itself over the problem through inherent inconsistencies and contradictions. How the imperfect can arise from the perfect is an unsolvable enigma to Theism, notwithstanding the ingenious attempts of Christian theology to solve it.

Again, the relation between the Creator and his creation is one of change; and a thing cannot change its relation and yet remain "absolutely unaffected by the change." The change in the temporal term "must necessarily affect the other term." And with this vanishes the Creator's immutability.*

---

has contrived untold thousands of mechanisms no less diabolical than a spring-trap, I should call that being a fiend were all the world besides to call him God. Am I told that this is arrogance? It is nothing of the kind; it is plain morality, and to say otherwise would be to hide our eyes from murder because we dread the murderer. Am I told that I am not competent to judge the purposes of the Almighty? I answer that if these are *purposes* I *am* able to judge of them so far as I can see; and if I am expected to judge of his purposes when they appear to be beneficent, I am in consistency obliged also to judge of them when they appear to be malevolent. And it can be no possible extenuation of the latter to point to the 'final results,' as 'order and beauty,' so long as the means adopted by the *Omnipotent* Designer are known to be so revolting. All that we could legitimately assert in this case would be that so far as observation can extend, he cares for animal perfection *to the exclusion* of 'animal enjoyment,' and even to the *total disregard* of animal suffering. But to assert this would merely be to deny beneficence as an attribute of God."—"A Candid Examination of Theism," by Physicus (the late Professor G. J. Romanes).

*The writer is indebted for this argument to "The Obsolescence of the Eternal," in which it is fully developed. The article appeared in The Philosophical Review for September, 1909, published at 91 and 93 Fifth Avenue, New York.

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THE FIRST CAUSE.

According to theism of the idealistic type, the First Cause finds its solution in free intelligence. God is the Supreme Thinker; the whole universe is his thought energized by the living will. The basal reality is intelligence and will. God is the Cause of the world as our mind is the cause of our thoughts. This view conceives the conscious mind as a metaphysical unit, distinct from the thoughts it thinks or creates. To explain the mystery of how this changeless ego-entity can occasion change, the subject's freedom is the magic again invoked. The fact of breaks in consciousness, as in sleep or trance, or otherwise, is, however, a fatal objection to the notion of a permanent, conscious mind-point. The attempt has been made to overcome this difficulty by recourse to the relativity of time and the finite subject's dependence on the Infinite. So much for the theory.

Intelligence or mind, as we know it, "is a series of phenomenal manifestations." It does not create the laws of thought; they are reason's eternal norms whereby it is governed, and to which all thinking must conform to be rational. Mental action, as well as physical action, proceeds under the principle of sufficient reason. God's creation is no exception, but presupposes a purpose. His purpose in creating the world is believed to be "some supreme good" to be brought about thereby. But then the idea, as the motive of his creative act, becomes the cause and the first cause disappears in a regress of causes. I may also observe here parenthetically that if God has aims or plans he has needs; and if he has needs he is not God. Causality applies only to changes. A first cause is a contradiction, no less because sublimated in the light of Berkeley and Kant. Each cause, in beginning to act, must undergo a change, and this change requires another cause, and so on *ad infinitum*. Each cause is an effect of a preceding cause, and each effect is a cause of a succeeding effect, and thus the motion of cause to effect and effect to cause continues in an endless circle.

John Stuart Mill, it is true, points out that "though all causes have beginning, there is in all of them a permanent element which had no beginning." But this "primæval and universal element of all causes," which is "not sufficient of itself to cause anything," grounds no argument for the First Cause of theism. Moreover, this great thinker shows conclusively that the facts of

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experience, "when correctly expressed," give no indication that everything we know derives its existence from a cause, but only every event or change. The permanent element in nature, so far as we know, is not an effect at all.

Note.—That the world has had a timeless beginning through a timeless cause is a mystery of theistic thinking. A "timeless beginning" and a "timeless cause" are two plain contradictions grounded in the exigency of the theory.

While Theists cannot deny that their view contains much that is incomprehensible, they urge that this necessarily follows from the fact that our finite minds cannot fathom the mysteries of God or his ways. Now it is, of course, true that reality may possess mysteries inscrutable to man. But God, as a human conception of reality is (in Kantian language) a product of "pure reason," and as such must be intelligible to reason and conform to its laws. And Platner says: "If reason be a criterion, no concept which is incomprehensible to the human reason can be possible. Incomprehensibility has a place in what is actual only."

In popular theology, however, the theistic conception of the Divine has become identical with reality in itself, so that to question the former is to incur the charge of arrogance and blasphemy. This beclouding of the issue through confounding the idea with the object has rendered invaluable service to the Biblical *doctrina de Deo.* In this way criticism has been silenced as the impious babbling of infidels, and the faithful have been left undisturbed in their dogmatic blunder.

THE INDIRECT PROOF.

"A favorite piece of apologetic juggling is that of first demolishing atheism, pantheism, materialism, etc., by successively calling upon them to explain the mystery of self-existence, and then tacitly assuming that the need of such an explanation is absent in the case of theism—as though the attribute in question were more conceivable when posited in a deity than when posited elsewhere."* The subject of the above stricture may be called the indirect proof of Theism. It rests on the bald assumption that the alternatives it attacks exhaust all other possible views of reality, and that theism alone remains as the one theory that can bear criticism.

To taboo every system which does not comport with the theistic faith as a product of uncritical or incompetent thinking, it

* "A Candid Examination of Theism."—G. J. Romanes.

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seems to me, is to show a want of respect, to say the least, to the masters whose immortal works fall short of the theistic conclusion—not to refer to the teachers of our own day who for a similar reason are under the anathema of philosophic orthodoxy and denied a share in the grace of true theoretical insight. But the answer to this argument of theism which expresses so well the spirit of dogmatic absolutism I leave to comparative philosophy; which, if it makes anything clear it makes this clear, that reflective thought in quest of ultimate truth is not restricted to the postulate of a creation *ex nihilo* by an anthropomorphic divinity.

The object of this inquiry has been to show that the theistic solution of this world-riddle is infested with radical self-contradictions and therefore untenable; hence it may not be amiss to conclude with the following by Dr. Paul Carus: "All truths form one consistent system, and any dualism of irreconcilable statements indicate that there is a problem to be solved; there must be a fault somewhere either in our reasoning or in our knowledge of facts. Science always implies Monism, i. e., a unitary world-conception."

Westgate, Cal., Aug. 29, 1910.

Written for The Humanitarian Review

RELIGION RESPONSIBLE FOR MUCH INSANITY.

BY CECIL CORWIN, D. D. S.

CURRENT daily papers are advertising certain statements of a physician, whose name is immaterial, who essays to inform the public that insanity is increasing at an alarming rate and that within a period of about 250 years the entire human race will be insane. He claims to support the stand by some evidence of statistics and lays the blame upon the "present mode of living," or in other words, modern civilization tends to develop an insane race of people.

Were it not for the seriousness of his statements and that many well-informed people will believe him, it would be unwise to undertake a refutation of his conclusions. I, therefore, deem it necessary for someone to bring to bear upon the subject certain data which will present the matter in an entirely different light and possibly we will be compelled to arrive at an entirely opposite conclusion.

I herewith present argument which is intended to refute his conclusions, and if others do not agree with me, it is their privilege to refute my stand if they so desire. Let the truth be known regardless of con-

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sequences. I am a firm believer in the statement that "no man's opinion is worth any more than the reasons he gives for having them."

I will not question the doctor's ability, or seek to do his reputation any injury, or even advertise him, and for that reason I refrain from mentioning his name.

The question is, "Is insanity increasing or not?" The doctor claims that it is, and I maintain that it is not. The mere fact that a larger number per inhabitant are confined in the insane asylums is not conclusive evidence that insanity is increasing. That all the inmates of insane asylums are insane is not a fact. Hundreds of cases have been reported and conclusively proven that show that all who are confined to an asylum are not insane. This factor, then, reduces the number of insane in asylums a certain indefinite percentage. Neither are all insane people confined to the asylums. There are many mildly and violently insane who are not so confined. This perhaps has been taken into account by the doctor. As it is very difficult to figure on this number it should be very carefully considered, and not counted too high a percentage of the population.

A most important factor in considering this matter, is that with increasing skill in detecting evidence of insanity in an individual those who formerly escaped detection are being counted as insane. With increasing facilities for caring for the insane, this generation is taking care of an increasing number in public and private institutions, and many are being treated for incipient insanity who were formerly regarded as simply eccentric and not classed as insane. On account of the care in preserving the lives of those who are violently and concededly insane, the mortality of the insane has been so decreased as to be a most important factor in deceiving the doctor into concluding that the per capita of insane is increasing alarmingly.

The very necessity of confining those whose minds have failed to function properly, is sufficient evidence that they are a menace to both themselves and to others. If they were allowed to be at large they would either be killed or kill some one else. The very fact that they cannot think rationally and preserve their life, is why they are confined where they cannot either kill or be killed. So that by preserving the lives of the insane they are kept alive from year to year, and thus it is that they are apparently becoming more numerous than formerly, while as a matter of fact they are not increasing as fast as would be supposed

Another fact which contradicts the doctor's conclusions is that in past centuries which are compared to this century, they did not know as accurately as we do now when a person was actually insane, and only those who were violently and dangerously afflicted were adjudged insane. When a person was afflicted with insanity he was most generally

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accused with being possessed of devils, or some such evil spirit, or of being a witch; and they were killed for some imaginary offense against the church or state. Many of them sought seclusion in the wilds, as John the Baptist did, and lived a life of seclusion without coming into contact with civilization. There is not the least shadow of a doubt that if John the Baptist had lived in this age among organized people that he would have been taken in as a lunatic, and placed in an asylum. His exploits, as we have the account in the New Testament, were such as to warrant his incarceration in an insane asylum if he were to have lived in our time. While this statement may be offensive to many religious people who are firm believers in the idea that John the Baptist was the messenger of God, and that any reference to his mental condition in the light which modern science regards it, is blasphemy and to be refuted at any cost, I still maintain that with the aid of our intelligence and reason we cannot come to any other conclusion.

Still another well-known historical event refutes the contention of the doctor. Take the accounts of the conditions existing during the time when the so-called "black-death" visited Europe. During those times the conduct of the whole of Christendom was, to use a modern expression, "daffy." They did such insane acts as to place them in the category of lunatics of the worst kind. You may say that it was because of ignorance and superstition that they did such cruel and apparently, to us, insane things. In a measure, the reply is true. I admit that acts committed under certain circumstances will appear to be insane, when viewed from a different light and with better knowledge of the case.

In reading the accounts of conditions existing during those and preceding times, say from the 13th to the 16th centuries, the number of insane must have been very large. It must be borne in mind that it was just at a time when the power of the church was beginning to decline and and men had begun to think for themselves. It was a time when murder and torture of innocent victims was practiced by the religious fanatics as well as those who were seeking political power. It was a time when any man was liable to be thrown into prison for expressing a new opinion regarding religion or politics. Having succeeded many generations of ignorant and superstitious ancestors, it is hardly to be wondered at that their impotent efforts to think and act wiselv were, to us, exceedingly pathetic.

These observations ought to be sufficient to convince anyone who has any reasoning faculties that our civilization, with all its evils and imperfections, is vastly to be preferred to any kind of "back to nature" conditions.

Our present modes of living have frequently been blamed for almost every evil and deleterious influence and hardship which we are afflicted with. It is time that it should cease to be heralded by responsible men,

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such as the doctor whose recent utterance has been heralded about. It does no good and does infinite harm. I would like to ask such people how they would have us live? Shall we burn our comfortable houses, cease to observe our sanitary rules, kick out the bath-tub, discard clothing, cease to read good books, burn our libraries, and abandon our schools and colleges?

These and hundreds of similar civilizing institutions are what make up our civilization. Without them we would be infinitely worse off than we are with them. Of course they do not mean these things. Then what is the use of taking a shot at our present modes of civilized living? Let such people come out and specify some definite thing which we retain in our civilization and then let us eliminate it if possible, and not waste breath and printer's ink lambasting something which has been and is now the most precious possession we have, viz.: our civilizing comforts and luxuries.

The positive harm that these foolish utterances does is not to be passed over lightly. There are hundreds of people who are swayed by such ideas and do many absurd things in consequence. These ideas are often seized upon by preachers of religion and made to serve their purposes. I have heard many times that unless people lived according to religious teaching they would suffer the penalty. Anyone with a grain of sense can see the veiled threat contained in the thought. How often have we heard it stated that man cannot continue to exist unless he rests every seventh day? It was tried in France to make it every tenth day but it failed. Not for any fatigue of the body and mind, but for the reason that church influence was too strongly organized. The Chinese do not rest every seventh day. While it is a good thing to rest the body and mind every few days, it is not a necessity to suspend all mental and bodily activities every seventh day and worship any supreme power, as some would have us do by compulsion if they could.

The fact of the matter is, that Sunday is more of a holiday than a holy day. This is what the religious enthusiasts call pleasure madness. They seem to regret that anyone can be enjoying life on a Sunday. They think people ought to go about with solemn faces and refrain from all pleasures on Sunday. Not many years ago the preachers were vociferous in denouncing the bicycle as a devilish contrivance, because all who could were riding out to the country on Sunday and leaving the church pews deserted and the collection box empty of small change. All of their preaching and moralizing was unavailing. The mad populace rushed on and persisted in their pleasures until it became tired of it. Then came the automobiles, and the case was repeated. In fact, every form of comfort and pleasure at some time has been denounced by religious zealots on some ground. One can hardly believe it, but it is a fact, however, that the administration of anæsthetics in childbirth as well as in surgical cases was denounced for years by religious enthusiasts.

If we could only see the picture of the actual conditions which characterized the times when the black plague devastated Europe, and see the miserable creatures dying and dead strewn about wherever they were stricken, while those who remained well paraded the roads and streets, carrying crucifixes and holy candlesticks, praying to God for

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relief, offering human sacrifices to appease the wrath of God, persecuting the Jews mercilessly, torturing and burning them at the stake and driving them from place to place, robbing them and assaulting the women, we could readily see the advantage of living under our present system of civilization and be content.

Or let us imagine we were living as our American forefathers did, and see if we would be better off. During those stirring times a person who was mentally unsound would probably be put to death for being a witch or harboring a devil. If he committed any offense, he would most likely be thrown into a jail and allowed to remain for a few weeks and succumb to any one of the various diseases, such as smallpox, and be buried without honor. Many a case is recorded of both men and women having been subjected to torture of fire and submerging until nearly dead because they were mildly insane. If they died from fright, they were said to have been guilty and that God had removed them from this world. If they lived; then they were said to certainly be possessed of devils, and then it became evident to anyone that they should be killed.

So we can see from these few instances, that conditions are not the same now as formerly, and that to ascribe our present ills to our modern civilization is the height of folly. It is not true in any sense of the word. Is there anyone who would like to return to the conditions which obtained in former generations? If so they are at liberty to do so. I for one do not desire to do so.

There is no question of doubt that if any other mode of living was preferable to any great number of individuals that they would be drifting toward that mode. While it is not possible for many poor people to live as they desire, yet I maintain that there is a very large percentage of our American people who could live differently if they so desired, and found it desirable and beneficial.

We often hear a great deal about the evils of civilizations. Also many are deceived by the "back-to-nature" cry. Let me say right here that this is a delusion and a snare, and if anyone wants to see the conditions existing among the "children of nature," as some are pleased to call them, let him take a first-hand view of them and live among some primitive races for awhile. I'm certain that he will soon be disillusioned and want to get a taste of this horrible civilization once again before he passes away.

Such statements emanating from a medical man only give religious preachers more dope to serve to their unsuspecting and confiding clientele. They draw conclusions from it which are not for the best interests of a progressive people.

In searching for causes of insanity, one is compelled to the conclusion that most of it is not caused by too much civilization but that it is from an over-indulgence in alcoholic drink.

There is no doubt that overstudy of any subject is a large contributor to the cause of insanity. Among the mental disorders which afflict mankind and most distressing is that superinduced by an over-indulgence in religious study. I have before me an account of a Catholic nun who was so fervent a believer in the tenets of the faith that she abstained from food to the point of starvation, slept upon a cot in a damp and

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unsanitary cell, prayed almost continually and committed many other nerve-destroying acts until her associates had to admit that she was mentally unbalanced. This account is given in a Catholic book which contains among other things a graphic account of the awfulness of purgatory and how necessary it is for human beings to conform to the practices of the church in order to save our departed friends from the fires of purgatory. That religious enthusiasm often results in mania is too patent to the casual observer to need corroboration. The reason why it is so is not so easily explained, but it is to a certain extent explicable on deeper study.

It will be somewhat startling, and no doubt it will arouse some antagonism, to state that after exhaustive study of the subject of insanity, it has been proved conclusively that the mental unbalancing of the human race is most prevalent among religious people and almost totally absent among those who have nothing which corresponds to religion. Also that among the civilized people of the earth, those who are the least religious or those who are only mildly religious, are the people who are least subject to insanity. Those who are most intensely religious show the greatest percentage of insane persons. Let those who disagree with this statement show the opposite if they can. The figures commonly accepted as authentic are too carefully compiled to refute. Let them visit any insane asylum and ascertain upon what subject most inmates are insane. They will always find the same answer, viz., religion.

In conclusion I desire to emphasize the point that too many half-educated medical men seek temporary notoriety by advancing novel ideas which are calculated to draw to themselves such attention as only a man of limited education would covet, and in no sense does it do any good toward the advancement of the human race, or mitigate any of the distressing conditions which encompass us.

Haywards, Cal., August, 1910.

"Replete With Excellent Morality."

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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.

The N. Y. *Truth Seeker* of April 30, contained the following:

"Singleton W. Davis, editor of *The Humanitarian Review*, 852-4 East 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."

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Written for The Humanitarian Review

ILLINOIS SUPREME COURT DECISION ON THE BIBLE IN THE SCHOOLS.

BY SAMUEL ROBERTS.

THE decision of our Illinois Supreme Court which bars the Bible from our public schools and forbids all religious exercises or instruction of any sort, which I herewith inclose for publication in The Review, was received by all Rationalists and lovers of a square deal here with shouts of joy. It is a *knock-out blow* at all forms of religious services and instruction in the common schools of this state. As the decision speaks for itself, I leave it to the reader to make his own comments. I will, however, call the particular attention of the Rationalist that the court not only recognizes the privilege of any person to "the free enjoyment of religious worship," but that it "*includes freedom not to worship.*" (The italics are mine.) Another expression made by the court that pleases me is that "all stand equal before the law, Protestant, Catholic, Mohammedan, Jew, Mormon, Freethinker and Atheist." In this city several futile efforts in the past were made to place the Bible, or selections from it, by the orthodox clergy and some well-meaning misguided women, in our public schools. Public sentiment against the effort was too strong, hence about three years ago our board of education acted on the question, and voted against the proposition. Now comes the decision of our Supreme Court which consigns the Bible question to oblivion and beyond possible resurrection.

I believe it is a square deal to give credit where credit is due. Two officers of The American Secular Union and Freethought Federation, E. C. Reichwald, Corresponding Secretary, and E. P. Peacock, First Vice-President, should be credited largely for the public sentiment I referred to. They worked persistently and indefatigably for years against every effort on the part of the "Bible believers from cover to cover," to place that citadel of superstition in our common schools. I am glad that they have lived to see the day that their patriotic efforts have been crowned with success. But their efforts have not been confined to the city; they have been felt in other cities in this and other states. Whenever they learned that attempts were being made to put the Bible in the public schools they communicated with the known Rationalists of the place, and sent thousands of pamphlets exposing the absurdities, contradictions and obscenity of the Bible, and in many cases succeeded in defeating the army of ignorance and superstiton. In this connection I

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might say that these men have labored in season and out of season for the taxation of church property, and by their efforts the residence of Archbishop Quigley and his assistants, valued at $280,000, and other church property of other religious sects, have been placed on the tax roll, resulting in the addition of $30,000 to $40,000 to the tax raised in this county. Mr. Reichwald spent time and money in going to Springfield to try to influence the legislature to enact a law to tax church property, but he found to his disgust that nothing could be accomplished without the use of large sums of money. The history of the bribery and graft of the last session of the legislature, some of the members of which stand indicted in this city and in Springfield, verifies the statement of Mr. Reichwald.

[The following are extracts from the Supreme Court decision referred to in Mr. Roberts's article, as reported in the Chicago *Tribune* of June 30th.]

The Illinois Supreme Court in a decision today delivered a sweeping blow at all forms of religious services and instruction in the common schools of the state. The decision bars from the classroom the Bible, prayers and hymns of every sort. Although the court frequently has ruled on the various features of this question it has never before gone sqarely on record. The decision was written by Justice Dunn. Justices Cartright and Hand dissented but their opinion has not been filed.

The decision was given in a case brought by the Catholic residents of Winchester, Scott county, to prevent daily religious exercises in the schools of that district. In the lower court they were refused a writ of mandamus, but the Supreme Court reverses the lower court. The petition set up that the pupils were required each day to hear read portions from the King James version of the Bible, that they recited the King James version of the Lord's prayer, and that they sang sacred hymns, one of which was mentioned—"Grace Enough for Me."

"The exercises mentioned," the court says, "constitute worship. They are the ordinary forms of worship usually practiced by Protestant Christian denominations. Their compulsory performance would be a violation of the constitutional guaranty of the free exercise and enjoyment of religious profession and worship. One does not enjoy the free exercise of religious worship who is compelled to join in any form of religious worship. If these exercises of reading the Bible, joining in prayer and the singing of hymns, were performed in a church there would be no doubt of their religious character, and that character is not changed by the place of their performance. If the petitioner's children are required to join in the acts of worship, as alleged in the petition, against their consent and against the wishes of their parents, they are deprived of the freedom of religious worship guaranteed to them by the constitution. The wrong arises not out of the particular version of the Bible or form of prayer used, whether that found in the Douay or the King James version, or the particular songs sung, but out of the compulsion to join in any form of worship. The free enjoyment of religious worship includes freedom not to worship."

"It is not a question to be determined by a court in a country of religious freedom what religion or what sect is right. That is not a judicial

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question. All stand equal before the law—the Protestant, the Catholic, the Mohammedan, and Jew; the Mormon, the Freethinker, the atheist."

"Whatever may be the view of the majority of the people, the court has no right and the majority has no right to enforce that view upon the minority, however small. It is precisely for the protection of the minority that constitutional limitations exist. Majorities need no such protection; they can take care of themselves. The reading of the Bible in school is instruction. Religious instruction may not be the object of such reading, but whether it is so or not, religious instruction is accomplished by it. The Bible has its place in the school, if it is read there at all, as the living word of God, entitled to honor and reverence. Its words are entitled to be received as authoritative and final. The reading or hearing of such words cannot fail to impress deeply the pupils' minds. It is intended and ought to so impress them."

"They cannot hear the scriptures read without being instructed as to the divinity of Jesus Christ, the trinity, the resurrection, baptism, predestination, a future state of punishments and rewards, the authority of the priesthood, the obligation and effect of the sacraments, and many other doctrines about which the sects do not agree. Granting that instruction on these subjects is desirable, yet the sects do not agree on what instruction shall be given. Any instruction on any one of the subjects is necessarily sectarian, because, while it may be consistent with the doctrines of one or many of the sects, it will be inconsistent with doctrine of one or more of them."

"The petitioners are Catholics. They are compelled by law to contribute to the maintenance of this school and are compelled to send their children to it, and besides contributing to its maintenance to pay the additional expense of sending their children to another school. What right have the teachers of the school to teach those children religious doctrine different from that which they are taught by their parents? Why should the state compel them to unlearn the Lord's prayer as taught in their homes and by their church and use the Lord's prayer as taught by another sect?"

A TRIP AROUND THE WORLD.

(Continued from September number.)

[In the Whittier *Daily News* of July 30, Mr. William Plotts gives the following additional notes on his journey around the world, and the information they contain is both valuable and interesting.—Editor H. R.]

JAVA.

Java is the most accessible of all the East Indies, and is called the most beautiful land on earth. It is certainly the most beautiful in its vegetation of any country we visited. It is about the size of New York state, and has 35,000,000 population.

The Javanese are of the Malay stock, easy-going, have not the faculty of accumulating wealth, and were altogether the most servile people we met. This over-politeness is perhaps encouraged by the Dutch rulers, and was often carried to such extremes as to be really offensive to us. A couple of times when I had occasion to go to a bank, I found a native

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customer on his knees before the man of money, who immediately dropped his native customers to attend to my letter of credit first, and it is a rather common sight to find natives on their knees before white business men. Railway trains often have a white conductor and engineer, but some are run entirely by natives or half-castes, and their excessive politeness is in strange contrast to some of our trainmen, whose grouchiness conveys the impression that they are always looking for trouble. In nearly all foreign countries there are first, second and third-class compartments, the first-class with baggage charges being higher tariff than ours, but the other tickets are generally very cheap.

There is a considerable element of Chinese in Java, but the Chinese (who are mostly shop-keepers) are now barred from entry, as the dull Javanese complained that they could not compete in the struggle for existence with the more thrifty and energetic Chinese, who are the most highly-regarded laborers as well as the most trustworthy business men of all the Orientals. Everywhere the accountants in various business houses are Chinese. Even in Japan, in the big hotels, you will see a Chinese treasurer, although the rest of the employees may be natives.

In Java the splendid waterfalls are not yet much used, and large fans suspended from the ceilings operated by boys and men who are usually behind screens. I frequently noticed that there was a person to each fan, when a little ingenuity could have connected all the fans to be operated by one person. The Javanese invariably operate the fan-cord with their toes, instead of their hands.

Java is almost as truly a volcanic formation as Hawaii. Even the sedimentary limestones, shales and sandstones were formed from volcanic sediments. There are several smoking or steaming mountains, one of which—Papandajan—we visited. Java has long been resorted by tourists, but like all countries that are in the track of visitors, the beggars are in evidence. Soon after our arrival on the island we were sitting on a hotel porch, when I gave quite a liberal handful of coppers to an apparent blind man who had shockingly sore eyes. After going through the customary worshipping act, in which I played the unsolicited part of deity, the beggar was led away, and I was not sufficiently wise to change my location. Soon appeared a most remarkable procession of beggars of all sizes and conditions of misery, all with sore eyes and led by sore-eyed children. Just then the hotel manager happened to appear and angrily assailed them, and we beat a hasty retreat. Many of the hotels are built with the separate rooms opening into a central square, into which beggars and peddlers (except concessionaires) are not allowed to enter. The "Hotel des Indies," of Batavia, is so arranged and covers as much ground as two Whittier squares. But notwithstanding the poverty and servility of the Javanese, there seems to be no beggars outside of the track of tourists. After all, poverty and wealth are only relative conditions, and the Orientals who, at first, appear so wretched to our eyes, are fully as happy and contented as our own population. It is the tourists or other travellers who make the beggars.

At Blora I went out about ten miles to the oil fields. A couple of miles outside the town we passed a bunch of natives carrying a full set of drilling tools on their backs. It seems to us incredible that anywhere men can compete with bullocks or other animals in transporting freight over long distances, but in Java it is commonly done. At the oil wells,

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where the stratagraphic conditions were almost identical with those at Whittier, Cal., large numbers of men were carrying each two cans of charcoal on a sling. I was told that it was being taken to Blora, ten miles away, for sale. The white superintendent of the oil company was away, which I considered fortunate, as I like to depend on the unrestricted use of my own eyes in "sizing-up" an oil field. The oil is nearly clear, with a yellow tinge, and is evidently obtained in porous limestone, and is probably of a better quality than any we have in America. About all the oil in the East Indies is of similar character, although it is very widely scattered. I should judge that there are great opportunities in oil in that part of the world. Java produces about all the tropical products that I ever heard of, and then some. Although it is densely populated, wild animals are numerous, because the natives are not allowed to own or carry firearms. At Buiterzorg, in the beautiful botanical gardens, the most famous in the world, are large herds of the spotted deer of Java. It is said that sometimes leopards break in and kill the deer, and we must bear in mind that it is one of the most densely-peopled countries in the world. Monkeys can be seen on the trees from the car windows, but a short distance from huts, and wild hogs occur on the mountains, where the ground is too steep to cultivate. There are ruins of several Buddhist temples in Java; the one at Boro-Badoer, near Djocjakarta, in central Java is the most extensive work of man on the earth—at least it represents more labor than any other work. It is only 1000 or 1200 years old, but is badly wrecked by the settling of the outer walls. There are thousands of fine sculptures; in fact, the whole outer surface of the temple is a series of picture-inscription depicting scenes in the life of Buddha, mostly fabulous. Some of the scenes represent animals talking or displaying other human attributes. The Buddhist faith being very old, more myth and miracle has crept into it than in perhaps any other religion. All the sculptures that were susceptible to injury had been mutilated, a favorite method having been to knock off the heads. It looked as if men with sledge hammers had marched around creating as much destruction as possible. This in Java, but it is common everywhere. That feature, however, is not peculiar to the sculpture-building religion has, or had, been overthrown by another Java, and in fact the whole Malay world except most of the Philippines, is now Mohammedan. A considerable part of the people in all the provinces of China are also Mohammedan, as well as much of India. A very reprehensible habit of Europeans, and of which Americans are the greatest offenders, is to jest and make merry in the sacred temples and other places where natives are worshipping in foreign countries. Nothing could create more dislike, for, as a rule, the more primitive a people the more seriously they take their religion.

The population of Java, having increased enormously under the peaceful and beneficent Dutch rule, has now reached a point where it will have to develop manufactures or emigrate, as the soil cannot well support any more. The terracing of rice fields would astonish some of our irrigationists; many mountain tops are terraced almost to the tops. Of course there is abundant rainfall to flood them. It is common to see rice fields in a country so rough that the separate plots are on an average of less than one-quarter acre each.

WILLIAM PLOTTS.

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Written for The Humanitarian Review

A RATIONAL VIEW OF BAPTISM.

BY FRANCIS ALGER.

THIS is one of the so-called sacraments that still holds an important place in the Christian church, though it was not instituted by Jesus.

The Jews considercd baptism as giving in some peculiar sense a "new birth, a new life"; but the Acts of the Apostles does not make mention of anyone as baptized in the name of the Father, Son and Holy Ghost, but always in the name of Jesus. As he was baptized by John in the river Jordan, Jesus must, of course, have approved of the ceremony; still, this is no final argument as to its wisdom. Baptism is certainly no proof of purity or grace, and it loses many points of significance from the simple fact that babies and children are accepted as fit subjects for the ceremony. This is a great mistake on the part of the parents. If persons wish for anything of the kind after they arrive at the age of discretion and know its meaning, it concerns them only. Otherwise it is taking an unwise or unjust advantage of an undeveloped age, though of course the ceremony is performed with the best intention. The form of baptism is much more objectionable in Evangelical sects where sponsors are appointed and are supposed to use their influence over the child in its tender age, until it can think for itself.

According to the Bible, I think, immersion of the entire body was considered the godly form of the sacrament, and in this scriptural respect the Baptists have been more consistent than other sects in conforming to the views of Roger Williams.

The words, "He who believes and is baptised shall be saved," is the next thing to saying all other people are lost. It is well to remember that Jesus never established any sacraments—neither seven, as Catholics have it, nor two, as Protestants state; and most likely the now prevalent view of the necessity of baptism would be offensive to him.

In the early history of the Christian church the baptism of the dead was practiced, and also living persons were used as substitutes for the deceased. The custom is believed to have originated from a passage in the Epistle to the Corinthians: "If we rise not again, what shall they do that receive baptism for the dead." This is a rather back-handed statement, and seems to imply that we must live again to show the benefit of, or in consequence of, baptism. Owing to opposition from certain quarters, the baptism of the dead was discontinued, though it is stated that the Mormons in modern times have practiced it.

Baptisms took place as early as the second century of Christianity, and it was generally performed while persons were in their infancy, but exceptions existed. Jesus was about thirty years old when immersed in the Jordan, and if Christ was God in disguise, as is taught by the trinity

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—sinless and pure—then the sacrament was, in his case, without meaning even from the Christian standpoint.

Strauss thought that up to the time of the baptism of Jesus, he had not regarded himself as the Messiah, and it was this ceremony that in a large measure awakened this idea. As the renaissance has been the means of awakening intense desire for knowledge, another effect has been to undermine the various church sacraments, and among them baptism. Cleanliness is certainly a virtue, and water cannot be dispensed with as a purifying agent, but in the moral sense of a noble life, baptism is not needed in any form. Conflicting views have been held in regard to its wisdom and necessity, and in the first ages of Christianity many persons postponed the ceremony for years, or until death was near, as was the case with Emperor Constantine. Again, as early as the second century, it was taught that children would be damned unless the sacrament was administered; so as a rule it was performed inside of eight days after birth, just previous to circumcision.

In regard to Constantine, it seems strange that Christians so often uphold him as a typical example as a convert to Christianity from paganism after such a life as he led. He murdered his wife, Fansta, beheaded his eldest son, and caused the death of two or three other persons. Lardner, though he whitewashes the character of Constantine as much as possible, has to admit his cruelty to heathens.

When Constantine claimed to have seen a cross in the heavens, he hit upon an emblem that Christians have made the most of; but if it had been a gallows it would have been in more perfect harmony with his life.

Of course we should use every means to produce goodness and purity in this world, but to lay so much stress on external church forms, baptism, etc., serves only to weaken the ethical principles which belong to life.

Superstitions have been taught and drilled into humanity for ages, from childhood up, as conditions of future happiness if not salvation, and in many cases it is difficult or impossible for men to throw them aside at once. All we can do is to encourage free thought and independent investigation on religious subjects.

It is also unfortunate that the Christian form of baptism should be so purely theological and hard as a statement: "I baptise thee in the name of the Father, Son and Holy Ghost." It certainly has no cheerful or poetical beauty.

Sir William Jones, who has given the world so much valuable information in regard to the Sanskrit literature and Oriental religions, has translated the following gem from Caidosa, and though it may never have been used and most likely was not written with any idea of its application to baptism, still it has much inherent beauty, and if substituted for the old form of Father, Son and Holy Ghost, would express a beautiful sentiment. The poem reads as follows:

"Naked on parent's knee, a new-born child,
Weeping thou sat'st when all around thee smiled;
So live, that sinking to thy last long sleep,
Thou may'st smile while all around thee weep."

Yarmouth Port, Mass., July 25, 1910.

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Written for The Humanitarian Review

CREATOR AND CREATION.

BY EDGAR LUCIEN LARKIN.

II.

To assert that matter is eternal is as obscure as to say it was created. Mind now making expression in the phase named human, and in its present condition, evolution or rate of change, cannot think of the meaning of the word eternal, because the word implies without beginning, and the mind functioning in the existing state of the brain of man is unable to think of the import of the word beginning. Neither is it powerful enough to begin thinking of the meaning of the word create. And it is hopeless to try even to think of the meaning of the word matter.

The electronic concept of the base of matter, a doctrine only ten years of age, is now itself so complex that its founders and advocates are submerged by its wilderness of intricacies. For the theory is now being cautiously advanced that what were thought to be primordial electrons are themselves divisible into still more minute or dissimilar bodies. Positively, I have no idea as to whether *bodies* is the right word to use here.

I visited the magnificent session of the International Union for Co-operation in Solar Research, held on August 29 to September 3, 1910, in the Mount Wilson Solar Observatory, and saw one hundred carefully selected human beings from all civilized nations. From early youth these men have all revelled in the supernal heights of mathematics; their minds are trained with a severity and discipline more rigid than that of an army. Their mental powers are so great that others not exalted mathematicians and physicists, cannot think one of their thoughts, yet not one of these minds is able to think of a molecule, it is so inconceivably minute. More nearly hopeless it is to try to think of an atom, and still nearer impossible to think of an atom of hydrogen, the smallest and lightest body known until 1899. Then electrons revealed their existence to great physicists and revellers in electricity. An atom of hydrogen is 1,700 times more massive than an electron. Here is difficulty again, for it is not known whether mass is the proper word to insert. Inertia may really be the true word. Now, certain electrical phenomena would seem to indicate that the electron itself is not the absolute ultimate. It cannot be thought of, nor can mind. But the fact stands out that these electrons, or still smaller entities, actually build structural matter. They are the workers, makers and builders of the

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universe and objects within. It appears now that they could not build without knowing how. This knowing is the mental base of nature. If not, then human reason cannot be depended upon in any radical research, for this rock-hewn foundation.

A clew seems to be within the grasp of man, and my argument is here restated: electrons in the act of building an atom, either know, from within, how to build—which is activity—or are directed by external knowledge—directivity. But activity, directivity, know, knowing, knowledge, are mentological terms. Roots of human speech are as a diamond mine in these studies. Take the word intelligence for an instance, and search out its roots. Thus, Latin, intelligen[t] [s], ppr. of *intelligo*, perceive, derived from *inter* and *lego*, choose Thus electrons actually possess power of choice; for when nascent, that is, at work building atoms, they choose, select, accept and reject. For an electron on its way to build one atom of mercury will reject and repel one on its way to build an atom of oxygen or carbon. But select, reject, choose, repel, repulse, are all mentological words. The word build is mental; and how can building be done without knowing how to rear a structure?

MIND SURELY IS WITHIN ELECTRONS.

It seems to be much more nearly true and reasonable to say that mind resides in the interior of electrons than without. For if without. this directive mind is immediately adjacent to them. This is far more intricate and involved than to say, dwell within. There! I have unconsciously inserted the word dwell. This is a living word. If allowed to stand here, then Vedanta is admitted, with its venerable assertion that all matter is alive. Everybody admits that creative force is alive—living. To say that mind exists within electrons does not help in any kind of solution, for it had first to enter. But enter is a verb implying motion or activity. To say that electrons are not broken up into smaller particles is to involve all these researches into inextricable confusion; for the only alternative is to assert that there are different kinds of electrons. But the original hypothesis was that there exists only one kind of electrons, and that nothing beside is in existence. Thus an atom of copper and one of titanium, or of sulphur, differ only in the number and direction of revolutions and specific speeds of their component electrons. This is the theory of all atoms, and of molecules.

SPACE FLIGHT OF A NORMAL HUMAN BEING.

Suppose that a personality functicning as human (that is, existing in a human brain and body) be endowed with the known five senses in perfection and transported through space containing nothing but inert—that is, not nascent or working electrons. Then the enclosed mind or personality would be unaware of the existence of the infinite oceans of electrons. After traversing space in all directions, during many trillions of years, let the eye finally be effected—that is, see light. The words directions, years and see, have no place here, but there are no others. Light enables the brain to see, really. But at all events, our space-wanderer would think that matter had appeared. For electrons are invisible unless functioning as matter or striking other matter. A stream of electrons making impact on the platinum terminals in a Crooke's vacuum

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tube at once heat the metal to whiteness and light appears. Should the man moving in electronic saturated space feel heat, he would at once say that matter had emerged in being—into existence. Likewise, through the avenues of approach to the brain, hearing, smelling and tasting, any sensation or impression received would be referred to the sudden formation of matter.

The process by means of which this matter was formed in space is here called creation. I cannot think of any other word. The process is mental; for there is no other word that can be employed. The object of writing this article as stated in No. 1, is to reason up to the inevitable existence of a Mental Creative Power—the base of nature is the space-sea of electrons. The old-fashioned words, omniscience and omnipresence, can be applied with full force. Then electrons are dynamids, mentoids, or plasmoids, created protoplasm, the only organic substance alive.

Lowe Observatory, Mt. Lowe, Cal., Sept. 6, 1910.

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Something About Life.

By a Knight of the Cross and Star.

I was much interested in the discussion given by Editor Davis and Mr. Blodgett in the August Humanitarian Review. As both gentlemen seem to have the attitude of fairness, I ask permission to give a very brief outline of my own views on the general subject of both articles. I shall not attempt to disprove the statements of either, but will try to express truth as realized by the order to which I belong; in fact, nothing can be demonstrated by publication; only ideas can be conveyed to attract others to investigate for themselves.

All modes and states, activities and things, can have but a relative meaning to the self-conscious individual; even ideas of this relativity are blurred when terminologically expressed. Nature in itself is an inseparable eternity and infinitude: but to individual understanding, it is both psychic and cosmic, both spiritual and physical, both unmanifest and manifest: this dual understanding correctly interprets the sex-principle in nature.

The words "life" and "consciousness" are terms expressing the basis of human predication of what is becoming. Life and consciousness are understood through spirit and form. Spirit and form are realized through mind and body. Mind and body are experienced through

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thought and knowledge: these word-pairs are the masculine and feminine expressions of single psychological meanings; they are cosmological counterparts. Life and consciousness manifest in time and space. Spirit and form manifest in energy and substance. Mind and body manifest in motion and matter. Thought and knowledge manifest in work and character.

The foregoing is the briefest possible outline of psycho-cosmology. As a hint in elucidation, let us lay mind on "the trestleboard." Body is the feminine concretion or completive becomingness of mind; therefore, we must look through the state or personality of this that we are working, and study its individuality or mode: namely, mind.

The I, or world-formative principle, reduces mind to thought and knowledge, thought to perception and memory, and perception to attention and association: experience joins the first of these pairs, reflection, the second, and imagination, the third. Imagination is the specific operation of thought and forms the apex of the mental pyramid.

The psychic triad—understanding, realization and experience—overlaps the mental triad—experience, reflection and imagination—in experience, and conscience marries them. Conscience is the symetrizer of the soul.

When we perfect experience and use realization, we come into an understanding of the One life and consciousness, and are at-one-ment with the Infinite:—then time is eternity and space is infinitude, and the energy of substance or substance of energy, the motion of matter or matter of motion does not mystify us. Physical material is the compound vibratory rate of motion harmonic to the physical mind-body. Psycho-cosmology will be the basis of education in the coming centuries, and the text-books will be written by Cross and Star men.

HARVEY W. JACOX.

Just One More.

Mrs. Myra E. Withee, a very interesting writer, continues to write in regard to liberalism and educating children. She contends that it is wrong to teach children what we believe to be true; then she puts up a "straw man" by adding, "to the exclusion of the belief of all others." If we do not teach our children what we believe, what in the name of Mrs. Withee's God, shall we teach them? Who has advocated shutting out all other teaching? If I only teach what I *absolutely know*, I would teach very little, indeed. Do *you* only teach children what you *know*?

Children ask questions as soon as they begin to talk, and ask questions that are impossible to answer. My little boy, when two years old, after being very quiet for about an hour (we thought he was asleep). suddenly said, "Papa, who will bury the last one?" I do not believe that we had mentioned death or burial that day. "Few, if any, if left alone would form opinions at an early age"; another "straw man" easily knocked over.

"Very illiberal to criticise before children theories that you believe to

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be untrue!" Then it must be liberal to let your children "swallow" those things you believe to be lies, and not say a word! Do you *know* that this is the right thing to do? Such Liberalism leans back entirely too far to suit me. "Self-styled Liberals present the untrue and absurd." Yes, the church people will show up the other side fully. Yet I think this, another "straw man." Very few indeed will not show both the good and the bad in contrast. "Christ to them but a man." What was he, please?

"Christ principle," was borrowed—was good in part and in part the very reverse; meek and lowly, arrogant and harsh; "Believe [as I do] or be damned"; "Bring hither those who will not have me reign over them, and slay them before me." Wise and exceedingly foolish. Why do some Liberals speak of "Christ principle," and "Christian virtue," as if they believed that the Christians invented and had proprietary or patent right in said virtues? "Resist not evil," "take no thought for the morrow," "If a man steals your cloak, make him a present of your coat." "If a man forces you to go with him one mile, go with him two." "If a man slap you on one cheek, turn the other that he may slap that also." He taught good things also; but why are they "Christ principle," or Christian virtue any more than they are Ingersoll principle? He had more of the good and less of the bad, absurd and foolish. "Christ principle," Christian virtue. Call them human virtues, unless you really believe them to belong to the church exclusively. Be as liberal toward the Liberals, so-called, as you are toward Christ and the church.

The fiery lecture you heard at the Liberal hall "did not cause the church to crumble. It never felt the shock. The image of the Virgin Mary remained perfectly upright; not a ripple on the holy-water." How do you know all this? Because two extremists took a headstrong part, the "place was absolutely void of true Liberalism and all that refines." Is this a liberal judgment? I am not infatuated with the way the Liberal Club is run, yet I believe that there is some Liberalism there; some refining influence.

Let us all try to be more charitable. Let us not hold up a few apparently bad things done by a few Liberals and then claim there is no good, no refining influence, no Liberalism, in them. That is as unfair as the way you claim some self-styled Liberals treat the Bible. If one is illiberal what is the other? We may justly condemn certain actions of certain persons, but to judge a crowd by the actions of one or two, or judge a person entirely devoid of Liberalism and refining influence because of certain acts we believe to be wrong, would be like condemning a book because of one wrong sentence, or condemning a library because it contains one bad book.

I may be liberal—I think I am to some extent, in some ways. I hope that what I have written will harm no one. I desire that it will help a little towards justice, that those who read it may see "good-will," and be benefitted by being more careful not to condemn illiberality so illiberally.

I like very much to read Mrs. Withee's articles—they are worth criticising. I would like to know what church she belongs to, or believes in. Spiritualist?

Others should tell me of the faults in myself that I do not see, but

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please do not think me *totally* bad because you see *some* faults. Let us *try* to be *really* liberal. Let us try to better ourselves and help those around us. Sometimes it is best to cut deep to heal a wound. Sometimes the cut does more harm than good. We can only do the best we can; what seems best to us.

153 N. Prichard St., E. Los Angeles. S. F. Davis.

Written for The Humanitarian Review

THE GREAT SUPERSTITION.

BY ERNEST DAVIS.

FOR ages and ages the old Jewish sages
Have written and shouted and sung
Their need of a savior, till from their behavior
The Great Superstition has sprung.

Because of their wishes, a catcher of fishes
Declared himself savior of men.
When he was rejected, the Gentiles collected,
He told his great story again.
The Jews quickly tried him and then crucified him
For treason to Ruler and State.
Thus he was a martyr; with this as a starter,
His friends labored early and late.
They spread superstition until, says Tradition,
"It swept over earth like a flame,
Which fed upon tinder with nothing to hinder,
Still stronger and stronger became."

It overthrew nations, shook on their founations
The strongest of thrones, till they fell,
Swept over the oceans, those fear-spreading notions,
The stories of heaven and hell,
Till murder and pillage swept city and village
And country with death-dealing might,
Because superstition said, "Death and perdition
Unless you aid us in our fight."
Now people are learning the Truth and are spurning
This Great Superstition away;
Freethinkers combining, the sunlight is shining
Still brighter and brighter each day.

The Humanitarian Review is carrying
Forward our flag in the fray,
And in every battle we hear the death-rattle
Of Ignorance, Doubt and Dismay.
If you have been dreading the future, and shedding
Sad tears over sinners and strife,
Just read in its pages the wisdom of sages,
And take a new pleasure in life.

Los Angeles, Cal., September, 1910.

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"The Review" Rostrum

Reports of Liberal Societies---Abstracts of Lectures

Lecture Coures by H. Percy Ward.

October and November, 1910, Every Sunday Morning, at the Olympic Theatre, Chicago, Ill.

LIST OF PROPOSED SUBJECTS.

"Good Without God and Happiness Without Heaven." "The Religion of William Jennings Bryan." "Ghosts: An Exposure of Spiritualism." "How Christianity Has Degraded Woman." "Why Should an Atheist Fear to Die?" "The Virgin Mother and Ghost Father of Jesus." "Is There a God?" "The Pest of Priestcraft." "Jesus Christ: God, Man or Myth?" "Romanism, Protestantism and Rationalism."

The Humanitarian Review is for sale at all of these meetings, one hundred copies each month being supplied for that purpose.

Rationalist Association of America.

[From the President.]

The most difficult of all the problems that have confronted the officers and directors during the past few months has been that of an efficient and successful propaganda. Every missionary cause (and the cause of Rationalism is pre-eminently such) is naturally confronted with similar conditions.

When the Board of Directors met in Indianapolis, December last, it was decided by unanimous vote that an experiment should be made in regard to platform work, entailing the least possible cost with the organization of local societies as the objective. Lack of the necessary funds has operated against the Association putting this very necessary work into practical and extensive operation, and while the Directors insisted that I should first undertake the task of attempting the work, I have done so with splendid success, without cost to the association, but upon the old method, decidedly unprofitable, hazardous and at considerable risk. I am pleased to be able to report that as a result of my personal efforts during the earlier part of this year, I have been able to organize three local societies under the auspices of the Association, offering valuable working adjuncts, provided they can be supplied with the neces-

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sary material in the shape of literature to continue their labors for the cause. These societies, with their officers and the number of members, follow :

Rationalist Educational Society, Decatur, Ill. ; F. T. Phillips, President, F. J. Carr, Secretary. Eleven members. Jefferson County Rationalist Society, Grady, Oklahoma; N. B. Grayson, President, John Reed, Secretary. Fourteen members. Stephens County Rationalist Association, Duncan, Oklahoma; R. L. March, President, C. W. Murphy, Secretary. Twelve members.

Steps have been taken for the organization of four additional locals, but it will require additional work to mature them and bring them into active life and co-operation. According to the plan of these local societies, the membership is held absolutely in the local organization, and each local society adopts and uses such laws or rules for its government as conditions may suggest or demand. The local members are not required to assume membership or to pay annual dues to the National Association. In the event that any local society shall send a delegate to the National Convention, he or she will be called upon for payment of the annual membership dues, receiving a membership certificate therefor, and in this manner one delegate can represent a number of individuals through local organization.

One feature connected with these local organizations is that the officers of the national society are given mediums of communication in those localities, constituting agencies through which the literature of the Association may and can be judiciously distributed. To keep these societies alive and active becomes an important part of the official duties. To this end proper literature is a necessity. To secure this literature, the association must have funds. Once these pressing needs are thoroughly grasped and understood by the body of Liberal men and women, I feel sure of a ready response to the calls for help. Give the officers opportunities for further labor of use and utility and the cause of Rationalism goes forward with a never-halting step.

PERSONAL STATEMENT.

As previously announced, my future home is to be at Delta, Colorado, at which place I ask all members and friends of the Association to address me. This change was almost a necessity. The Association is altogether educative. It was not organized for personal profit or gain. No salaries are attached to official positions. The work is a labor of love altogether. While I am always ready, willing and anxious, and have been for a quarter of a century, to engage in an advocacy of the cause we love, my wife and babies must have the means of subsistence. For them I am and must be the breadwinner. Although I fell into a serious and costly mistake when I yielded to soft and impecunious appeals and blandishments a little more than two years ago, gave up a lucrative position for the sole benefit of others, I do not regret the step. I must, however, labor in other fields to earn a livelihood for those dependent upon me. This I am willing to do. This I am now doing. Believing that better opportunities existed for me in Colorado than in Kentucky, I took the advice of friends, visited this place, formed a good paying partnership in the practice of my profession, and I hope in the

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near future to be able to resume the publication of *The Rationalist*, and fo build up a Rationalist press for the publication of Rationalist literature.

THE COMING CONVENTION.



PROF. T. J. J. SEE.

The next matter of importance is the coming annual convention of the Association, which has been called to meet in Cincinnati, Ohio, October 21, 22 and 23. Secretary Sanders is now at work arranging the program for that event. We wish to make the gathering a memorable one in the history of Rationalism in America. The Secretary must have funds to bring this to a successful consummation. We must never spell failure. Write the secretary at once. Give your views. Let him know that you will be there. If you are interested in the outcome of the convention and anxious to increase its importance, send a donation towards the payment of expenses. Secretary Sanders is now in communication with some of the most prominent scholars and literary men of the country, and in his own communications he may have important communications to make. All Rationalists should be at the Cincinnati convention.

SOME LECTURE DATES.

To enable me to attend this convention, which I feel that I must do, I must earn my way to Cincinnati and back by lecturing en route. To this end, I invite corresponence from friends in Colorado, Kansas, Missouri, Iowa, Illinois and Indiana. Take time by the forelock and write now. Address me at Delta, Colorado, box 28.

John R. Charlesworth, *President R. A. of A.*

San Francisco Materialist Association.

SCIENTIFIC LECTURE BY PROF. T. J. J. SEE.

After a summary of his recent discoveries in Cosmical Evolution, Professor See, at the Auditorium last evening, presented his theory of earthquakes and mountain formation. His work on this subject was begun immediately after the great earthquake of April 18, 1906, and occupied his uniterrupted attention for two years. The investigations on the cause of earthquakes and mountain formation had been published in Proceedings of the American Philosophical Society, at Philadelphia,

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and were generally recognized as well established. The mountains had been formed by the expulsion of lava from under the bed of the sea, and that is why they run parallel to the sea coast, as in the typical case of the Andes in South America. The Andes are nothing but a wall erected by the ocean along its own border.

The expulsion of lava from under the sea undermines the sea bottom and occasionally it sinks during earthquakes; hence the great tidal waves observed in South America and elsewhere. As the sea bottom sinks down, while the adjacent coast is uplifted, it is clear that the lava is expelled from under the sea and pushed under the land; this occurs during world-shaking earthquakes, and the movement is produced by the leakage of the oceans, so much steam forming beneath the crust of the earth that a movement becomes necessary to give relief. Prof. See cited the Aleutian Islands as a mountain range now forming in the sea. The plateaus of the globe are due to the same cause as mountain formation, and hence the greatest plateaus face the deepest oceans. Volcanoes develop where the steam-saturated lava breaks through the crust and gives rise to vents, emitting molten pumice and steam.

The old theory that earthquakes and mountain formation are due to the cooling of the earth is now entirely abandoned as untenable. The earth is not really shrinking but may be slightly expanding. The new theory of earthquakes is generally accepted in Europe and America.

This lecture was given under the auspices of the San Francisco Materialist Association, on Friday evening, August 26, at the Auditorium, corner of Page and Fillmore streets.

BEGINNINGS OF HUMAN HISTORY.

Prof. John C. Merriam in speaking at the Auditorium September 2nd, of the "Beginnings of Human History," stated that "only a small portion of human history is covered by written records. The story of the earlier or so-called pre-historic period is obtained from a study of the evidence obtained through an investigation of relics representing the habitation, the implements, the natural surroundings, and the skeleton remains of early man. These unwritten evidences may often tell a remarkably complete story. Human history is very long, and is now known to extend over tens of thousands of years. From this period we have a written record of only the latest portion. This story of the earlier epochs we are just beginning to understand."

"The beginnings of human history involve the question of the origin and evolution of the human race. The earliest known beings which are included in the human family, lived at a time when the life of the earth in general was very different from that of the present time. Even the form of the continents and oceans was decidedly different from that of today. These early people were physically more like the apes than any race now living, and their mental development was inferior to that of any existing branch of the human family. From this period in which the earliest known people lived up to the present day, the human race has made steady progress in brain development and mental

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capability. There is no apparent reason for believing that the limits of physical and mental development of the human race have yet been reached."

This lecture, which was illustrated by a large number of stereopticon views, given under the auspices of the San Francisco Materialist Association, was highly appreciated by the audience.

SIMPLIFIED SPELLING.

At the Auditorium September 9th, Prof. G. R. Noyes, of the University of California, spoke upon the subject of Simplified Spelling. A perfect system of spelling for any language, the speaker pointed out, should indicate each sound by a separate symbol, and should use each symbol to indicate only the sound. In contrast to this requirement, English indicates the same sound by a variety of symbols, as in: any, Aetna, said, says, health, keelson, heifer, leopard, Reynolds, friend, Oedipus, bury, guest; and uses the same symbol to indicate a variety of sounds, as in, women, not, born, wolf, do, word, come, compter. English has, indeed, the worst spelling of any of the great languages of the world, in contrast to Spanish, which has almost a perfect system, and to Italian and German, which have systems free from the most serious defects.

English spelling could not be put on a thoroughly logical basis without introducing new letters into the alphabet and making fundamental changes such as the great body of the people could hardly be expected to accept. But without being vitally changed, so as to make it unrecognizable to present-day readers, it may be improved and made more simple, rational and logical. To aid in this task is the purpose of the Simplified Spelling Board, a body that includes among its members many of the best linguistic scholars in America, and which became particularly well known through the acceptance of its principles by President Roosevelt. This body seeks to simplify English spelling by rejecting superfluous letters, as in tho, thru, activ, leag, and by extending existing analogies, as in hed, hart (heart), hist (hissed), mixt. Acceptance of its principles would save useless waste of time and money in printing and type-writing, would shorten by a half year or a year the time required for elementary education, and, by forcing children from the necessity of accepting illogical spellings as matters of authority, would foster rational habits of thought in the community.

The speaker appealed for sympathy for the Simplified Spelling Board in its campaign of education, and distributed samples of its pamphlets. He stated that anyone can receive full information on the subject by addressing the Simplified Spelling Board, 1 Madison Ave., New York City.

This lecture was given under the auspices of The San Francisco Materialist Association.

NOTED AUTHOR TO LECTURE.

Dr. Stanton Coit, of London, will visit the United States during the months of October, November and December, 1910, and will be available in San Francisco the second week in October, Friday, 14th, 1910.

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Dr. Coit's "National Idealism and a State Church" has been called the most important book of the twentieth century. He was the first to introduce active settlement work in the country, having organized the Neighborhood Guild in New York in 1866, now known as the University Settlement, Dr. Coit is a man of wide scholarly attainment and a most forceful speaker. He is prominent in social and political work in England, and was a candidate for parliament for Wakefield at the last English election. Arrangements are being made to have Dr. Coit address a large gathering in San Francisco, under the auspices of the San Francisco Materialist Association, and the ball room of either the Fairmont, the Palace, or the St. Francis will be secured for this special occasion.

J. Frantz, *Sec'y.*

PAINE MEMORIAL ASSOCIATIONS.

I enclose the report of the dedication of the Huguenot Association, which I hope you can find space at least for the Rev. Johnson's letter—for without Paine House the Paine Museum would have been an impossibility—the Paine Historical Association having failed to acquire it for the need of some $2,500. The Huguenot Association has generously given us a room for the museum (of which I will give particulars later), where the good work of Conway is being carried on. The lecture on Thomas Paine by Arthur Outram Sherman was the most comprehensive review of the work of Paine I have ever heard delivered to an audience unfamiliar with the real Thomas Paine. The Rev. J. Edgar Johnson, Rev. M. D. Conway, and Col. R. G. Ingersoll, and men of that type, who are "doers of the word"—I have no doubt that such characters in men inspired Leigh Hunt to write that classic quoted by Ingersoll when he introduced Fred Douglass in Washington, D. C., from "Abou Ben Adhem":

"Write me as one that loves his fellow man."

* * * * * *

"And, lo! Ben Adhem's name led all the rest."

It does seem to me strange that in the United States, where there are so many Liberals in mind and thought, there are so few who are willing to contribute to save a historic and Liberal landmark where the first and one of the greatest of pioneers lived, but left the work to be performed by a clergyman.

Paine Hall, the result of a donation by James Lick, of San Francisco, has almost disappeared. The stock owned by the Freethinkers was turned over to the *Investigator* only to be bought in by some favorites, and I understand the lectures in the basement are provided for by a clause in Lick's will.

The Philadelphia *Ledger* replaced the marble statue of Washington in front of Independence Hall with a bronze replica by 25-cent subscriptions. It cost $10,000. And yet the Liberals of the whole United

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States could not raise $2,500. We could yet have more than a half interest, if we could raise that amount as an endowment fund for the maintenance and preservation of a museum.

James B. Elliott, Sec. P. M. A.

[The following are brief extracts from the letter of Rev. John E. Johnson, referred to above by Mr. Elliott.—*Editor.*]

"I am glad to learn that the interest of the people of New Rochelle in the Paine homestead is about to be quickened, and cheerfully comply with your request for some account of the part which I took in saving the building (in which Paine lived and wrote) from demolition. I do this the more readily because I have been familiar with Paine's life and writings from my boyhood up, and have long felt that he has had scant justice done him as a literary man and a patriot by the American people.

"As for his religious opinions, they were those of Jefferson and Franklin, bluntly and irreverently expressed. Even in that field, time has justified many of his attacks on the ultra orthodoxy of his day. He never repudiated the religion of Jesus, as he understood it, and the fact that he plead for Christian burial almost with his last breath, and called upon the name of the Savior just before he died, ought to entitle him to the charitable and compassionate consideration of his fellow-countrymen and fellow-Christians.

* * * * * *

"I indulge in this prelude that you may understand my animus in trying to prevent the demolition of the Paine homestead. What I did was of value only as an incentive to action on the part of another man —Rev. Dr. Charles F. Canedy, to whom the people of New Rochelle are largely indebted for the preservation of the building.

"The public was indebted, finally, for the preservation of the house, to the necessary expedient of associating the two memorials, and to the intelligent and patriotic efforts of the president of the bank. It would not have been saved without him. All other efforts had failed beyond resuscitation. He came to the rescue at the psychological moment, and effectively accomplished what others had only talked about and vainly attempted. To him belongs the glory of having preserved, in New Rochelle, a memento to the one fact that entitles that city to fame in the annals of the nation.

* * * * * *

"I shall always be proud of my small part in saving his old home. All I claim to have done was to have signaled the good doctor to 'press the button'—the good president 'did the rest.'

"I have made the most of my connection with this enterprise, but there is considerable more that I might add about the activities of Dr. Canedy in it. He spent considerable time in canvassing the town for people in whose families traditions of Paine might still be extant, and he found several such. He also found a number of pieces of property that had belonged to Paine, including his study chair, in which he sat when employed in writing. This last the owners kindly promised to him for the house, in case he should succeed in acquiring it."

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Views and Reviews

By The Editor

Ella Wheeler Wilcox and Her "Wheels."

The time was when Ella Wheeler Wilcox wrote some quite sane verses; but alas for the present and the future! A newspaper man recently interviewed her at her home in Shore Beach, Conn., and the following are extracts from his telegraphic report of her remarks:

Mrs. Ella Wheeler Wilcox, author of "Poems of Passion," is peasant born. She did not first see the light of day in Wisconsin, as is popularly supposed. It is true she was born there the last time. But long ago Mrs. Wilcox achieved fame in Paris. In the time of Louis XIII she had a salon in the gay city on the Seine. Cardinal Richelieu was her pal. And the authority for all this is none other than the eminent poetess herself.

"You know I believe implicitly in transmigration," she said. "I know that I have lived before and I know what that life was. I was then a peasant girl, but I had beauty and brains. I achieved fame in Paris and I had my salon in the time of Louis XIII. I lived then in a way that I should not have lived. I made myself the center of a brilliant group of brilliant people. Richelieu was a friend of mine and that is perhaps the reason for my present dislike for clerics. In that plane of life prior to this plane I am now in I learned all about the famous cardinal and the church. I saw him from behind the scenes. I died and was born again. Now I have to square things, to live so that I shall offset that which was not the right thing for a woman to do—and yet every now and then I feel the pull of the old wicked life at my heart. I wrote that into a poem. Would you like to read it?" And here are the first and last stanzas of the alleged poem:

He slept as weary toilers do;
She gazed up at the moon.
He stirred and said: "Wife, come to bed."
She answered: "Soon, full soon."
(Oh, that strange mystery of the dead moon's face.)

....

The speaker stirred and gruffly spake:
"Come, wife, where have you been?"
She whispered low: "Dear God, I go—
But 'tis the seventh sin."
(Oh, the sad secrets of that orb of white.)

¶ Say what you will about the re-incarnation "philosophy," here is poetry that must have been written while the poetess was

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incarnated in the body of the man in the moon. Of what possible utility is the doctrine of re-incarnation, or of the fact if true, so long as one is not conscious of the several incarnations in each of them? Continuity of consciousness is the essence of personality. To break this continuity is to originate a new personality. And of what use is such writing as is exemplified in the above verses? One might as well resort to the mutterings of a madman for instruction or edification in sentiment as to read such stuff as this for either purpose. If this is a fair sample of the fruits of devotion to the New Thought faddism, it is surely something to steer clear of by all who wish to retain their reason.

The "Feelings" as Evidence.

Professor William James, late of Harvard University, was a man of world-wide reputation as a scientist whose specialty was psychology, and his writings have quite generally been accepted as in great measure authoritative. He died some weeks ago, and on September 5th the newspapers contained the following dispatch from Boston:

That Prof. William James, who died August 26th, has accomplished his expressed purpose to communicate from beyond the grave is the statement made by Rev. Dr. Frederic A. Wiggin, of Brookline, pastor of the Unity Church and a spiritualist with whom the Harvard savant has discussed this question. Mr. Wiggin says:

"When I learned for the first time last Sunday that he had passed on I retired to my room and sought to summons my control. I knew it would be difficult to attain full communication at first, for a man of Prof. James's high intellectual type will emit from his spirit very high vibrations. My control came to me after a time and I experienced a strong intimation of a presence in the room. My conscious mind could not translate from the sub-conscious mind the identity of the presence. The sub-conscious had apprehended a message of the presence from my control but there was a break in the communication between the sub-conscious mind and the conscious. Yet I feel positive that the presence that remained there, and that I felt every night since, is that of Prof. James."

¶ When one gives up reliance upon his proper senses of perception, sight, hearing, touch, etc., and substitutes for them his "feelings" he is in the first stages of insanity. The feelings are results of perceptions and internal conditions largely influenced by the state of the health, the temperament, and the physical and social environment. As such they are, like the conscience, useless as elements of logical ratiocination. People who act from the influence of their feelings regardless of their special senses are erratic in the extreme, and fall into error as a ship without a

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rudder is driven before a gale. This spiritualistic preacher is an extremist in this way. Many Spiritualists use their senses and their reasoning faculties in such matters as in the common affairs of life, and place little confidence in the dictations of the "feelings"; but this man bases his belief in a future life on a hazy dream.

Careless Investigation by Psychologists.

Heretofore I have on three or four occasions commented upon the gross carelessness of the leading investigators (including Prof. Hyslop) of the American Society for Psychic Research in their investigation of the phenomena of Spiritualism, and have shown that they wholly ignore the most important question in connection therewith, taking it for granted that a so-called medium or psychic cannot receive impressions from the minds of other living persons without the intervention of words or other physical signs. Now comes a dispatch from New York (Sept. 11), telling of a proposed investigation by the Metropolitical Psychological Society (whatever that may be), in which the same carelessness is plainly apparent. The Associated Press, says:

The society offers a prize of $1000 to any medium who will obtain from the spirit of Prof. James, when it speaks through them, a statement of the contents of a certain letter sent by him a few days before his death to W. S. Davis, secretary of the society. Mr. Davis has the letter from Prof. James in his safe. No one else has seen it or has received from him any inkling of its contents.

¶ But right here in this supposed-to-be great precaution lies the fatal defect I have referred to. "*No one else* has seen it," etc. It is not necessary that anyone should have done so—one is enough. That Mr. Davis has the contents of the letter in his mind, even though he cannot objectively remember them, gives the medium the very information he needs, though he himself may not know it. If the psychic can get this information from the mind of one dead, it is reasonable to at least presume that he can get it from the mind of one living. And, as we know of the existence of the living mind and do not know of the existence of mind of the dead, it is according to the rules of scientific investigation that we refer the effect to known causes rather than to assume hypothetical ones; that we infer that the information, if forthcoming, even to a limited degree, is obtained from the mind of the living person whom we are assured contains it rather than from the mind of the dead person which we do not know to have even an existence.

The letter should have been written by Prof. James and sealed up in a solid metallic box without having been read by *any* person, or being told of by him to any person.

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THE HUMANITARIAN REVIEW

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and the Promotion of Ethical Culture, Humaneness &c.

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EDITORIAL DEPARTMENT.

TO FORMER PATRONS OF "THE SEARCHLIGHT."

¶ The patrons of The Humanitarian Review as well as the patrons of The Searchlight, I am sure, will be interested in what I am about to say here. And, in connection with this, I ask the reader to first read the first article in this number of The Review, which is a well-written and truthful address of my friend, Mr. J. D. Shaw, the highly-esteemed editor of the late Searchlight, to his friends and former patrons of his excellent publication. In connection with that article, as a frontispiece, I have inserted a fine half-tone portrait of Mr. Shaw, which I think well reproduces the intelligent, honest and sincere expression of his face; and hope his friends will so much prize this portrait that they will carefully preserve this number of The Review for its sake as well as for the sake of the other valuable contents.

The change told of by Mr. Shaw is one that both he and I hope will be for the best for all concerned. On his own account, Mr. Shaw needs release from the labor, care and expense of editing and publishing The Searchlight; indeed his health had be-

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come so wrecked that it became impossible for him to continue the work. He felt that his old friends, many of whom had from a month to a year yet due them on The Searchlight, should in some way receive something to them acceptable for their money in place of the paper he could no longer furnish to them; but the publication, like all other Liberal ones, had not been one of profit, but of financial loss to him, and he had not the means to reimburse those who had paid their subscriptions in advance and had not yet received the number of copies of his paper due them. Being an honest and conscientious man, this worried him very much. Mr. Shaw kindly called at my office several times, and in talking over this feature of the matter, I felt, through my strong sympathy with him, that I should, if possible, assist him to affect, as far as practicable, the adjustment of this feature of his late business to the satisfaction of both his late patrons and of his own sense of honor. To render such assistance, I could do nothing in any other way than to supply his readers with The Review to complete their terms of subscription, and this I offered to do, without any compensation except such as might come to me from renewals of The Searchlight subscribers to The Review and the payment of arrearages of a few of his readers to me instead of to Mr. Shaw. This offer he accepted, and this task I have undertaken; and with this October number I begin supplying The Searchlight subscribers with The Review.

To those subscribers who have The Searchlight due them for two or more months I will send The Review until their time expires. To those in arrears, and to some who formerly took The Searchlight, I will send a sample copy only, hoping many of them will immediately renew with The Review and thus relieve me somewhat from the added financial burden of printing a much larger number of copies, and also do their old friend, Mr. Shaw, a favor by thus assisting him to compensate me just so much for supplying a large number of his subscribers with my magazine who are already on my own list or have paid for some time in advance for The Searchlight. Besides, I feel sure that such as do this will be thus supplying themselves with a magazine fully worth their dollar a year and more, and one more

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nearly akin to the character of The Searchlight as it was than any other Freethought publication they could obtain.

Even subscribers to The Searchlight who still have a few months due them, would do me a great favor by immediately or soon sending in a remittance to renew to The Review in advance, for this would help me to pass safely through the first few months of this undertaking, at which time the outgo will be necessarily great in comparison to the receipts, to make the best of it. To such as will kindly do this I shall always feel grateful, and under obligations to furnish them a substitute for the former magazine of their choice that they can accept as worthy to take its place in their homes.

Former contributors of articles and letters to The Searchlight are kindly requested to write henceforth for The Review, and I assure them that their literary offerings will be just as acceptable, when found equally available, as the offerings of those who have hitherto written for this magazine. Merit only will be considered in deciding upon the availability of all matter offered for publication. I shall be especially pleased to receive letters from those who receive The Review in place of The Searchlight expressing their likes or dislikes of this way of adjusting the affairs of the magazine they formerly loved so well, but which, all of us are sorry to know, can no longer be published by its good editor, Mr. J. D. Shaw.

I will remark in closing this, that Mr. Shaw has settled in a new home not far from Los Angeles, and I hope to see him often. His health has already improved noticeably since he has made the change, and I sincerely hope it will continue to do so until he has entirely recovered, though at his age it is not at all likely he will ever again undertake the publication of a Freethought or any other kind of a paper.

A NEW RATIONALIST ORGANIZATION.

¶ "The Rationalist Society of Kansas City," is the name of a new organization recently effected, which applied to the circuit court for a decree of organization which will enable it to lease, purchase and dispose of property and give it the legal rights of a social and religious order. The organizers of this new society are those who seceded from the First Universalist Church. The board of trustees consists of eleven members, as follows: J. P.

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Richardson, J. E. Wilson, H. B. Leavens, C. C. Poppleton, C. S. Owsley, I. R. Sherwin, W. J. Weber, J. A. Hill, P. F. Carey, H. L. Fagan, W. E. White.

In the application to the court it is stated that the objects of the society are "to promote the education and development of the members physically, mentally, morally and socially, and upon a rational basis, free from the influences of creeds and dogmatism," and that the society would maintain a library for scientific and secular literature, a reading and lecture room, and a lecture course for Rationalistic education.

From a Kansas City newspaper a clipping has been sent to me from which I excerpt the following information regarding the new Rationalist society:

"The leaders in the movement are dissatisfied members of the First Universalist Church, Tenth Street and Park Avenue, the congregation of which became divided after heresy charges had been preferred against Paul Jordan Smith, the pastor, several months ago. Mr. Smith was accused of being too liberal in his views, and while the charges subsequently were dropped the pastor cheerfully admitted that they were true and then resigned. When he leaves, September 1, he will be accompanied from the church organization by a portion of his congregation. These have undertaken the movement for a new, creedless, humanitarian organization that shall have the social features of a church. Associated with them will be others of liberal tendencies. While Mr. Smith will have an active part in the organization of the society he will not be associated with it. He will leave Kansas City September 1 to become an assistant lecturer for the Independent Religious Society of Chicago, of which M. M. Mangasarian is the head.

From another Kansas City paper the following was obtained:

"The Rev. Paul Jordan Smith, retired pastor of the First Universalist church, scored the national officers of the church in his sermon yesterday. He said that because he did not agree with Dr. I. M. Atwood, of Rochester, N. Y., in the church creed, 'Hell cannot last forever, so be calm,' and because he regarded attention to tenement conditions, the divorce mill and poverty, which breeds disease, more important than the future life, that he brought the disfavor of the elders upon him.

"'I differed too,' he said, 'in the fact that I believed that any person could be taken into the church regardless of his opinions of the future life. I would admit those who call themselves Buddhists or Confucianists or indulge in any other isms. It seems to me that Universalism implies that.'

"'I am a humanist and they are theists. They demanded that I should read the Bible exclusively instead of Emerson and Herbert Spencer as well as Solomon and John. I regard the Bible as a great piece of literature, but not the only one that is inspired. I differed, too, in relation to the personality of Christ, and that I believe in an impersonal God. They told me that there was no decency in parading ideas like mine in the clothes of religion. I do not believe that it matters much about the next world. We do not know much about that.'

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"'All the trouble came to me from magazine articles that I wrote,' said Mr. Smith.

"Mr. Smith has been offered a position as assistant lecturer in the Independent Religious Society of Chicago, which he will accept. While he is there he will take his doctor's degree in the University of Chicago."

DEATH OF A VETERAN FREETHINKER.

¶ John McIlmoil, of 1133 S. San Julian st., Los Angeles, Cal., died on Sept. 1st at the age of eighty-four years. He was a radical and outspoken Freethinker, and a pioneer of this county, having come to California overland, bringing with him his wife and six children, in 1862. He was born in New York, and lived successively in Canada, Iowa, Michigan and California—being one of the pioneers in each of these places. At first he settled at Santa Rosa, Cal., and after a dozen years there, came to Los Angeles.

His family consisted of his wife, who is two years older and still living, and eleven children. The Los Angeles *Times*, of Sept. 2nd, printed pictures of both Mr. and Mrs. McIlmoil, and a good account of his life and death. I quote the following paragraph from that account:

"The married life of the McIlmoils was ideal, the wife and children growing more devoted every day. Every five years all the children came home for a reunion, and they were planning and extra jubilee for November 2, the sixty-fifth wedding anniversary. The children are all at home now, or will be, but it is a sad occasion—so different from that which they had planned. Mr. McIlmoil was strong and apparently well until the short illness that caused his death. His widow, who is two years his senior, is bearing up as well under the blow as could be expected of one of her age. With her children around her, she is well taken care of, and it is a comfort to her in her trouble that they are alive and well to minister to her in her bereavement."

The funeral was conducted by Edward Adams Cantrell, a well-known Freethought lecturer, with decidedly appropriate remarks both at the house and at the cemetery. Mrs. McIlmoil and some of the children sympathized with Mr. McIlmoil in his views upon religion, but some are orthodox church people, yet Mr. Cantrell couched his ideas and sentiments in such inoffensive and sympathetic language that all were well pleased with his address. There was also instrumental music and singing in connection with the addresses, but no prayers were pronounced. Mr. McIlmoil had prepared a granite vault in Rosedale cemetery, and the casket containing his body was deposited therein. Upon the door he had his name carved, with date of death blank, and this sentence: "A Pioneer and a Freethinker." Though he had neither belief nor hope in a future life, he met death calmly and bravely, having been conscious almost to the last, and said loving words of comfort to his wife at the

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side of his death-bed. So passed away one who by his honesty and uprightness, and his fidelity to his professions, honored himself and won honor and respect from those who knew him, and so honored the cause of Rationalism in his life and in his death. He has finished his life work and now is at rest.

PHILOSOPHY AND PRESENT-DAY IDEALS.

¶ Synopses of two or three lectures by scientists before the San Francisco Materialist Association are given in the "Rostrum" department of this number of The Review, but since that portion of the magazine was printed I have received another that I will print here rather than hold over for that department next month. Mr. J. Frantz, the secretary of the Association, has sent me the following synopsis of a lecture by Prof. H. A. Overstreet, A. M., delivered before the Association, September 10th, on "Philosophy and Present-day Ideals":

"The present age is characterized by a return of man to himself. Former ages were concerned more particularly with physical nature. The present age is anthropocentric. It would be truer to say, however, that it is sociocentric, for the present-day study of man is the study of him pre-eminently in his social character. This sociocentric interest has produced a number of new sciences which have already added richly to our knowledge of human life. Their essential contribution has been the clarifying and the strengthening of the concept of social democracy. Side by side with the social sciences, however, have developed the biological sciences, with their essential thought of organic evolution. In so far as philosophy builds upon the sciences, physical and social, present-day philosophy must take form in terms of the two leading concepts of democracy and evolution. Older philosophies were shaped in terms of a static view of nature and of a monarchic view of human life. Hence the change which present-day philosophy will undergo in the inevitable adjustment of its views to these two concepts must be considerable. Ethics, metaphysics and religion will be reshaped in terms of the new concept of evolutional cosmic democracy."

Next month's Review will probably contain synopses of several more interesting and instructive scientific addresses before the S. F. M. A. by able educationists like Prof. Overstreet and the others quoted this month.

The Indiana Rationalist Association.

On the 4th, 5th and 6th of November, the Indiana Rationalist Association will hold its annual meeting in the beautiful auditorium of the splendid Claypool Hotel, in the city of Indianapolis. A program of unusual interest has been arranged, and every Freethinker in the United States is earnestly requested to assist in making this convention of Rationalists a historic event.

David W. Sanders, *Sec.* T. J. Bowles, M. D., *Pres.*

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IS IT A "VERY SIMPLE TEST"?

¶ In connection with the offer of a prize for a reliable communication from the spirit of Prof. James, late of Harvard, the following remark was made by the committee of the Psychological Society:

The fact that several spiritualistic meetings recently asserted that they have received messages from the late Prof. William James of Harvard, one of whose favorite themes was the possibility of communication between the dead and the living, has led the Metropolitical Psychological Society to propose a test as to the validity of all such assertions.

And to this was added the following comments on claims made by mediums:

"The great difficulty with all messages so far published is that they are vague, indefinite and trashy, and could have been concocted by anyone. Such alleged communications have invariably followed the demise of persons of note in the spiritualistic field, but the very simple test herein proposed would considerably narrow the question down, and should easily be within the capability of any person actually in communication with the spirit of the late Prof. James. We recognize in Prof. James a great and open-hearted investigator. We have striven to maintain his spirit of open-mindedness toward all assertions and have endeavored to give them a full hearing and fair trying out. That we have never encountered any phenomena of a superhuman kind does not wholly discourage us from looking into fresh assertions advanced as to the existence of such."

S. F. Materialist Association Extra Lecture Course.

[For program of regular Friday night meetings, see bottom of second page of cover.]

Monday, October 3, beginning promptly at 8:15 P. M., "Picturesque Scotland," illustrated by colored stereopticon views; by Dr. Henry L. Cannon, Professor of History, Stanford University.

At Berkeley, California. Sunday, Oct. 16.—2:30 P. M. "Religious Biography and Psychology," by Dr. Stanton Coit, of London.

At Oakland, Cal., Sunday, Oct. 16.—8:15 P. M., "The Type of Human Beings to be Aimed At," by Dr. Stanton Coit, of London.

At Dreamland, San Francisco. Monday, Oct. 17.--At 8:15 P. M., "Bernard Shaw's Man and Superman," by Dr. Stanton Coit, of London.

At Auditorium, San Francisco. Tuesday, Oct. 18.—At 8:15 P. M., "Literature and Life," by Dr. Stanton Coit, of London. Wednesday, Oct. 19.--At 8:15P. M., "Genius and Insanity," by Dr. Stanton Coit, of London. Thursday, Oct. 20.—At 8:15 P. M. (Last night), "Common Sense about Telepathy," by Dr. Stanton Coit, of London.

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NOTES AND BRIEF COMMENTS.

¶ In this number of The Review, on page 139, is presented an interesting article from a new contributor, Mr. Charles Johnson, and it is hoped that he may continue, from time to time, to offer us others of equal merit.

¶ The Review for this month goes to about 750 more people than ever before. If those in arrears of subscription, and those whose subscriptions are nearing expiration, would promptly renew now, it would greatly benefit the magazine.

¶ The editor, with a companion, made a very pleasant call upon Prof. Larkin, at the Lowe Observatory, one day recently. The Professor is an industrious writer along New Thought lines, and one of his articles appears in this number of The Review, at page 157.

¶ A new paper has been started at St. Cloud, Fla., called the *Liberal Outlook*. That is, Mrs. J. C. Coon is the "editor and owner," at St. Cloud, but it is stated that it is published at Danielson, Conn. It is a four-page sheet, 9x12, and the subscription price is 25 cents a year. May it achieve all the success it deserves.

¶ It has been announced that a Francisco Ferrer celebration will be held at Blanchard Hall, 233 S. Broadway, Wednesday evening, Oct. 12. The program includes speaking by Job Harriman and Edward Adams Cantrell, fine music, etc. The latest Ferrer literature will be on sale, but the admission will be free and no collection taken.

¶ Dr. Cecil Corwin's article, page 144, on "Religion Responsible for Much Insanity," is evidently one that has been well thought out and prepared, and it is accordingly well worthy of the careful study of the intelligent student of human nature, especially in the department of the relation of the emotions to the intellect and the brain structure.

¶ As a sort of recreation, Mr. Plotts's "A Trip Around the World," page 153, is to be commended to those "free thinkers" who devote their thoughts strenuously to the solution of abstruse, scientific questions; and to all others as a source of much useful information. It is to be hoped that Mr. Plotts will favor us with some more notes of his extensive travels.

¶ Contributors to The Review will please bear in mind that all articles must be signed by the correct name of the writer *for publication* in connection therewith. No anonymous letters or articles, or either signed by *nom de plume*, are acceptable by the editor. If you have something to write that you cannot stand out boldly before the world to declare, don't write it. At least do not try to fire your criticisms from ambush.

¶ The Ward lectures during October and November are given under the auspices of a committee of Chicago Rationalists, of which Mr. P. J. Campbell (box 373) is the treasurer. The lectures are delivered at 11 o'clock Sunday mornings, at the Olympic Theatre, admission free. Mr. H. Percy Ward's present address is care of The Florentine, 1 to 7 East

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Oak st., Chicago. He was a Methodist preacher for two years, but for the past thirteen years has been a Freethought lecturer in England. On his printed programs it is announced that he is willing to publicly debate the question of the truth of Christianity with any representative Christian preacher of Chicago, but as yet I have heard of no acceptance of this offer.

¶ The Review has received from James B. Elliott, of Philadelphia, Pa., a copy of a beautiful pamphlet (for private circulation) entitled "Thetford, Norfolk—The Paine Centennary, June, 1909," edited by Mr. F. H. Millington, deputy Mayor of Thetford, England. In the November Review, I expect to print extracts from this pamphlet in connection with a group of portraits of those who chiefly took part in the celebration.

¶ Friends who want large packages of The Review of any particular issue should send in their order before the first of the month previous to the one wanted, so I may be able to take the order into account before beginning the presswork on that number. The work on each number is always begun about the first of the month *previous* to the one it is issued for. This applies also to those who write for publication in this magazine.

¶ It is with pleasure, of course, that the publisher of The Review received from the San Francisco Materialist Association an order for 100 copies of this magazine for October to be sold at their meetings. Last month they used 40 copies, but they anticipate a greatly-increased demand during October in connection with the larger than usual number of very important meetings on that month's program, and they have increased their order in propertion to their expectations. See their large program at bottom of second page of cover and on page 179.

¶ Mr. J. E. Ficklin, late of Corpus Christi, Texas, but now of San Antonio, has written me a friendly letter from which I extract the following remarks of general interest: "I need The Review as a support, and to show what splendid literature we heathen read. I was glad to get the address of my dear old friend, and comrade, Capt. J. D. Shaw, and will write him when I get settled. I do hope his health may be restored. May you be able to continue your work, is my earnest wish. Do not accept my subscription to the *Searchlight* from Mr. Shaw. I only wish I could have paid him more."

¶ The following letter from a good friend of The Review who will not allow his name to be connected with it, through modesty, speaks for itself. He lives in Los Angeles, and is a personal friend and comrade of thc editor whose generous acts for my welfare and for the good of The Review and its readers have been far and away above the average and are appreciated accordingly. Words cannot express my gratitude to him, and I believe he knows and understands me so well that he realizes that fact. Here is what he says in his letter of Sept. 10th: Dear Friend and [G. A. R.] Comrade: I enclose you check for $25.00

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for the good of The Review, as I promised [in connection with my acceptance of *The Searchlight* subscription list]. I hope you may succeed in getting at least fifty new subscribers out of the venture. I don't see how any *Humanitarian* can afford to be without The Review. The main thing is to get it before the right people. Yours, for the good of the cause."

¶ In a newspaper clipping sent me by a friend of The Review I find the following interesting facts relating to Rationalistic organizations in various places:

"Organizations similar to that proposed for Kansas City have been formed in Chicago, New York and other cities. St. Paul has a Liberal society, headed by Dr. William H. Rider, formerly pastor of All Soul's Church there. Dr. R. A. White, formerly pastor of a Universalist church in Chicago, now is the leader of the People's Liberal Society there. Henry Frank, another retired pastor, is head of the People's Society of New York. The Abraham Lincoln Center, of Chicago, was organized by Jenkin Lloyd Jones, formerly a Unitarian pastor. The organizations are independent of one another."

¶ Mr. W. Y. Buck, of Muncie, Ind., in writing to renew his subscription to H. R. adds some interesting remarks about the Indiana Rationalist Association, as follows:

"The Indiana Rationalist Association will hold a convention at the Claypool Hotel, in Indianapolis, on Nov. 4, 5 and 6. We have an excellent program, a copy of which Dr. Bowles will send you before long. As a souvenir of this year's meeting, we intend to issue a paper containing the lectures and photos of all the speakers. We hope to circulate two thousand copies of it. This is an idea of Secretary Sanders, which I think is new, unique, and will be very effectual in circulating the thoughts of the different speakers among thousands of people who will not or cannot attend the convention."

¶ The secular papers are thought by Freethinkers to be too much inclined to laud the churches and the preachers for the sake of popularity and the consequent profits to the business, regardless of truth and the real beliefs and sentiments of their editors. But now and then we find a secular editor scoring the churches, the preachers, and the old-fogy doctrines severely. Here is something pretty good by one of the Los Angeles *Times*, of recent date:

"Churches in Redlands are showing moving pictures of the fall of Babylon and the life of Moses in order to attract a crowd. To some people such films are quite as obnoxious as those of the Jeffries-Johnson mill are to the pure in heart, but what a roar there would be if a campaign were started to endeavor to get the city council to prevent them being shown!"

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BOOKS AND PAMPHLETS—REVIEWS AND NOTICES.

The Cost of Sport. By Maurice Adams and J. Connell. Humanitarian League, publishers, 53 Chancery Lane, London, Eng.

This is a neat booklet of 31 pages in the interest of the humane treatment of animals. In a prefatory note it is truly stated that —

"It is the object of this pamphlet to show that the cost of game-preserving, and all kinds of blood-sports—their cost in money, as distinguished from their cost in pain—is a dead loss to the nation which supports the rich and mostly idle persons for whom such pastimes are carried on, and who are, in effect, wasting national resources for personal pleasure of a very base kind."

Mr. Adams, in his part, writes logically of "What Blood Sports Cost Us," giving convincing figures, taken largely from the confessions of the sportsmen themselves. He introduces his argument by a stanza from Ernest Bilton, that I deem worthy of reproducing here. Thus:

"Now Dives daily feasted and was gorgeously arrayed,
Not at all because he liked it, but because 'twas good for trade;
That the people might have calico, he clothed himself in silk,
And surfeited himself on cream, that they might get the milk;
He fed five hundred servants, that the poor might not lack bread.
And had his vessels made of gold that they might get more lead;
And e'en to show his sympathy with the deserving poor,
He did no useful work himself, that they might have the more."

Mr. Connell, on his part, writes interestingly of "Some Facts About the Game Laws."

The Science of Being Well. By Wallace D. Wattles. Elizabeth Towne, Publisher, Holyoke, Mass. 12mo, pp. 154, cloth, price $1.

This book, I take it, is made to be sold for the purpose of "getting rich." It is a small book, with very small printed pages from very large type, for a large price, in proportion. But here is what the author claims for it, as he states in his preface:

"This volume is the second of a series, the first of which is "The Science of Getting Rich." As that book is intended solely for those who want money, so this is for those who want health, and want a practical guide and handbook, not a philosophical treatise. It is an instructor in the use of the Universal Principle of Life. * * * * As its title asserts, the book deals with science, not speculation. The monistic theory of the universe—the theory that matter, mind, consciousness and life are all manifestations of one Substance—is now accepted by most thinkers; and if you accept this theory, you cannot deny the logical conclusions you will find herein."

Then the author tells his readers what to read "to fully understand the monistic theory of the cosmos." But what books does he recommend? Haeckel? No! He says, "read Hegel and Emerson; also, 'The Eternal News,' a pamphlet by J. J. Brown of Glasgow.'" And he

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coyly says, "some enlightenment may also be found in a series of articles by the author," etc.

The contents of the work embrace, among others of the seventeen chapters, these headings: The Principle of Health; The Foundation of Faith; Life and Its Organisms; Faith; Use of the Will; Health from God; When to Eat—and What, and How; A Summary of the Science of Being Well." There is a frontispiece halftone portrait of the author, and the book is neatly printed and bound.

Dropsy; or the Design-Argument Bubble. Being a Short Review of God's Design-Wisdom for the Welfare of Man. The Truth Seeker Co., publishers, 62 Vesey st., New York. Price 10 cents.

The name of the author of this book is not given, the publishers only averring that it is by "a learned gentleman, a graceful writer and impressive speaker." This is one of a series of lectures once delivered in Bombay, India, the object of which, the publishers say, "is to convince the people, and especially orthodox intolerant Christians, that no religionist, and especially no Christian, has any reasonable ground to be intolerant, or to boast of the exclusive truth of his particular faith; but that every man ought to be tolerant toward the religion of others, since all are equally true and, in the opinion of the author, equally false."

The booklet is good; the only defect is that it, like so many other such works, is addressed to a class of people who, though they need it and should heed it, will not read it. But it may reach some of them indirectly and so do good. Liberals should buy it and lend or give it away to those who are intolerant but not too intolerant to read it.

How to Converse With the Spirits of the Dead, and How to Know the Good from the Evil. By J. M. Peebles, M. D., M. A., Ph. D. Peebles Publishing Co., Battle Creek, Mich. Pamphlet of 25 pages, with portrait of the author, price 25 cents.

The publishers' Announcement says that, "As Theosophist, Spiritualist and Occultist, Dr. Peebles's advice to all researchers is exceedingly valuable," and they mention some of the subject matter of the booklet as follows:

"Are there really any tangible, irrefragible proofs of a future life? Does Mediumship give us the desired evidence? What is Mediumship? Can I become a medium? Is mediumship dangerous to health? Spirits of all grades, Relation of the Living to the dead, Blessings and advantages of mediumship, Visions, Prophecies, Discerning of Spirits, Healings, Speaking in tongues and other phenomena are all in the bibles. Does mediumship destroy individuality? How to conduct seances. How shall we investigate? How to develop. Clairvoyance, clairaudience, healing mediumship, diagnosing disease, etc."

The author declares in his preface that the above and other "ques-

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tions of vital importance are carefully, conscientiously considered and answered in this brochure." Here is a quotation which shows the kind of proofs the Doctor relies upon, and offers to others, of a future life and the existence of "invisible intelligences." On page 10, he says:

"Saying nothing of the research societies of this country and Europe nothing of the occult in ancient times, nothing of the labored investigations of scientists, biologists and professors in universities, from a long and conscientious personal investigation of this great subject, I know—personally positively know in and of myself, that invisible intelligences are with me as helpers—are with me as inspiring, uplifting powers for good. If all the world should doubt—deny this—I should still know; know it through my own clairsentience and impression. [And he adds this totally irrelevant sentence to these remarks.] Emphatically there is not, rightly, wisely used."

It would be reasonable, I think, to suppose that a learned doctor, who indicates his sageship by attaching to his name "M. D., M. A., Ph. D.," would know that such a firm belief in one's own personal knowledge obtained by "clairsentience and impression," in the face of the learning, experience and "doubts" of all the world, is one of the very best evidences of insanity. It is nothing more nor less than hallucination. Thousands of people are both pleased and tormented with their hallucinations, which are nothing more than the abnormal functioning of a disordered brain. Dr. Peebles is in many respects an able and sane man; but he is certainly obsessed with imaginary spirits, and is the victim of the hallucination of being attended with "invisible intelligences," which are not only invisible but non-existent. True, it is, and pity 'tis, 'tis true. His book should do good in one way, viz.: furnish a good example of the danger of surrendering one's objective reason to the whim-whams of his unreasoning subconsciousness, which is the stuff of which dreams are made.

Thomas Paine, The Patriot. By A. Outram Sherman. An address Delivered Before the Huguenot Society of New Rochelle, N. Y., at the Opening of the Paine House, July 14, 1910.

This copy of the pamphlet before me is one of a Special Library Edition printed for the Thomas Paine National Historical Society, headquarters of which is at 120 Lexington ave., New York City. The price is 20 cents. The pamphlet contains an excellent portrait of the author, one of Paine, a view of the Paine Monument at New Rochelle, and front and rear views of Paine House. It is printed in brown ink on good, heavy paper, and bound in paper covers. The address itself is excellent. It is, of course, chiefly historical and eulogistic, and would be valued by the admirers of Paine as a souvenir as well as for its instructive contents.

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From Passion to Peace. By James Allen. 12mo, cloth, 64 pages, 56 cents, postpaid. Thomas Y. Crowell & Co., New York.

In the author's "Foreword" it is said that "the first three parts of this book, *Passion*, *Aspiration* and *Temptation*, represent the common human life, with its passion, pathos and tragedy; and the last three parts, *Transcendence*, *Beatitude* and *Peace*, present the Divine Life—calm, wise and beautiful—of the sage and Savior. The middle part, *Transmutation*, is the transitional stage between the two; it is the alchemic process linking the Divine with the human life." This is enough to show the Rationalist that this work is that of a transcendentalist or metaphysician, and not of a scientist. Yet one may read it with profit, in that he may find in it some very wholesome sentiments beautifully expressed. For instance, he says, "With the clear perception of one's own ignorance, comes the desire for enlightenment, and thus in the heart is born Aspiration, the rapture of the saints," though the last clause spoils the good sense of the main statement. The "rapture of the saints" is not aspiration, but emotional frenzy. As a sort of poetic high-coloring, the work is at least readable.

¶ Two articles on the historicity of Jesus (the first entitled, "Was Jesus Man or Myth?"), by C. L. Abbott, editor of the late *Common-Sense Bible Teacher*, have been received and will form important features of the Nov. and December numbers of The Review. The first was misplaced and so had to be omitted from the October number, to which it had been assigned, but, when too late, being recovered, it is now held over for November number, to be followed in the December issue by the second of the series, entitled, "Positive Proof that Jesus Was a Man." I am sure the readers of The Review will be much interested in reading these articles, which, doubtless, will bring out some argument on the other side of the question.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Chicago, Sept. 10.—Enclosed find 75 cents for which please send to above address one copy of your book, *A Future Life?* I am anxious to find out how you refute Dr. Hudson's "Scientific Demonstration of a Future Life." He *does* assume much; but if his major premise is true, his conclusions are logically correct.

Casper Fehr.

Tolland, Conn., Aug. 16.—I have helped to expose several so-called mediums, but in Charles Foster's manifestations, as I saw them, there was no possibility of deception. It was the marvellous working of the

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mind, not physical tricks. The Humanitarian Review is a magazine devoted to the study of Psychology, etc. (see back cover of The Review), and I should say that Mr. Foster was a good study along that line, and his *mind*-manifestations published in The Review were quite suitable matter.

Geo. C. Bartlett.

Wilmington, Vt., Sept. 17.—I have just been reading your poem in the last H. R., and also the poem by Edmund Vance Cooke, and think them fine, both of them, though quite dissimilar in theme. How fine it would be if only I could stretch my hand across the continent and grasp your own, and make my congratulations more effective. The H. R. has just the right name, *The Humanitarian* Review. Could anything be better or more appropriate? "*Humanitarian Rationalism*" is the best, the grandest, the most significant expression in the English language. Theological lore cannot match it.

This town is a smart little town of less than 1,500 inhabitants. It has the distinction and the honor of originating "Old Home Week." Its first "Reunion" was in 1890. Its second, in 1900, and its last, this present summer of 1910. The Literary Committee designated your humble old friend as the one to write the "Reunion Poem," a copy of which I herewith enclose. Its length and local character may make it unfitting for the H. R., but possibly you may have a little interest in the work of your Vermont friend, or find some portions that are worth printing in some future issue. I enclose a copy. You will notice it is not embellished with those words so flippantly used by our good orthodox, or more properly, perhaps, theological "friends," the words God, and Christ and heaven. Hoping this will find you in the "sunshine," and in the enjoyment of health, happiness and prosperity, I am with much regard and cordiality, yours,

E. A. Fitch.

St. Louis, Mo., Sept. 8.—I am glad to see you have cordial connection with Lyman Abbott. There was M. M. Mangasarian, the extremity Freethinker, took Dr. Abbott for an orthodox preacher; and now this Methodist preacher takes him for an infidel. To me he is simply successor of Beecher. I was with young Henry Ward since 1857, when I was 15 years old, entering high school. I naturally selected him and he survived till he was fittest. Orthodoxy and Heathenism as a blend will make the New Nationalism.

James F. Mallinckrodt.

Philadelphia, Pa., Aug. 1.—Enclosed is one dollar for The Review for another year. I hope you will live many years-to-come to edit the best magazine published in America.

I see by the August Review that you have made a mistake about our illustrious Ingersoll, like many others have done. I always hasten to correct the same wherever I see it. You say the Colonel was an Agnostic. So he was at one time. But in later life he was a pronounced Atheist, or Materialist. If you will read carefully his lecture on "The Gods," and also his last lecture, on "What is Religion?" and his last poem before his death, "The Declaration of the Free," you will find that I am correct. Please note in next Review.

Geo. Longford.

Remark.—I still think I am right in saying that Ingersoll was an Ag-

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nostic. A man may be an Agnostic and say he does not believe there are any gods or a future life—he does not *believe*, but admits he does not *know*. In the work entitled *The Philosophy of Ingersoll*, by Vera Goldthwaite, the author says in his prefatory Biographical Memoir, page vii: "It is a mistake to suppose, as many people do, that Ingersoll ever denied the existence of a God. On that subject he neither denied nor affirmed; he simply said, 'I do not know.'" Again, Dresden edition, Vol. II, p. 136: "There may be, for aught I know, somewhere in the unknown shoreless vast, some Being, whose dreams are constellations, and within whose thought infinity exists. About this Being, if such a one exists, I have nothing to say."—*Editor.*

Chicago, Ill.. Sept. 13.—The lectures of Mr. H. Percy Ward in Chicago are given in the Olympic Theatre. His subject last Sunday was "The Religion of Mark Twain." Mr. Ward spoke very highly of The Review and urged his hearers to subscribe for it. Forty-five copies of the September number were sold last Sunday, and I got two more new subscribers. It would seem that you ought to find some well-to-do Rationalists willing to give a worthy man like you a helping hand. Have three new subscribers, but as I hope to get more next Sunday will wait until then to send them in. S. Roberts.

Glendale, Cal., Sept. 15.—I intended to tell you in my last letter that on the night of the 1st, after returning from your home, I began to read *Humanitarian Proverbs* and did not stop reading until I had finished the whole book. In your preface you advise the reader to "not merely read" but to study "paragraph by paragraph." I liked the Proverbs and Beatitudes so much that I was like a child gathering beautiful flowers—I could not read them fast enough! I no sooner culled a treasure and dwelt a moment on its beauty and worth, but I must need hurry on to the next. However, I will read them again, for they are not only beautiful but very helpful. Katie Lee Shaw.

Who Said "Married"?

San Diego, Cal., Sept. 6.—*Not good to be alone.* That it is not good for man to be alone is just as true today as it was when in the Old Testament asserted. But our good editor seemed to be so wedded to The Review and the cause it advocated, does not his late marriage look a little like bigamy? We shall "let the law take its course" on that subject! The October Review will be filled with congratulations and good wishes even if not publicly expressed.

A correspondent asks, "Will the soul of a babe that dies in its infancy continue to be the soul of a babe?" A Spiritualist would answer, certainly not. Nothing is stationary. A babe that is taken to the spirit world

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in its infancy will be tenderly nursed and cared for as long as such help is needed. If bereaved mothers could know the truth about these things they would not sorrow so grievously as they often do. "Where has my baby gone?" is sometimes the hopeless cry. Where the truth is comforting it is well not to be ignorant. Frequently in reading a statement of facts we are inclined to say, that is the writer's opinion, not necessarily mine. Otherwise, where would be the individuality?

Mrs. C. K. Smith.

Remark.—My good friend, "C. K. S.," like many others, was surely "left in the dark," as I said in the note in last month's Review referring to the encampment episode of a thwarted serenade. I must deny the impeachment of marriage, though I am not averse to accepting "congratulations and good wishes" on account of what might have been.—*Editor.*

Fredonia, Kan., Aug. 8.—Another "son gives his pa advice." It is out of the question for a class magazine, and of this particular class, to compete in circulation with the general "acceptable to all" magazines. Therefore, in order to be self-supporting, it must be higher-priced; and as good a magazine as this should be appreciated enough to be made self-supporting. I think, at the present size, under the circumstances, $1.50 is little enough. I wouldn't kick at $2.00. A day-laborer doesn't have money to throw away, but I had rather practice economy in something else. When the price is raised I will be ready to renew my subscription immediately—of course I shall renew it in any event. If the size of the magazine is increased, I think it would add much to the interest of the department of Psychical Research, if other phenomena than that concerning spiritualism were more plentifully given. For instance, such as hypnotism, insanity, and the acting of the sub-conscious mind during sleep, and others. I enjoy reading everything in The Review.

Starr S. Merrill.

October a Big Month for the S. F. M. A.

San Francisco, Sept. 10.—The month of October will be a big month for the Materialists Association, and I think that I, too, will be able to use one hundred copies of the October Humanitarian Review. Dr. Stanton Coit, of London, of whom you have probably heard a great deal, is coming to the United States for a short stay, and I am securing him to speak under our auspices. We shall probably have him give a series of lectures.

Dr. Henry L. Cannon, Professor of History, Stanford University, who recently returned from a year's travel through the British Isles in search for color, will give us an illustrated lecture on Northern Scotland. Prof. S. S. Maxwell, of the Department of Physiology, University of California, will give us a very interesting lecture on "The Interpretation of Animal Behavior." Prof. Payson J. Treat, of Stanford University, will give us an interesting lecture on "The American Rule in the Phil-

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ippines." You can judge from this that the October program will no doubt be the best ever had. Of course an expense of not less than $200 will be involved in this undertaking. I shall probably send you a copper engraving of Dr. Coit and let you use it if you think it worthy. I'll wait to hear from you first. I have received the 40 copies of the September H. R., and think I will sell them all this Friday.

LATER.

San Francisco, Sept. 16.—I have your kind letter of yesterday, and wish to thank you heartily for your many favors. If all you state will be published in the October Review, it will certainly make that number the best yet, and will bring you many subscribers. However, I shall always do the very best I am able to do to help the growth of your very good Humanitarian Review. Yes, send me 100 copies of the October number; I believe they will easily be sold.

J. Frantz, Sec. M. A.

Big Stone Gap, Va., Sept. 7.--A copy of your September number happened to reach me through Mr. J. C. Moore of this place. The very title impressed me, and finding the "Phylogenetoscope and its Views," by Mr. Moore, which contains much in a few words, I had the pleasure of paying him a visit at his home. There he presented me with several back numbers of this magazine, and every one contained something (a special something) which I longed to see in print and placed before the public. This magazine is my type, and I am glad to have the opportunity to enclose herewith one dollar for one year's subscription, and if it had been two dollars per year or even more, I would have complied in the same manner. I consider myself lucky to have found the way by which to obtain the thoughts of so many liberal writers, on subjects that most confront me. Being surrounded by superstitious friends, I feel alone.

B. F. Witt.

"Liberals Form a Church."

Los Angeles, Cal., Aug. 18.—Enclosed find clipping from Kansas City weekly *Star* showing that the world is moving, religiously as well as in other ways:

* * * "A Religio-Social Body the Result of a Universalist Split.—People's Liberal Society, a religio-social association new to Kansas City, was organized at a meeting in Kansas City Friday. About two hundred and fifty persons were present as prospective members. The leaders in the movement are dissatisfied members of the First Universalist Church, Tenth Street and Park Avenue, the congregation of which became divided after heresy charges had been preferred against Paul Jordan Smith, the pastor, several months ago. Mr. Smith was accused of being too liberal in his views, and while the charges subsequently were dropped the pastor cheerfully admitted that they were true, and then resigned. Some of the principles of the new organization are:

"This world—here and now—is the only concern of man. Human

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improvement depends upon material advancement. Reason and experience are the only guides to correct conduct. Only that which preserves human happiness is moral. Science is our only Providence. Freedom of thought, speech and action are essential to human progress."

The Universalists were considered to be wicked heretics when they abandoned hell and the devil; but even that step of advancement does not satisfy fully some of the progressives, and they have taken a few more steps toward Liberalism. B. Pratt.

Remark.—Mr. Paul Jordan Smith formerly wrote a number of instructive articles for The Review and also procured for it some twenty new subscribers. He is too intelligent and honest to be other than the Liberal man he is.—*Editor.*

Are Suffering and War Good or Evil?

Brooklyn, Conn., August 23.—In March and April Humanitarian Review Richard Edward Titus claims that suffering and war are good He has requested me to criticise his article.

The Higher-Thoughtists, to which he belongs, and the Christian Scientists, start out with the idea that there is a God who created and runs the universe; and that he is so all-wise and good that everything in nature, and everything that mankind are allowed to do, have, enjoy or suffer, must be for some wise, good purpose. Then they try to prove that every evil is not an evil; we must think that everything is good and right, and accept all kinds of suffering, diseases, poisons, insect-stings, injustice, and all rascality, with smiling faces as God's blessings.

How did the words evil and suffering get into our language? What do they mean? Whatever is hostile to human welfare, health, prosperity or happiness, whatever hurts, troubles, kills or causes suffering, losses, diseases, viciousness, ugliness or crimes, is called evil; and whatever is nourishing, or gives harmless happiness, or diminishes evils, or promotes the welfare of humanity, or any virtue or excellence, is called a good.

Mr. Titus gives one side of the results of suffering and war, but skips the other side. If there was a God who created and guides all things, the mixture of good and evil everywhere in nature and human life would be proof that said God is also a mixture of good and evil. We see beauty and abundance, and terrible destructive agencies in nature; prosperity and happiness for some, tyranny and suffering for others. Even the weather is evidence that their God cares nothing for human welfare; and the Bible describes a diabolical, tyrant God and a loving, fatherly God.

The hundreds of religions and creeds, separating the people into antagonists, each claiming to be God-ordained and the truth, and denouncing all others as enemies and accursed, proves there is no God to lead

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them to know the facts and believe alike. If there were such a God, a mixture of good and evil, making and allowing all the mixture we find in this world, all eternity would be a similar mixture and we would be likely to get a full share of all suffering forever. Lucky for us that when old age and failing faculties deprive us of happiness we can die, thoroughly die, and escape the evils and be forever at rest.

Happiness is the aim of life. Suffering deprives us of happiness, and is always an evil. People struggle to avoid the evils. They struggle to secure happiness. Happiness, not suffering, is the good which prompts the struggling. All the means of progress, of evolution, of competition, are attempts to secure more of the good, the happiness, *not* to secure more *suffering*. But in their ignorance of nature's laws, people make foolish choices to gratify questionable appetites and desires, that prove harmful; thus they rush into more suffering, or drive others into follies, conflicts, wars and all manner of sufferings.

Do *all* that suffer have the ability to endure it, the right selection, the will and effort, to struggle out of the suffering and evil, and attain progress, success, health and happiness? Where a *few* master the situation, many partially succeed and manage to make life worth living, but the masses are victims; toil, suffering and disease increase till their troubles end in death. Are their struggles good or evil? Some get discouraged and commit suicide; others, made desperate, slay and rob; a multitude frequent the saloons and slums; many fly to the churches and pray, hoping to secure the happiness after death that is denied them here. Suffering is an evil. It is a penalty for wrong choices. It does discipline and teaches where people have sense enough to see wherein they have erred; then they struggle to escape from the suffering, thus gaining wisdom which leads to progress and happiness. But the suffering of the masses depresses, fills them with discouragements, envy, hatred, insanity; leads to drink, to dropping virtue for vice, to ruin, to fighting, riots, strikes and war. Suffering from terrible diseases leads to use of nerve-killing medicines, that diminish ability and sense. Happiness is the good and suffering is the evil, always.

War is one of the most terrible evils that can befall mankind. Where peace and justice abound, industries, happiness and prosperity thrive; but the *few* that struggle and obtain mastery, power and wealth, *become unjust and tyrannical.* Thus rulers, politicians, priests and capitalists may intensify suffering, or push their greed till war results. Think of the millions slain, homes, cities and country desolated, anguish of women and children, the scarred, maimed, diseased wrecks of manhood! Tell me, is war a good? General Sherman said, "War is hell!" The victory is dear bought. The great desire for peace and happiness in place of the terrible sufferings and losses impels all to industry, virtue and wisdom. War is destructive, peace is rebuilding; war is evil, peace is good; suffering is evil, happiness is good.

The wise should teach all people the real cause of suffering, and how to abolish or avoid the evils, so they may have enjoyment all through life. Don't mislead them by calling evil good. Then the struggle will be to become wise, good citizens and *deserve* their share. Thus much of suffering and all of war will become unnecessary preventable evils.

Eliza Mowry Bliven, *1st Sec. Materialist Association.*

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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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Prof. Thaddeus B. Wakeman.

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Extracts from Reviews by Editors.

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.

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Group of some of the best known people who attended. Reading from Left to Right they are: Back Row—R. W. Green, A. Holden, Rev. P. A. Davy, C. Farrow, F. A. Millington, W. C. Wilson, W. R. Allison, H. Green (Sec'y), J. N. Lane, J. G. Brown, Front Row—Dr. A. G. Minns, R. W. Essex (M. P.), J. M. Robertson (M. P.), R. Tilley (Mayor of Thetford), Mrs. Bradlaugh-Bonner, R. Winfrey (M. P.), S. Oldman. (See Editorial, "The Paine Centenary at Thetford.")

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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.

Vol. IX, No. 4.] NOVEMBER, 1910. [Whole No. 95

Written for The Humanitarian Review

WAS JESUS A MAN OR A MYTH? *

BY C. L. ABBOTT.

BELIEVING as I do that articles recently appearing in The Review seeking to create disbelief in the historical existence of Jesus are misleading in their tendency and would take us farther from instead of nearer to the truth, and knowing that the truth is what we all want, I will undertake to set forth the facts as they appear to me, desiring to have any errors I may fall into corrected. I try to take an unprejudiced view. It is nothing to me whether he existed or not. But Christianity, like the poor, we have always with us, and we ought to know or find out how it originated.

As a mere question of history, the facts in regard to Jesus are of great interest to persons of an inquiring turn of mind, the world over. In my opinion Jesus was a religious genius (or crank, which is nearly the same thing) who became so infatuated with the messianic ideas then prevalent among his people as to

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* In a note accompanying the Ms. of this article Mr. Abbott makes the following introductory remarks. In the December Review will appear Mr. Abbott's second article, entitled, "Positive Proof that Jesus was a Man," which all readers will surely be much interested in, for very many of them have not as yet ever found such proof. He says:

"Here is something which, attacking the opinions of your correspondents and the editor himself, may stir up a hornet's nest. I trust you will show me the error of my ways if you can. The positive evidence of the existence of Jesus will follow shortly."

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do and say, along with much that is sublime and beautiful, much that to us with a broader horizon is simply childish and absurd. The accounts of him are not very reliable and must be used with discretion and judgment, giving preference, as a rule, to the older documents. The gospels were not written by eye-witnesses. I doubt whether any book in the New Testament, as we have it now, was written by a man who had ever seen Jesus, though the first edition of one or two of the books (which first edition no longer exists, having been revised and enlarged) was probably written by his companions.

Writers who hold Jesus to be a myth seem to be divided into two camps, one asserting that he was invented in the third century, A. D., the other assigning the first century or a still earlier period. In support of the third century date it is said that not one of the more than 300 writers of the first century whose works have come down to us mentions such a man, and that this is positive proof that he did not exist. In the same connection it is said that Apollonius of Tyana was the most wonderful man of the first century, etc. Unfortunately for such logic, there is no record of Apollonius for 120 years after his death. How did all those 300 writers happen to miss him? As a matter of fact we do not have the works of 300 writers of the first century, or anything like that number. There may be fragments—a few lines, perhaps, of 300, but that is a very different thing from their complete works.

Again, it is said: "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." I fail to see where the proof comes in. True, the gospels were not written by Jews, and probably none of the other books except Revelation and the genuine epistles of Paul, constituting together about one-third of the New Testament.*

Christianity was from the first divided into two factions, the party of the apostles following the Jewish law, and the party of

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* This must be a clerical error. It cannot be that Mr. Abbott means to say that "Revelations and the genuine epistles of Paul" were probably written by Jews.—*Editor.*

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Paul, chiefly pagan converts, rejecting the law; and as the Jewish element soon fizzled out, leaving the pagans in full control and with power to dictate as to what the New Testament should contain, the fact that most of the books were written by converted pagans does not tend in the slightest degree to prove Jesus a fabulous person.

As for not being written in Hebrew, it is clear that if there had been a hundred Hebrew gospels, pagan Christianity would not have included any of them in its New Testament. In the formative period of the New Testament there were no Christians to speak of who could read Hebrew—the few who could, such as the Ebionites, being no longer recognized by the pagan majority.

It is impracticable to notice all the quotations. They would first require to be verified. Some of them need verification badly. One statement is attributed to Tacitus which is not his but belongs to some writer of comparatively recent date, and the authenticity of others is questionable. If Du Pin said that Eusebius did not believe in Christianity, it is all the worse for Du Pin. He could not say it now and pass for a scholar. We all know that any quotation from Lardner denying the existence of Jesus is not genuine. He either qualified the statement in some way, or it is the opinion of some other man. Lardner's views on the interpolation in Josephus are universally accepted. There is however another passage in Josephus referring to James the brother of Jesus who was called Christ, believed by many to be genuine, though I base nothing upon it and am willing to concede that, except in the New Testament, we have no mention of Jesus in the first century.

The gospel of Barnabas is of no more authority than the gospel of Adam, but if it asserts the existence of Jesus it cannot be quoted to the contrary. To criticise generally, the authorities quoted are too old. They are not old enough to have personal knowledge, and too old to have the benefit of the new knowledge of our time. The pioneer critics did yeoman service, but we must not forget that many of their opinions are no longer tenable. It hurts rather than helps a cause to cite them in such cases. They ought to be cited only where further investigation has confirmed their statements.

The heretics who held that Christ existed in appearance only admitted nevertheless that he looked like a man, talked like a man, ate, drank, slept and walked like a man, and that every-

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body that knew him supposed him to be such. If so, that settles it; he was a man.

We are not expected to adopt the absurd theory of the Gnostics that he could do all this and not be a man, are we? Rightly interpreted, the evidence of the Gnostic is that Jesus was a man.

In behalf of the earlier date for the invention of Jesus the editor makes this assertion: "I have reasons to believe that the authors of the Gospels, the Acts, and the Epistles were not persons whose names are given in our versions of the New Testament, but monks in the monasteries of Alexandria." This being evidently a reference to the Therapeuts, who are described by Philo and Eusebius in such terms as to lend color to the suggestion that the origin of Christianity is to be traced to them, we are confronted with a problem which requires to be examined with some care.

In a book entitled *De Vita Contemplativa*, "The Contemplative Life," ascribed to Philo, a very learned and eminent Jew of Alexandria, who died about the year A. D. 50, there is described an order of monks, located chiefly at Alexandria but found also at various other places, who possessed sacred writings which they read on the Sabbath and who lived much in the style of the Christian monks of later times. These monks are called "Therapeuts." Nothing is said of their origin, but their monkish style of living is spoken of in terms of the highest praise. Nothing is known of the Therapeuts except what is written in this book. Eusebius is the first writer to mention "The Contemplative Life," and as to the Therapeuts, he had no other source of information. There is no evidence that anybody else ever had any other source of information. Perceiving the similarity between the Therapeuts as therein described and the Christian monks of his own time, Eusebius gave it as his opinion that the Therapeuts were Christian monks, and that the books they read on the Sabbath were our gospels and epistles. On this state of facts we are asked to believe in the Therapeuts and to regard the New Testament as a mere collection of monkish tales about an imaginary person.

With regard to the Therapeuts, several theories are and have been maintained:

(1) The theory of Eusebius, which prevailed from his time until the Reformation. It was well known that Philo had been in Rome, and Eusebius supposes that he met Peter there and afterwards wrote the "Contemplative Life" in praise of Christian monasticism, which he also supposes was established at

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Alexandria very soon after the death of Christ. This theory is probably now extinct. If not, it ought to be. It was contradicted by all the other evidence on the subject, which is to the effect that Christian monkery did not begin till toward the close of the second century. The very idea of monkery is foreign to the gospels, which teach the duty of mingling actively in and converting the world—not of isolating oneself from it. It would make the gospels current at Alexandria at a time when according to all the other evidence they were not yet written. It would make them sacred books in the time of Philo, whereas we know they were not regarded as sacred until the second century. It would make Philo practically a Christian, which is contradicted by all we know of him and by all we know of the practice of the church to make a saint of everyone who chanced to say a good word for it. It would make the Christians known to the world as Therapeuts though they never knew themselves by such a name. If anyone chooses to maintain the theory of Eusebius it is sufficient to say that, if Philo had a talk with Peter and then wrote a book praising the sect of which Peter was the head, it would be very strong evidence of the existence of Jesus. Indeed, the chief reason why the opinion of Eusebius maintained its ground so long was that it tended to glorify the church.

(2) When the impossibility, not to say absurdity, of Eusebius's opinion began to dawn, it was held that the Therapeuts were not Christian but Jewish monks. In such case their books would be Jewish books and therefore not our gospels.

(3) As a variation of No. 2, some scholars who regard the Therapeuts as Jewish monks, hold that the book describing them is spurious and written long after the time of Philo. But if the book is spurious the existence of the Therapeuts is too doubtful to support an argument.

(4) We come now to the view entertained by the majority of scholars at the present time and the one which I believe to be correct. As Eusebius surmised, the Therapeuts were Christian monks, but Christian monks of about A. D. 300, and not, as he supposed, of Philo's time. "The work, *De Vita Contemplativa*, is the production of some Christian of the latter part of the third century, who aimed to produce an apology for and panegyric of monasticism as it existed in his own day, and thus to secure for it a wider recognition and acceptance." (McGiffert, *Church History of Eusebius*, p. 127.) The Therapeuts were Christian monks in the sense that a picture of a thing is the thing itself. In other words, there were no Therapeuts except on paper, the very name

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being an invention of the author who, having read in the New Testament that the first Christians possessed the power of healing, conceived the brilliant idea of making Philo call them "Therapeuts," which means "physicians"!

(5) The opinion that the Therapeuts fabricated the New Testament is now so clearly untenable as to require no further notice.

Having now examined all the arguments, and finding nothing in any of them, it would seem superfluous to say more; yet, in view of insistent demands that if anyone has positive evidence that there was such a man as Jesus, it be produced, it will be a pleasure to comply with the request.

St. Paul, Minn., 1910.

Written for The Humanitarian Review

A TRIBUTE TO ROBERT G. INGERSOLL.

BY FRANCIS ALGER.

ROBERT G. INGERSOLL stood alone in his ability to use the best and strongest language to express himself, and his feeling and convictions seemed to be embodied in speech without personal effort.

Rev. Mr. Savage spoke of him as "the most remarkable popular orator of the day," and also said, "I do not know of a man living who is so mighty a master over a popular audience as Col. Ingersoll."

The term agnostic exactly expresses Ingersoll's religious views, and when Prof. Huxley recoined this old word with a new meaning he showed great wisdom. Ingersoll was not an atheist, as he never denied the existence of a God, but he felt that insufficient evidence existed to prove there was one. When he denounced the Jehovah of the Hebrews he simply struck at a mental conception of the deity—a being repugnant to all sense of justice and purity. Many persons feel the bitter sting of his words simply because they fail to discriminate and grasp his real meaning. Even in the *Universal Encyclopedia* it is stated "that Col. Ingersoll's notoriety had been made by his public lectures denying the existence of God." Nothing could have been more false than this statement, and the ignorance shown is inexcusable in a person supposed to be qualified to write an article for so important a publication. It seems to be difficult for Christian writers to deal fairly with unbelievers.

Soon after the death of Ingersoll, a report was circulated that shortly before his decease he had denounced his own published works as pernicious; but the members of his family who were present during his

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sickness were prompt to deny by affidavits this wicked misrepresentation. Death-bed stories of recantation of so-called skeptics or infidels serve as active capital to make Christian converts among a very large class of people, and the clergy as well as the laity are responsible for keeping such slanders alive. The same thing was tried on Thomas Paine and even at this late day we occasionally hear scandalous remarks in regard to him.

I will not undertake to say what the unknown "unpardonable sin" was, but if it is any worse than the slanders and lies that have been heaped upon such men as Paine and Ingersoll then the sin must be pretty black.

All the sterling qualities that serve to make a model citizen, husband and father, belonged to Ingersoll's character. Filial affection and domestic happiness reigned supreme in his family, and his death was a terrible blow to them, but he was calm and philosophical in the trying hour. His affection for friends and kindness to everyone has often been spoken of, and few as beautiful words have been uttered over the coffins of the dead as came from the lips of Col. Ingersoll. He could not, of course, speak of another life except in the sense of a possibility, and so far as I know, he never made a study of psychic research.

He, in common with the best thought of the age, did not believe that a God had ever made any revelation to man by any book or church, and he felt that Jesus, like the rest of humanity was wise on some points and ignorant on others. And the atonement was defined by him as "punishing the wrong man."

In politics and religion Ingersoll always worked for uprightness and purity; and in the latter case, when he made the Bible his subject, he ridiculed such things in it as would be called false and cruel if found in the Vedas, Koran, or other religious or historical books.

In his book, *The Gods and Other Lectures*, he says: "I oppose the church because she is the enemy of liberty; because her dogmas are infamous and cruel; because she humiliates and degrades woman; because she teaches the doctrine of eternal torment and the natural depravity of man; because she believes in vicarious virtue and vicarious vice." He also felt that the church inculcated false views as to self-reliance, and thus tended to undermine the rights belonging to personality.

He says: "Salvation through slavery is worthless. Salvation from slavery is inestimable. Fear falls upon the earth and prays; courage stands erect and thinks."

When Ingersoll alluded to the subject of immortality, he said that he "did not know, we cannot say whether death is a wall or a door—the beginning or end of the day"; and he evidently felt that the existence

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of God was encompassed with the same uncertainties. He says: "A Deity outside of nature would be nothing, and is nothing. Nature embraces with infinite arms all matter and force." This view, of course, overthrows the strictly independent existence of a personal God, but the word nature is a very broad term—so broad that we cannot determine its boundary; and it should also be remembered that the best scientific minds have defined what we call God as the force, action, life and potency in nature.

It is true enough that any and every conception of force or forces producing, evolving, or developing what exists in the world offer many insoluble difficulties. Still in things we discover inherent properties suggesting deeper ones. We find what may be called degrees of life in inanimate substances or compounds taking definite crystalline forms if undisturbed, and we also find that substances in miscellaneous mixtures will unite and form compounds having entirely new properties. The microscope also shows minute infusoria so low in the scale of life that they only possess the power of motion. No nerves, muscles, or organs of sense, have been discovered in them, nor does any sex distinction exist. If we but analyze the facts involved in the two theories—a God outside of nature and the conception of nature as the all-in-all cause of things, I think we shall find ourselves on an agnostic foundation, and the truth of Ingersoll's words, "nature embraces with infinite arms all matter and force."

Ingersoll was a man of profound faith in every quality that belongs to a noble, upright life. He simply rejected the externals of religion which have formed so large a part of the orthodox creeds and church systems. He struggled to bring about the most open and freest research in all religious and moral questions, and he despised any attempt to check this spirit. No doctrine was ever regarded by him as too sacred for man's investigation, and in fact the word "sacred" became pernicious if used to muzzle or check research. If Ingersoll's statements often sound bitter, it is because they are deserved, as he always gives good reasons for them.

As time goes on, he will no doubt be better understood, as has been the case with Theodore Parker and others. One fundamental ever-present thing in Ingersoll's mind was the duty of investigation. He says: "The man who does not do his own thinking is a traitor to himself and to his fellow-men"; also, "I do not pretend to tell what is absolutely true, but what I *think* is true."

No selfish conditions are involved in his axioms. In one place he says: "We live on an atom called Earth, and what we know of the infinite is almost infinitely limited; but little as we know all have a right to give their honest thought"; and again, "All hope for happiness beyond this life. All hope to meet again the loved and lost. In every heart grows this sacred flower. The miracle of thought we cannot understand. The mystery of death we cannot comprehend."

Yarmouth Port, Mass., Sept. 15, 1910.

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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 September Number.*)

SECTION IX.

ETHICAL CULTURE AND EVOLUTION.

IN concluding this series of essays on the origin and evolution of ethics I deem it pertinent to consider briefly the relation of ethical culture, or the teaching of morality, to the process of evolution, and the relation of the principle of Determinism to such teaching.

That ethics as a line of conduct originated in the experiences of the human race as, first, bi-sexual and, second, as gregarious animals, and third, as social humans, seems to me to be proven by the facts of modern biological science as well as deducible from the general trend of the various ethical theories discussed in foregoing sections of this essay. If we accept this as true, there remains no necessity for ascribing the origin of the "moral law" to the gods, to Jehovah, or to any supernatural or providential source. Whatever in our experience or observation can be accounted for without resort to hypotheses of occult causes we must accept, by the scientific method and common-sense reasoning, as not of mystical or supernatural origin.

In the study of human conduct of the individuals of limited associations and of the race in relation with one another, we find that there has been a certain progressive movement toward completeness and complexity, which we usually designate as development or progress—advancement, ascension of the scale from zero up through simple and inadequate rules of conduct or

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moral laws to more complete, more adequate and practicable rules and codes of rules, systems of ethics and political laws.

This progress by some is ascribed to the intervention in the affairs of men, of the gods, or God, or the spirits of predecessor humans who have died. Many think that the human mind is incapable of progressing from savagery to civilization without the supervision and directing activity of a superior beneficent and wise personal power over it. But this progress from savagery to civilization is not the whole of evolution—it is only half of it. Movement in the opposite direction is just as evident, just as necessary and just as much a part of the general evolutionary movement of all things as is movement in the direction of complexity and completeness. The evening follows the morning as inevitably and as necessarily as the morning follows the evening; the sun lowers and sets each day as well as rises and mounts the heavens to the zenith; it goes (apparently) down the southern slope of the celestial arch each autumn as regularly as it mounts each spring the same apparent arc of the celestial hemisphere; the year consists of the fall of the sear leaf and the decline of heat and light as well as of the growth of vegetation and the daily increase of the heat and light of spring and early summer. Evolution is by revolution, as everyone who has eyes may see all about him. And from this general law of evolution we are logically bound to infer that ethics not only rises towards complexity and completeness, but falls back in the opposite direction. Decline and death everywhere is essential to birth and growth. Without disintegration of old forms there is not material, space or force (motion) for the building of new forms.

We may deplore the fact as much as we please, that civilization and morality must decline as well as grow in the economy of nature, but the truth is truth whether we like it or not. We deplore the fact of human decline after middle age has been reached, and the fact that finally the body *must* return to the earth from which it arose; but deplore it as much as we will, we are compelled to accept it and abide by the inexorable law.

Why, then, it may be asked, should we exert ourselves to propagate principles of a better morality? Why try to teach

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our children and the cruder members of society the rules of ethics that will develop them into more civilized and more moral, or "better" beings and members of society? If environment determines the character of not only the individual, but as well of the race in its entirety of place and time, how can we be justified in attempting to reform the wayward or to teach the morally degenerate? The answers to these questions are difficult to understand by minds imbued with the notion of a "free will"—a hallucination as surely and as evidently as is the notion that the sun actually rises and sets by a movement of itself over the earth is an illusion. But to a mind which has thoroughly studied the principle of Determinism, and is able to comprehend the fact that environment includes not only the commonly-recognized conditions, but also the so-called voluntary acts of our associates, these answers giving reasons for teaching morality, restraining criminals, promoting reform measures, etc., are clear and convincing. A parent teaches his children morality because natural environment has determined his will to do so. It is "right" because it is in accord with the natural law of evolution—it is one of the *means* of evolution. Nature, whether you consider it mind or imbued with mind, or void of intellect and consciousness, embraces not only all that is outside of the human body, brain and mind, but also all that is within them, including intellect, consciousness and will.

Why teach morals? For the same reason that we do other things. For utility's sake. The act adds to our happiness—it is a means to the proximate, conscious end of human conduct—happiness—and a means to the subconscious ultimate end, the conservation and reproduction of life. The reason for teaching morality appeals to the vast majority of people from the standpoint of happiness secured thereby as the end of conduct—the *summum bonum;* but to the thinker, this motive is only Mother Nature's little sugar-plum by which she seduces her children into doing the things that conserve and reproduce life.

It may be objected that, if we teach morality *voluntarily* then the result is achieved outside of the influence of environment and therefore contradicts the theory of Determinism. The an-

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swer is, that the voluntary teaching of morality is itself determined by the influence of environment upon the will of the teacher. Again, it may be said that, if the will is determined by environment and the conduct of the one taught is also so determined, it is useless for us to voluntarily undertake to teach morality or influence others to conduct their lives in a moral manner, as nature will determine that result without our interference. The answer is, that nature will not do so, because our teaching and influence is nature's own means of achieving the result. And nature induces us to become this means by conferring upon us happiness, pleasure, or satisfaction of mind or "conscience," by the performance of the things necessary to attain the end sought.

Again, the objector may say that as evolution necessarily is by revolution, and disintegration, decline and retrogression necessarily follows integration, growth and progress, it is useless to make efforts to promote and continue the constructive, progressive, upward movement because the retrogressive, downward, destructive movement *must* necessarily come in spite of those efforts. But to this the answer is simple. There is a homely old adage commonly accepted as a truism, that "half a loaf is better than no loaf." In this case our acts in promoting morality and progress are directly and immediately (comparatively) beneficial to ourselves and to our associates. To illustrate, we feed our infants and children to the end that their bodies may grow to full manhood size and their lives continue to the full age of man, though we realize that after all in time their bodies will decline, die and disintegrate. We send our children to school and teach them at home though we realize that after all in old age they will become imbecile, lose their memory, "go into dotage," as we say, and "second childhood," and finally and inevitably go out as the flame of the candle expires when the wick and the wax have been consumed. We eat, drink and labor for ourselves today, though we know that tomorrow we die. To do this affords us happiness, the conscious, proximate end of all human effort. We take care to secure *this* end though we disinterestedly leave "nature" to secure the ultimate end of our

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activities—the conservation and propagation of life, carried on within our bodies and minds sub-consciously. We eat, drink and indulge in sexual congress not directly to nourish our bodies and propagate the species, but to obtain pleasure or happiness, which the whole world, with but a single exception, or at most but very few exceptions, has believed to be the chief good, the end of all right conduct, the *summum bonum* of the ethics of the master philosophers. The reason is good—a provision of nature —and for this very same reason we are justifiable and "in duty bound" to promote morality and abridge crime, teach ethics and cultivate habits of good conduct.

Written for The Humanitarian Review

CREATOR AND CREATION.

BY EDGAR LUCIEN LARKIN.

III.

VEDANTA, founded by Badarayna; Samkhya, by Kapila; Yogi, by Patangali; Purva Mimamsa, by Gainini; Vaiseshika, by Kanada, and Nyaya by Gotama—these six mighty systems of abstract, abstruse and very ancient Aryan Hindu philosophy, it has ever been thought sounded the very deeps of human wisdom regarding the creator. The Vedas, Sutras, Bhagavad Gita, and the Puranas, elaborated by centuries of intense mental concentration by great philosophers, along the banks of the Jumna and Ganges, for long seemed to have explored all labyrinths of mind functioning in the human phase, leading near to or within creative power. The Avesta and Vendidad, in Iran, let fall sounders into speculative depths, searching for the creator.

The banks of the Euphrates, Tigris, Jordan, Nile, Orontes, Po and Tiber, weré the silent places of meditation of thinkers during many centuries—thinking of the creator. Pythagoras, Plato, Zeno, Epictitus, Socrates, Pliny, Seneca, Hegel, Spinoza, Kant, Newton, Stuart, Berkeley, Hume, Payne, and a hundred others, studied, thought—taxed their minds to the limit in the interminable search after a clew, hint or suggestion as to the real nature or attributes of the creator and builder of the universe. More than one hundred philosophical systems were the products of these wonderful and long-continued series of arduous mentation. None of these found the creator. Nor has any one of the world's fifty-three bibles cleared the horizon.

The Rig Veda contains nearly one thousand hymns, called Mantras

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—meaning born of mind. The early Hindus sought the creator by sheer force of mind, by powerful mental concentration. This was because they believed that their minds were sparks from the Infinite mind—integral parts—and from this they endeavored during thirty centuries to find the whole—the universal, primordial sea of mind. Many minds of antiquity became convinced that they had discovered the creator, or at least had drawn very near to the central, or if one pleases, within widely diffused, creative power.

The word immanency appeared in classic philosophy, existed during a few decades of centuries, died out, but it is now being revived and is appearing in all parts of the world. Beyond all doubt, the abstract mental way is a method of research of almost supreme power. At all events, it is by far the oldest of all plans.

MODERN METHODS OF RESEARCH.

This new way starts from matter. The telescope, telespectroscope, the telecamera, sensitive plate, the storage of light and rescue of starry rays from cosmic deeps, the telebolometer, excessively sensitive to heat radiation; the microscope, the marvellous new ultra-violet light microscope, the retort and qualitative analysis of matter, the high vacuua secured nearly total absence of what we have named matter, and near approach to that long-sought point, absolute zero of temperature; all these, and a greater, the disintegration of all known phases of matter, elemental matter into primordial ultimates, electrons, and those of electricity, all have conspired to place man on what was thought to be a new road leading to the creator. Silence reigned in observatories, in laboratories and scientific-research rooms. The new way led along beside still waters. Science became micro-voyant in search for relational facts. As it were, pointed, penetrating thoughts were evolved, and they came near looking into the interiors of atoms, Purposive power was detected, a primeval force beyond all existing matter forms. These were seen to be thought forms. Metals were alive, high potential electricity in Crooke's high vacuum bulbs tore matter into electrons, and these as fine as thought stuff. Mentation became profound, and thoughts deduced from experimental research into the properties and laws of matter were joined to those born of abstract contemplation.

The results reached by pushing the use of the trans-violet-energy microscope to extreme limits of wave lengths, were that universes exist within universes. And this: life glows in beings of molecular dimensions. These living, moving creatures, are made of atoms. And from another line of exploration, these atoms are combines of electrons. Billions of hitherto unknown organisms were rescued from oblivion—from the colossal realm of the unseen into the seen—into range of human vision. Then these moving beings were photographed, placed in

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micro-projection mechanism and thrown upon a screen where all could see them in rapid motion—in intense activity. Each animalcule is a center of mind. They know.

AN ASTONISHING DISCOVERY.

Researchers in Europe and America compared results, when it was found that they were immersed in more active mentation than were Badarayna, Kapila, Gainini and Kanada. The sages of the Himalayas, Moriah and Olympus, did not think with any such intensity. They could not without looking into the trans-red and trans-violet regions of the spectrum in powerful spectroscopes; or into hosts and billions of living creatures in microscopes using trans-violet radiance. Nor into galactic deeps in the telescope. The discovery is this: the kinds of mentation in the minds of Gotama and J. J. Thomson—the one looking at nothing in deep abstraction, and the other at matter vanishing through solid walls as electrons; the one on the Ganges and the other on the Thames—India and England, are identical, differing only in intensity, modern mental action being the most rapid. Both methods arrive at this one supreme truth, the creator is mental.

Why insert a refinement of difference between the meanings of the words creator and builder? Electrons are known to be builders of all objects in existence. Were they created by a mentality before the advent of their power as builders? The word *nascent* is one of the most remarkable in the entire speech of man. The reader would do well to devote one day to the task of searching out its roots in classic languages and then apply their wealth of meaning to modern electrical science. It really means being born– beginning to exist. This word is basic, prehistoric, profound, deep in human personality. A mighty brain, a poet of the Vedic hymns, all overcome, submerged and overwhelmed by approach to the creator; the inspired writer that he was near could go no farther, so he wrote: "In the beginning there arose the source of golden light. He was the only born lord of all that is."—*Rig Veda*, chapter X.

All gods and lords were born in the primitive bibles of man. Had the early Vedantists been aware that electrons are continually being born, that is, becoming nascent, active and inconceivably powerful they would have said the creator is continuously expressing or manifesting as matter appearing. There is no death—no stasis. Electrons unite with an even number of others, become quiescent and positive. Here is the mystery; they know when to act—that is, leave a positive or inactive combination, become negative, nascent and intensely active. The idea of the gods of antiquity being born is identical with the modern concept of electrons being born nascent.

I fully believe this assertion to be true, that no primeval intuition of man (at least, of those who created the roots of human language) were in error. Hindu, Hebrew, Mesopotamian, Egyptian and Aztec bibles mention light as energy or force. The Hebrew makes it the primal force, or, at least, the first to appear within realms of human sensation. Man is a local mentality, but a portion of the universal mind. Mind, therefore, is a flow of nascent electrons—a constant birth. Memory is a fixation of electrons. Neurons are congeries of electrons in the brain. So are primordial mentoids in space; also in time, which is a succession

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of events. The mighty brains of Kapila, Patangali, Aristotle, Plato, Newton and Kant had no intimations of the unspeakable complexity of existing things. They thought atoms to be smooth spheres, but they are labyrinths of helices, spirals, whirls, electric circuits, elastic springs and tumults of electrons, moving with specific speeds far and away beyond all imagination. The unseen is so far greater than the seen that the latter may be almost ignored. Imagine the unseen to be as a sea of melted metal; then all matter is comparable to mere dross on the pure and placid surface. The seat of creative or building power is within impalpable electrons.

Lowe Observatory, Mt. Lowe, Cal., Oct. 3, 1910.

Written for The Humanitarian Review

FOREIGN MISSIONS.

BY G. MAJOR TABER.

THERE are grafts which are so common in every branch of industry, State and society, that they are as common as the drops of rain in every country but Southern California, but the most colossal graft is perpetrated in the name of religion, under the title of Foreign Missions, as I shall demonstrate by well established authority.

Judging from appearances, it would be safe to state that the main object is graft in order to furnish positions for a certain class of people, who are too indolent to gain an honest living by hard work and aspire to an easy life in the ranks of the Christian churches in their great zeal to save the heathen from being damned eternally, because they have had no knowledge of Jesus.

It is stated that from twenty-one to twenty-five millions are annually furnished for missionary work in order to teach the heathen in foreign lands the story that some two thousand years ago a man died in order to save them from eternal damnation, while there are in the State of Alabama 66,072 children between the ages of ten and fourteen who cannot read and write. In Georgia they numbar 63,329, Louisiana, 55,691; South Carolina, 51,536; North Carolina, 51,190; Mississippi, 44,334; Tennessee, 36,375; Texas, 35,491; Virginia, 34,612; Arkansas, 26,972; Kentucky, 21,247; besides the thousands of widows and orphans in the Northern States, and the poor who are struggling to keep body and soul together, who are more deserving of help than the Congo negro, or any of the foreign population. In those same eleven States there are nearly half a million of children who can neither read nor write, yet each of the different church organizations furnish thousands of dollars for the heathen and let their own children at home grow up in ignorance. It was stated in the papers some time ago that John D. Rockefeller agreed to give fifty millions for education in the Orient, no doubt to be popular with his Christian friends. When John D. raps at the gate of St. Peter that old saint ought to ask him if when he robbed the home consumers and gave to the heathen, was it for the purpose of

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pleasing God? If St. Peter is a just judge, he will pass him in with the goats.

The Missionary Conference in New Orleans, in 1910, gave fifty thousand dollars toward a large university in Soochow, China. The Methodist Church South reports spending $688,729 in missionary work. Bishop Bashford states that when a Japanese, Hindu or Chinaman is converted to Christianity he becomes helpless and has to be supported with missionary funds. A beautiful church has been built in Seudal, Japan, with missionary cash, and he claims from three to five million dollars are needed to put Bibles in the home of every Chinese family; and that missionary collections must supply twenty-six pagan lands with parsonages, churches, pastors, literature, schools, seminaries and day schools equal to those in the United States.

The Rev. C. H. Carpenter reports that at the Thatone Mission, Japan, they fished for four years without getting a single bite or nibble, yet they squandered $865.65; and at the school at Karens they spent $108,200; at Assam they spent $49,743, and in China $64,115. The Telegu schools cost them $189,500. In Burma they spent $140,000. Just consider for a moment of squandering all that money so that all those poor, ignorant souls will hear how Jesus died for them, yet at the same time the preachers and teachers were drawing fat salaries! It is graft, pure and simple.

The Rev. Carpenter in his book of missions states that the heathen pupils were furnished with food, clothing, beds, books, stationery and lights, and that in China some of the missions were accustomed to pay parents for the time their children spent in the mission school. Of course if they received salaries as missionaries they must have pupils if they had to pay them to come. How these Christian missionaries must love Jesus!

It appears that even the Baptists in China supplied medicines, medical service, surgical operations and instruments to their pupils. The Southern Baptist Convention reports that they have maintained in foreign fields 98 male and 124 female missionaries, 139 churches, 226 Sunday and 128 day schools, at the expense of money collected at home.

Prof. F. C. Campbell reports spending $24,390 in a missionary building in Mexico. The Baptists are teaching little negro boys in Africa in the common branches, and also in geometry. Had not these Christian Baptists better educate some of the half of a million poor whites at home who cannot read or write, and perhaps have never had an opportunity to hear how Jesus died to save them? One of the Southern missionary publications demands $75,000,000 per year for work among the distant heathen. It looks as if the churches had gone crazy on the subject of foreign missions.

The Rev. N. Sites, a Methodist, writing from Foochow, says: "No foreign dollars, no work for Jesus." What is it but the salaries that entices those Christians to work for Jesus? It is proved beyond a doubt that the missionary work in Italy has been a failure, and is so acknowledged by the reverend divines themselves. Take the money graft away from these missionaries and there would not be a man in the foreign field working for Jesus.

The Rev. Wm. H. Smith, of Richmond, Va., states that in Catholic

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countries they are as ignorant of the saving truths of the gospel as they are in heathen lands, and there are eight hundred million Catholics who should be converted. When Protestants are able to pump the Pacific ocean dry, then they might tackle the job of making a Protestant of the old pope at Rome and his political and paganized adherents.

The murder of Elsie Siegel by a Chinese "convert," and the report of the Rev. E. A. Neville, of Muncie, Ind., of several missionaries eaten up by cannibals of New Guinea, ought to be a lesson that would hardly compensate for teaching them the Jesus story.

About a year ago a Congo missionary was in Los Angeles on a trip over the states collecting funds, and he informed me that $25,000 had been promised him. He and his wife sang songs in the Congo dialect during his lectures. The Oregon State Mission is building for him a $15,000 boat to give the Congo negroes an outing on the Congo river. He was raised in a city where I resided, and he informed me that every two years he had to return to America on account of the climate; of course missionary funds had to bear the expense.

Missionaries in China report that their efforts to Christianize are practically failures. Missionaries in Africa bought a negro girl in order to convert her, and they report that parents had been paid to allow their children to come to the mission to make up a class to convert. In Hindustan free medical and surgical treatment was given to 112,075 patients, and 13,000 dollars was paid in salaries to teachers who taught in Central America and other points.

Is it not about time that the American people opened their eyes to the monstrous fraud and expense of this Christian fad of converting the heathen, ostensibly for the purpose of paying fat salaries to a class of people who are insane on the subject of foreign missions.

Los Angeles, Cal., Oct., 1910.

Written for The Humanitarian Review

LIBERALS SHOULD ORGANIZE.

The Affirmative Side of Liberalism as a Basis for Organization.

BY J. T. PATCH.

IN THE June number of The Humanitarian Review Mr. Stokes, of St. Paul, Minn., has a suggestive article on the organization of Liberals. He raises the question of a necessity of an affirmative concept as the organic basis. I fully agree with this suggestion.

There should be an affirmative presentation of Liberalism, such as will fortify and make clear the reason for the abandonment of dogmatic theology. I also realize the fact that a full and clear presentation of what Liberalism stands for affirmatively, to be studied and realized as an achievement of modern civilization, has never been given. Upon the contrary. Liberalism is generally understood to deal with negation—a denial and criticism of dogmatic Christian religion without an affirmative philosophy or principles of its own.

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The denial of the myths and superstitions taught as religion is necessary to open the way to something better, but Liberalism should not stop here.

There is an affirmative side to Liberalism which means an attitude of human consciousness toward all truth—a study of the cosmos. Truth does not change but man does. It may be years before civilization will reach the point of a full realization of the universe as the source of all truth. There is but one universe, one science, one truth. All the truth the world possesses is simply different expressions of one universal truth. All the sciences of the world are only different expressions of one and the same thing.

The following I suggest as an outline of affirmative Liberalism:

1. The universe is a manifestation of all truth, and declares a natural explanation for all phenomena of the planet we inhabit, both animate and inanimate.

2. The law of recompense is the chancery of the universe, and determines the end and destiny of all things.

The truth of these propositions is not a matter of faith and belief, but is verified by our daily experiences and reason. We know the law of *cause* and *effect* to be true. This law being true, the scheme of salvation is not only unnecessary but impossible. Both methods cannot exist at the same time, one being a contradiction of the other.

Recompense is a fundamental principle of Liberalism and a refutation of the doctrine of "atonement by blood." It is absolute, for the universe stands behind it and speaks in a language older than Hebrew, older than man himself. It is the real "word" and not the utterance of some human who claims to be inspired.

This affirmation of Liberalism appeals to reason and justice, and is the only method by which the human race has attained a higher and better life. The first proposition is another form of the second, but suggests a different avenue of reasoning; a refutation of the supernatural and miraculous, and gives a solid foundation for our convictions in our conflict with superstition and the untruthful claims of a bigoted theology.

Payette, Idaho, Oct. 7, 1910.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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

IF.

BY HARVEY W. JACOX.

[The following rhymes are supposed to be dedicated to Ella Wheeler Wilcox, who has lately been touring Egypt, probably in search of inspiration from the mummies of former incarnations.—*Editor.*]

Were I a female fount of rhymes
Wed to a dear old dad of dimes,
I would invest the pyramids
And see the Sphinx. A seer amidst
The sands of drear Egyptian lands,
I'd issue my commands,
To make the ancient Memphian muse
To in my mental mold infuse
New life to reach a rythmic flight;
Of mediocrity to write
Some goody-goody, gushy stuff,
Till "New-Thought" journals had enough;
From morn till noon, from noon till night,
I'd write, and write, and write and write,
Until I'd bolstered up the station
Of my ephemeral reputation;
I'd go it on re-incarnation,
Subconsciousness and affirmation,
Until I was declared the greatest
Of poetasstresses, and latest
One to toot my tuneless horn
From morn till night and night till morn.

Caledonia, Mich., Oct. 6, 1910.

Must the Snowy Heron Become Extinct?

Mr. Joseph Collinson, the well-known writer on humanitarian subjects, makes a strong appeal in the *Liverpool* [Eng.] *Post and Mercury*, for the legislative protection of the egret or White Heron from butchery and extermination. He says that recent events show all too plainly that the plume hunters and dealers, who find the pursuit of the world's rare and most beautiful birds highly profitable, have no intention of slackening their hateful work of reckless destruction, and in pleading for special legislative action as the only means likely to stop the insensate massacre he expresses the hope that Parliament will press forward the "Plumage Bill" at once and set a much-needed example which would be likely to be followed on the continent and elsewhere.

The statement that aigrettes are manufactured is exposed in a leaflet issued by the *Animals Friend*. Man has never yet been able to imitate successfully these beautiful plumes. Even the stiff plumes or "stubs" are not manufactured, but are the plumes of the larger species of egrets or white herons.

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Materialism vs. Nothingism.

Prof. Jamieson is in despair. Because, of late, it has been demonstrated that the heretofore conjectured "ultimate atom" can again be resolved into innumerable electrons, radio and other energy, of such rarity as to elude our vision and comprehension, he very much inclines to the belief that the universe may have come into existence from nothing and may again be absorbed or resolved into nothing!

Because a French scientist "has caused matter to vanish without return (to him) and has found it ceases to be matter altogether" (in his mind), the professor cries in despair: "This is getting dangerously near the old orthodox plunge into chaos and the creation of the whole universe out of nothing." In corroboration, he quotes Prof. Carrington:

"Matter, then, in its ultimate analysis, can be shown to be not matter at all, but energy! It is resolvable into energy or ether vibrations which themselves ultimately pass out of existence. Matter can be created and it can be annihilated."

If Bro. J. had applied his old-time analytical acumen to the philosophy of the above sciolists, he would have discovered the fallacy of their mental aberrations at once.

Because matter may be reduced to an extreme condition of tenuity, in which form it may elude our vision and intellect, is no reason why we should assume its non-existence or that something may be resolved into nothing. The limitations of our mental capacity are responsible for the fact that we cannot comprehend the infinitely large no more than the infinitesimally small in nature; but simple, abstract existence at the present time is absolute proof that the underlying reality of all existence—matter—is eternal in the past and will be in the future. And this eternal and infinite and only basis of all existence—whether solid, fluid or gaseous—in aggregation or collectively—is matter and nothing but pure matter, whether we can see, measure. weigh or comprehend it or not.

If once upon a time—6000 or 6,000,000,000,000 of years ago—this matter or substance had not existed, not a man or mouse, atom or universe would exist now.

"Energy" implies something, some entity or substance—matter—

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which vibrates. Nothing cannot vibrate. Nothing cannot manifest energy. Matter implies everything that exists—every entity, reality, body, object, fluid, gas, or the ether. It embraces the *Great Infinite All* of existence. It is the basis of energy and force—it *is* force, potency and power. In its absence we would not exist, nature would be obliterated and vast, infinite dark vacuum alone remain. There would be no material to make gods, spirits, men and constellations out of—nothing would forever remain nothing.

La Grange, Ill., Sept. 23. Otto Wettstein.

Psychic Research with Foster Unsatisfactory.

I notice in the August number of your valuable magazine an article in reference to a Mr. Foster, a so-called medium. I do not want to do anyone an injustice, and will simply say, if this Foster is the man I visited some 40 or 45 years ago, and to whom I paid $2.00 for a sitting. I certainly feel that Mr. G. C. Bartlett is over-enthusiastic in his praise and endorsement of the man. The Foster referred to in The Review may have been all right and not the man I saw. Still it seems odd that two famous mediums should have been named Foster.

I do not recall the place of his residence, but remember that in order to reach his house, I went along Washington street, and I do not think it was far from Essex street, Boston, Mass. I had heard considerably about him—favorable and the reverse; so I felt anxious to learn what I could, based on my personal experience.

One day I went to the place where I was told he lived and looked for the number on the door. Suddenly I heard a knocking on one of the windows of a house. I stopped, and a man came to the door and said, "I suppose you wish to see me." I said, "Is this Mr. Foster?" and he replied, "Yes." The only characteristic thing I can remember about his appearance was a large diamond in the bosom of his shirt. It must have weighed nearly four carats.

He said, "I suppose you wish for a sitting." I replied in the affirmative and paid him his fee. He now drew a small table to the center of the room and handed me a sheet of paper and asked me to write on it ten or twelve names, and among them that of some friend or relative deceased whose presence I desired, I did so, and he then handed me a sheet of paper with all the letters of the alphabet on it in their regular order. He then asked me to name each letter out loud beginning with A, and as I came to the letters that spelled the name of my deceased friend he would tap on the table with his pencil. He tried a number of times to accomplish the thing, but always rapped on wrong letters.

He then said, "I will try another test," and asked me to write all the names on strips of paper and roll them up in little balls. I did so, and he put them all in a bunch on the table, and he was supposed to take out the right one and hand it to me under spiritual influence. In this test he failed eight or ten times, but at last took up the right one and

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remarked that the name written on it was my "guardian angel." All through the performance I noticed how closely he watched me (my face and movements) when I named the letters on printed alphabet. It reminded me of a cat over a mouse. I, however, took great care not to make any motion or change my expression during the performance. Mr. Foster seemed to feel irritated at me, or at his want of success, and said I was too skeptical and compared me to the Jews who said to Jesus if he would come down from the cross they would believe him. Now, I did not go to see Mr. Foster with any skeptical or opposing spirit, and he was entirely in the dark as to my religious opinions.

He said something about my coming to see him again, but experience with him was so unfavorable that I let him alone, and I have always felt that he was a fraud. His bearing and manner also left an unfavorable impression with me.

Yarmouth Port, Mass., Sept. 15, 1910. Francis Alger.

"The Review" Rostrum

Reports of Liberal Societies---Abstracts of Lectures

Eighth Annual Convention, Buckeye Secular Union.

The Eighth Annual Session of the Buckeye Secular Union was held at Cleveland, Ohio, in Pythian Temple, 915 Huron Road, Sunday, September 4, 1910. The attendance was not as large as had been expected, but it was an enthusiastic meeting.

All those who arrived during Saturday gathered that evening in the assembly room of the Hotel Euclid, where a few enjoyable hours were spent. At this meeting Mrs. Eliza M. Bliven, of Brooklyn, Conn., was warmly endorsed for her active work in promoting the cause of Materialism, as First Secretary of the Materialist Association of America, the membership having more than doubled during the past two years.

The Sunday morning session began in the fine audience room of the Pythian Temple with a piano duet by the Misses Kail. Then followed the splendid address of welcome by that young, genial Freethinker, Mr. T. C. Jefferies, to whom Freethinkers owe a debt of gratitude for his activity in behalf of the cause of heresy in the Cleveland district. In the absence of Dr. Bowles, our good president Mr. Geo. O. Roberts responded to the address of welcome in his admirable way.

Mr. Culbertson, chairman of the Committee on Revision of Constitution, read the Constitution, which was approved as read. It sets forth the principles of the Union: to expose religious fallacies; to oppose all attempts to supplant the recognition of natural laws with a belief in the supernatural; to demand that the public schools be made and kept

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strictly secular; to oppose the giving of public money or property for the benefit of religious schools or sectarian institutions; to oppose the spending of public money for chaplains in the army, navy and the halls of congress and the legislatures; to oppose union of church and state; to demand the abrogation of Sunday-observance statutes; to eliminate superstition; to seek the abrogation of such laws as exempt from taxation all property except federal, state and municipal holdings.

As to the matter of morality, the Constitution has the following: "This organization considers morality wholly dependent upon human considerations which change with time and place; that the true morality, as this organization interprets the meaning, consists in being virtuous, just, honest, merciful and liberal, which in effect and practice implies the greatest possible happiness without regard to religious beliefs or disbeliefs; and with the view that its members and humanity in general shall measure up to this pronouncement, it shall be the aim of this organization to inculcate such moral concepts as are consistent with this pronouncement and will tend to the gaining of the standard of morality as herein laid down."

Mrs. Mary C. Smith, of Cleveland, recited a poem entitled "Bruno." Mrs. Smith is a very aged woman and takes a great interest in the Freethought movement. During the afternoon session she also recited a poem relating to Thomas Paine.

President Roberts then called for short speeches from a few persons, and the convention had the pleasure of hearing from Mr. B. O. Fenton, Mr. G. H. Lyttle and Mr. J. C. Bath. Mr. Fenton imparted some interesting information about Thomas Paine. As Mr. Fenton has made a long and faithful study of the life of Paine, he is well qualified to speak on points of dispute about the activities of the author-hero.

At the afternoon session the convention was addressed by our good friend, Mrs. Helen M. Lucas, who gave an able talk on the subject, "Taxation of Church Property." Mrs. Lucas has made a special study of this particular phase of Freethought inquiry and is possessed of a world of information on the subject.

J. Atwood Culbertson's "Rationalism, Our Real Salvation," and David W. Sanders's "Human Progress, the Work of Heretics," were well received. Mr. Sanders is a very interesting talker and holds the constant attention of his audience with his good, sound reason, into which he sandwiches much humor.

Mr. Lyttle, Mr. Isadore Ladoff and Mr. Kline, all members of the Cleveland Freethought Society, were listened to with much interest, they giving short talks on invitation of Presiddnt Roberts.

The following named persons were elected as officers of the Union: Geo. O. Roberts, President; T. C. Jefferies, First Vice-President; Helen M. Lucas, Second Vice-President; A. M. Stowe, Third Vice-President; J. A. Culbertson, Secretary; J. Wilbur White, Treasurer.

The next annual convention of the Union will be held at Dayton, Ohio, the first Sunday in September, 1911.

J. A. Culbertson, *Sec'y.*

[In an accompanying note to the editor, Mr. Culbertson says: "I hand you herewith a short report of the proceedings of the Buckeye Secular Union's convention at Cleveland, Ohio, September 4th. The report has been delayed due to my coming to St. Paul, which was somewhat of a surprise even to myself."]

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San Francisco Materialist Association.

LECTURE ON SCOTLAND.

Dr. Henry L. Cannon, Professor of the Department of History, of Stanford University, first noted in his lecture some of the more historic features of Edinburgh, so dear to Scott and Stevenson, and then passed successively to the famous Scottish capitals of Stirling, the scene of the exploits of Bruce and Wallace of Perth, and of Scone, the scene of royal coronations. Then, conducting his audience to the North, through the renowned Pass of Killiecrankie, where Dundee's Highlanders won their brilliant victory in 1689, the lecturer brings them to Inverness the ancient Pictish capital and chief city of the Northern Highlands, From there it is but a few miles to Culloden, where are still the graves of the Clans marking the scene of their disastrous defeat in 1746.

The speaker thence conducted his hearers successively to Wick, in the extreme North of Scotland; to the old Norse town of Kirkwall, in Orkneys, and the neighboring Stones of Stenness; to the quaint towns and scenes of the far-off Shetlands, where the old and new are mingled in rich unsuspected ways.

At length, leaving the North with its Pictish remains, Norse castles, its curious out-of-the-way sights, Dr. Cannon turned to Aberdeen, where the old town quietly sleeps beside its jostling modern namesake; and with the lantern slides which portray St. Andrews (likewise devoted both to the past and present) he concluded this lecture, so justly commended for its historic incident and picturesque detail.

Mrs. Leibovitz, who recently returned from Roumania, her native land, presented two well-rendered violin solos. Miss Hattye Friedman gave two vocal selections. Both were well received and greatly appreciated.

This lecture was given under the auspices of the San Francisco Materialist Association.

Shooting the Parents and Leaving the Orphans to Starve.

Mr. Joseph Collinson, the well-known writer on humanitarian subjects, makes a strong appeal in the *Liverpool* [Eng.] *Post and Mercury*, for the legislative protection of the egret or White Heron from butchery and extermination.

Mr. Collinson repeats what should be generally known by this time: "The aigrette of commerce can be obtained in its full beauty only by shooting down the parent birds when the nesting season is well advanced, and, every allegation to the contrary notwithstanding, the practice often entails horrible cruelty. These plumes are sold in tens of thousands in the London market. At the Mincing Lane salesrooms last year, on August 4th, several large packages consisting of the plumes of various species of egrets and herons, chiefly egrets, and showing a total of over 4000 ounces, were sold. According to the estimate accepted by the trade, this amount represented the plumes of quite 24,000 parent birds, whose fledgelings were probably left to die of starvation."

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Views and Reviews

By The Editor

He Lances Roosevelt.

In the Los Angeles *Times* there is a department called "The Lancer," in which some sharp things occur quite frequently. Recently the following thrust was made:

"Col. Roosevelt's story of the slaughter of wild animals in Africa has come to a close. I am glad it has ended. It is a phase of the colonel's career that I think everybody should be glad to forget. It was nothing but kill, slaughter, slaughter. On every page were the struggles of dying animals. With the circus parade still fresh in my mind, I don't see how a man as fine as Roosevelt could have found any fun in ending the lives of the big old splendid elephants. I don't really believe he did find so very much fun in it. Toward the end of the story I thought I detected in the colonel's writing a note of shamefacedness. Before he got through, he was giving a long apology for nearly every animal killed. I think the colonel, who has spanked so many, occasionally deserves a harried half hour himself. Well, believe me, he is going to get it. 'Dear Martha' Storer is after him again. Hand him one in memory of the elephants, Martha, and then let up, for the colonel's a pretty good fellow, after all."

¶ It is surely surprising that a man who could attain to the presidency of the United States and pose as a peacemaker for the world could not see the inconsistency and inhumanity of slaughtering animals for "amusement" as Mr. Roosevelt did in Africa. Such a love of bloodshed is a trait of character inherited from savagery which he seems himself unconscious he possesses.

The Pope Was Affronted.

In an Associated Press dispatch from Rome on Sept. 23, it was reported that the pope had addressed a letter to Cardinal Rospighi, vicar-general of Rome, expressing "his own deep sorrow" because of an anti-clerical speech delivered by Mayor Nathan at the celebration, just held, of the fortieth anniversary of the fall of the temporal power of the church. The dispatch said further:

"The letter sets forth that Mayor Nathan, as a public official, was not satisfied with recalling solemnly the day on which the sacred rights of pontifical sovereignty were trampled on, but dared to offend the doc-

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trines of the Catholic church and the Vicar of Christ's church. The pope adds:

"'Speaking in the name of Rome, which, according to authoritative statements, should be honored as the peaceful home of the Supreme Pontiff, he aimed directly at our spiritual jurisdiction denouncing with impunity, to public contempt even, the acts of our apostolic ministry.'"

¶ Why should the pope worry? He professes to be on such intimate terms with the deity, and to be so influential at the court of heaven that he can hold up three fingers and call down blessings and curses at will. Why allow the puny human mayor of Rome to "aim directly at our spiritual jurisdiction," and to denounce "with impunity, to public contempt, even, the acts of our apostolic ministry"? One who can transmute bread and wine into the flesh and blood of one who died two thousand years ago by a few magical words should surely be able to call down a mere man though mayor of Rome.

Adam Was Stung.

The "Lancer" of the Los Angeles *Times* does some of his cutting stunts in amusing ways. For instance, this:

"It would be useless for me to attempt to conceal the fact that I am bitterly disappointed in Adam. Up to this time I have felt some sympathy for him. I am somewhat partial to apples myself. I have always been of the opinion that it must have been a very large red one that accomplished the fall of man. In my mind's eye, I have seen him at first refuse it at the hand of Eve; then wrinkle up his nose as the delicious aroma reached him; finally grab it and sink his tusks into its forbidden lusciousness. Alas for Adam's reputation! I have it straight from some sort of gardeners' convention now meeting in the East, that the apple that tempted Adam, if it were an apple at all, was probably a wretched little sour, green thing, about the size of a hickory nut and about as hard. It seems that our good apples of today are a recent accomplishment. Adam, Adam, to have swapped the Garden of Eden for a sour crab!

However, there may be two sides to this question. If all our fruit is the result of cultivation, the Garden of Eden couldn't have been so much of a place after all—snakes and sour fruit!"

¶ A remarkable thing is this: Of late believers in the sacredness of the Bible stories, or at least professed believers in them, seem to have lost all veneration for them and even the supposed source of them, and indulge in the most flippant raillery in speaking of them. This, I think, indicates that the belief in their truthfulness is only a formal assent and not a serious, concientious conviction. But it is close akin to hypocrisy.

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Brain Surgery Possibilities.

That much of insanity, especially of the monomaniacal forms, might be cured by proper surgical operations I have long believed. Much that passes in the courts, in prisons, and in the community at large for crime is surely but the abnormal action of a brain, or of a specific region of a brain, oppressed by abnormal growths within the skull or by indention of the skull itself from accident. Scientific surgeons are beginning to study this phase of their profession to some extent, and numerous trials have been made recently in actual practice; and in many cases the results have been wholly or partially satisfactory. Time and more extensive observation, study and practice will more than probably develop this branch of surgery into one of very great importance. Nothing is more pitiable than the condition of a person originally civil, moral and well balanced mentally, who is suffering from a mania, caused by some accident, which not only incapacitates him, but makes him the subject of ridicule, bad repute and even punishment as a criminal, and any means that gives promise of affording relief to such persons should be given serious attention by all humanitarian people, and especially those of the medical and surgical professions.

From a special newspaper dispatch from Paris on Sept. 28th, I make the following interesting extracts:

"Curing insanity and feeble-mindedness by opening the skull and doctoring the brain has undreamed of possibilities in the opinion of Prof. Cassius C. Rogers, of the Chicago College of Medicine and Surgery, after a summer's study in the Paris hospitals. He thinks that the cases of half of the inmates of insane asylums are curable. "Brain surgery until recently had developed little," said the surgeon, "but France has shown wonderful possibilities in this direction.

"Dr. Thierry de Martel's new trephine is the only instrument known that stops as soon as the skull is penetrated and it comes in contact with the brain structures underneath. This inconceivably lessens the dangers in operations of the head. When it is realized how large a number of patients in institutions for the insane could be cured by opening the skull and removing the pressure or cause of irritation the value of the invention becomes apparent. American surgeons can learn much here and in this particular line they will acknowledge their debt to France. I have passed three seasons in European hospitals, but France leads in brain surgery. I wish to add that I have been shown unfailing courtesy in my studies in the Paris hospitals."

¶ There is much of prejudice extant against surgical operations, and there are doubtless many abuses in the profession, but still the fact remains that the advancement of surgery of late has far and away outstripped that of either medicine or hygiene. The abuses of surgery are of less evil effect than the abuses resulting from false teaching, reckless experimenting and fanatical practices in dietetics and other branches of hygiene.

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THE HUMANITARIAN REVIEW

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and the Promotion of Ethical Culture, Humaneness &c.

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TO "SEARCHLIGHT" SUBSCRIBERS.

¶ The *October* number of The Review was sent to all subscribers to the late *Searchlight*, of Waco, Texas, paid-up and and ahead, and delinquent. *This November* number goes to those only paid ahead and having a credit with the *Searchlight* of one or more months, and to those whose subscriptions have expired but are not delinquent four months. So such will understand when they get this number of The Review that it has been sent them in place of the *Searchlight*—to the first, because that magazine is still due them, and to the second because I wish to give them time to renew, and will continue to each until they receive four copies from the time of the expiration of their subscription to the *Searchlight*. Then, if they subscribe, these four copies will be included in the first year; if they do not subscribe, the publisher will discontinue sending and "pocket the loss." It is hoped that nearly all those who receive The Review for this fraction of a year, from one to four months, will, just as soon as they can conveniently do so, send in their renewal, and thus not only save the publisher of this magazine loss, but secure for themselves a continuation of The Review for a year. The sooner these subscriptions are adjusted the better for both publisher and subscriber, and so early responses are desired.

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THE PAINE CENTENARY AT THETFORD.

¶ As a frontispiece to this November Humanitarian Review the reader may see a group of portraits of people who took part in a centenary celebration of the death of Thomas Paine, June, 1909, at Thetford, Norfolk, England, the place of his birth. And in connection with this the following notes have been compiled by the editor, as of historical interest to those who believe that the memory of Paine should be honored and perpetuated.

Mr. James B. Elliott, of 3515 Wallace street, Philadelphia, Pa., has kindly sent me the cut for the picture and a number of clippings from newspapers, a pamphlet, etc., from which to get a good idea of this celebration and other things connected with Paine's character and history. Mr. Elliott himself writes as follows concerning this matter, in a letter accompanying the material sent:

"The meeting at Thetford, England, commenorating the centcnary of the death of Thomas Paine at the city in which he was born, which was presided over by the mayor and a number of distinguished citizens and several members of Parliament made addresses, shows the high esteem in which the writings of Thomas Paine are held in the country that a century ago out-lawed him and hung him in effigy.

"These results have been brought about by the persistent work of a few enthusiasts who demanded that his works should be read carefully before being condemned. The result has been that many who were enemies of the *Rights of Man* have in this age of reason become his firm defenders. At Thetford and Lewes, where Paine was born and resided, the houses have been converted into museums, where books and souvenirs relating to the history of political and religious persecutions are preserved."

Mr. F. H. Millington, deputy mayor of Thetford, was the editor of the souvenir pamphlet issued for private circulation, and which contains reprints from several newspapers in relation to the occasion and to Paine's life and character. Mr. Millington prefaces the pamphlet with an editorial note in which he says:

"In arranging the materials of this little memorial booklet, I have had no desire to represent Thomas Paine as a hero without reproach. Cromwell told the portrait painter to paint him as he was, warts and all. Boswell, when writing his *Life of Johnson*, would not make his tiger into a tame cat to please Miss Hannah More, nor would Sir Walter Scott mutilate his edition of Dryden to please the purists of his day. So in like manner, I have not attempted to convert Carlyle's 'rebellious gentleman' into Kipling's 'plaster saint.' Thomas Paine was big enough and strong enough. and did enough work for humanity in his own and succeeding generations to enable his reputation to bear the burden of such imperfections and mistakes as may be truthfully laid to his charge."

In this booklet, the editor has used for its principal contents quotations from editorials in a number of leading English newspapers giving critical

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estimates of Paine's character and incidents of his history. Only brief extracts from some of these can be reproduced here. The Thetford *Times*, of June 8, 1909, contained a somewhat lengthy article on Paine under the heading, "The Greatest of Pamphleteers," from which the following sentences are extracted:

"He and his works, which churches and governments once dreaded, have sunk into oblivion, from which a few admirers have attempted with indifferent success to rescue them. Only his failings, which were not few or small, are remembered. It is invariably told of him that he drank too much in an age when that habit was not uncommon. It is not remembered that, facing the risk of death, he pleaded before the National Convention for the life of Louis XVI. His traits of vanity and his untidy ways are duly chronicled. Little is said of his courage in pleading for the abolition of slavery, much to the disgust of some of his friends in America. His coarseness of speech is unfailingly noted and generally exaggerated. There is rarely reference made to the delicacy which made him, though a poor man, decline the offer of a literary pension made by the Committee of Public Instruction. To some degree his admiress are to blame for this neglect. His latest biographer, Dr. Moncure Conway, by well-meant hyperbolical praise, and by seeking to present Paine as an original thinker and an almost faultless character, has repelled critical minds. He cites and extols passages which have no merit except felicity of phrase, and which are often shallow and mediocre discussions of great themes. Ill-judged praise and unjust detraction notwithstanding, there remain, hitherto unexplained and grudgingly acknowledged, the remarkable facts of his life. He who never published a line on politics untill he was about 37, who had had an imperfect education, and who came to America a stranger, powerfully affected the complexion and course of the Revolution in that country, and played a great part and on the whole a very honorable part in the French Revolution. His political works, dreaded almost as much as the armies of the militant Republic, were the hand-books of aggressive Radicalism in two countries, while his anti-theological works were deemed worthy of being refuted by the ablest controversialists of his time. Here is a group of problems not to be answered without giving Thomas Paine a place in history which for a century has been denied him. His books may be only pamphlets, but he is the greatest of pamphleteers. Three or four of these exercised as decisive an effect upon events as many pitched battles. There was a time in the struggle between this country [England] and her colonies when the most ardent advocates of the latter longed for reconciliation; when no one, 'drunk or sober,' to use Franklin's phrase, spoke of independence; when, to quote Paine, it was 'a kind of treason' to propose it. The notion of a new State, wholly free from Great Britain, first found full and convincing expression in Paine's *Common Sense*, which made the colonists understand that they had become a nation. In the dark days of 1876, when Washington was almost in despair, and the colonial forces were few, broken and dispirited, Paine wrote by the camp fires on the Delaware his *Crisis*, with its memorable opening, 'These are the times that try men's souls.' Read by every soldier in Washington's army, it did much to restore hope and confidence, and helped to make the victory of

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Trenton possible. Paine's other pamphlets, *The Rights of Man* and *The Age of Reason*, achieved even more. * * 'Tom Paine' is still with some a synonym for irreverence, yet it cannot be doubted that in his nature was a vein of sincerity. Dig deep enough, and his Quaker ancestry was discoverable. His gibes often crass and fatuous notwithstanding, his faith in the existence of a Good Ruler of the Universe was unshaken. It is probable that he owed his imprisonment more or less to his firm avowal of his belief in theism. * * His proclamation of 'the religion of humanity,'—a phrase which he used long before Comte—was not mere insincere babble or a modern mythological personification."

The *Manchester Guardian*, of June 8, 1909, in an editorial headed, "Thomas Paine," said some notable things, after remarking that "today is the centenary of the death of Thomas Paine, and it is a little melancholy to think how small a stir of public interest the event will excite," made some very just comments on his life and character. Among other things of the kind, the editor says:

"The publication of Paine's books from the second part of the *Rights of Man* to the later *Age of Reason*, drew down on the heads of venturesome booksellers the terrors of a cruel and antiquated treason law. What happened might have been foreseen. He and his works became the great influence which set up everywhere constitutional societies and encouraged political and religious freedom of thought."

In the *Morning Leader* of June 8, 1909, was published an article on "The Centenary of Thomas Paine," by Mrs. Bradlaugh Bonner. Her first paragraph reads thus:

"A hundred years ago today, in New York city, there died a lonely and neglected old man. Denied a last resting place in the burying-ground of his father's faith, he was interred, in the presence of some half a dozen people, in a corner of his farm at New Rochelle—a farm given to him twenty-five years earlier by the State of New York in recognition of his great services to America. Few men have been more persistly and more coarsely misrepresented than Thomas Paine. 'De mortius nil nisi bonum' is an injunction which has never carried weight in his case. For more than a century his name has been as a touchstone revealing the unappeasable malevolence of men's intolerance."

There were similar articles, commemorating the centenary of Paine's death, in *The Nation*, *T. P.'s Weekly* and the *Eastern Daily Press*.

The Thetford *Times* of July 3, 1909, gave a closely-printed four-column report of the memorial dinner and speeches, with the picture from which The Review's frontispiece was copied. The heading given this report reads, "The Paine Centenary. Thetford's Most Famous Son. Memorial Dinner and Speeches." The meeting closed with a vote of thanks to the mayor for presiding, to which he gracefully responded in a few words.

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A NEW FREETHOUGHT DOCTRINE.

Dr. Coit Wants a National Church.

¶ Dr. Stanton Coit, late of London, but an American by birth, now on a lecturing tour of this country, and who has just delivered a series of lectures in San Francisco and vicinity, has been advocating the making of the church national; that is, a church to be run by the national government somewhat as it now runs the postoffice and other departments. To the Freethinker who has all along considered the doctrine of a purely secular government as one of the cardinal principles of Freethought, with its counterpart, opposition to all attempts to maintain or establish a State church, or the union of State and church, Dr. Coit's theory will seem absurd and pardoxical.

A friend of The Review who has heard Dr. Coit's lectures at San Francisco, has sent me a number of clippings from that city's newspapers, but failed to give me the names of the particular papers from which they were cut, so that I cannot use them in quotation with due credit as is my custom. But I will quote some of their remarks, giving the credit to San Francisco newspapers in general.

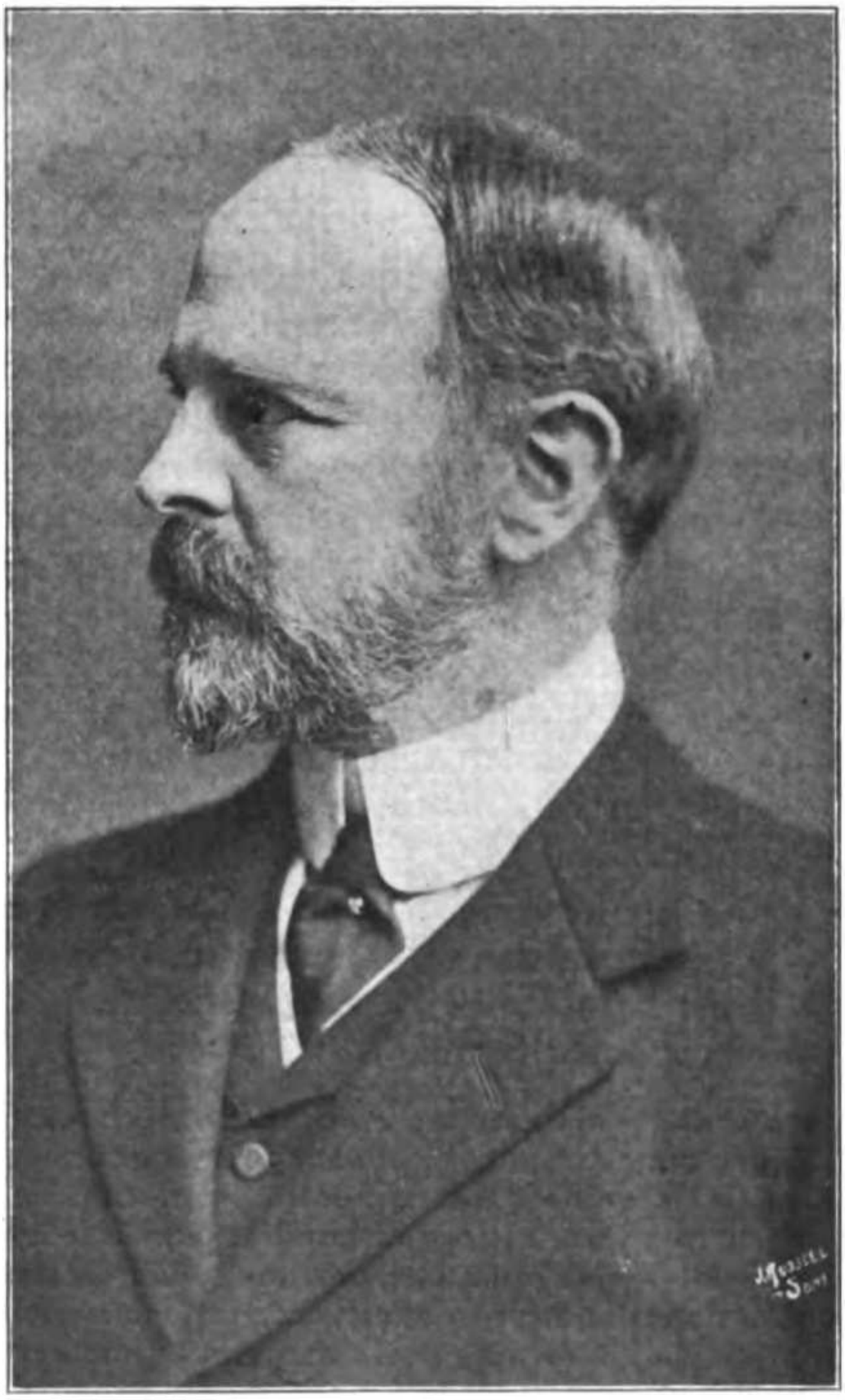
One article bears the heading, "Wants Church to be Run by Whole Nation"; another, "Says State Church Means Salvation"; another, "Wants to Establish a National Church." Under this last head one paper states the case as follows:

> Most of Coit's peculiar doctrines are embraced in a book called "National Idealism and a State Church," published in London. The church advocated by Coit is something far different from the "established" churches with which modern history is familiar, and it is even his contention that these established churches are the chief obstacles to the growth of a truly national church in every country. He wishes to bring into being an organization which shall recognize that kernel of faith which is common to all religions and creeds. His theory is a sort of socialism applied to ethics and would more nearly resemble a modern parliament than any church as the word is commonly understood. In his writings he speaks of a "governing body with power to appoint and dismiss preachers and priests, exactly as power is given to dismiss teachers," and he makes room for incessant debates between opposing sects in the hope that in the interchange of opinion an ever-growing unity of thought and feeling will result.

So "broad" is Dr. Coit that he would have the Bible read side by side with the "Dhammapada," and in the "liturgy of the future" would include such works as Shelly's "Hymn to Intellectual Beauty," Browning's "Paracelsus," Swinburne's "Songs Before Sunrise," and Whitman's

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"Leaves of Grass." . . . . These theories have of late become quite current among those who believe that everything, even religious belief, can be "standardized" and that the exceptional individualistic or unique way of looking at life is detrimental to the general welfare.



DR. STANTON COIT.

This paper also says that "Dr. Coit has recently created a great stir in England and on the continent by his advocacy of what he terms 'a national church.'"

Under the heading first above quoted another paper presents the matter, in part as follows:

What do you think of a church that is run by the whole nation, same as the postoffice now? How would you like to cast your ballot for your local preacher and for your delegate to the national church con-

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gress just as you cast it now for governor or congressman? Do you favor an extension of the socialist doctrine to the government of the church? Dr. Stanton Coit, an American by birth, but for 21 years a leader in the ethical movement in London, has a scheme that embraces something like this. He is now on a lecturing tour of America. Dr. Coit's best known books are "National Idealism and a State Church," and "National Idealism and the Book of Common Prayer."

Here is something that Dr. Coit himself has written, expressing his peculiar views on this subject:

"The state could so reorganize the church that in every geographical area the governing body of each local church could be elected by manhood and womanhood suffrage. It could delegate to such governing bodies a power to appoint and dismiss preachers and priests, exactly as power was given to school boards to appoint and dismiss teachers. The civil government could, if it wished, decentralize the national church, so that within limits there should be no local control. It could, if it wished, organize all the local governing bodies of the church into some sort of a central council, to which, within limits, it could delegate authority over the national organization of the church The central council could appoint a special committee to act as an ecclesiastical cabinet, with powers analogous to those of the cabinet of the house of commons. The civic government could further organize all of the preachers and teachers of the church into some sort of a union of religious experts, which, within certain limits, should have rights and powers of authority, and could stand in definite relation with the administrators of the church."

"I anticipate an epoch generations long in which religious controversy will dominate. Now will begin an era when the leaders of the historic organizations will themselvess invite the fullest and freest expression of the most original opinions. Doubt will become an instrument of faith. Authority will be dethroned, and in its place the private judgment set. What will be seen? That the private judgment must in the end become one with universal reason."

This paper says, also, that Dr. Coit argues as follows:

That "when once the idea of the nation as the organic unit of religious life became prevalent, sectarian aloofness would disappear. Sects would cease to be sects. Each one of them would be a recognized group among the many within the national church. They would meet as republicans and democrats meet on the floor of congress. Not merely the administrative, but also the doctrinal side of the national church would be subject to the popular will."

Another San Francisco paper announces Dr. Coit's lectures in the following news item:

Dr. Stanton Coit, of London, who will begin a series of five lectures in and around San Francisco at the Auditorium, Friday night, with the

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topic, "Religion and the National Idealism of America," is the author of the most-talked-of book in religious philosophy of the past decade. His "National Idealism and a State Church," which would have the state bring about "a church of the whole people, by the whole people, for the whole people," is the inspiration for the definite plans recently advanced by such scholars as Prof. Chas. Zueblin. Incidentally, Dr. Coit is known as the founder of the social settlement in this country.

Another paper contains these two paragraphs among others, under the head of, "Says State Church Means Salvation":

"A state church, where national ideals will be fostered and where humanism, eugenics and sound Christianity will be taught instead of medieval supernaturalism is the salvation of America," according to Dr. Stanton Coit, of London.

"You must build up a national religion such as has welded together the Jewish people. Supernaturalism will have no place in it. It will be a church to which atheists, materialists, agnostics, and all will belong. It will be a religion of national ideals and humanism."

A correspondent, Bessie Beatty, writing in another paper, gives a quite long account of Dr. Coit and his ideas. From this I clip the following:

In Dr. Stanton Coit, the father of settlement work in America and founder of the Ethical Society of England, the cause of woman suffrage has a vigorous champion.

Dr. Coit arrived in San Francisco on the limited last night, and went to the home of Mr. and Mrs. Prentiss Cobb Hale, where, with his wife and daughter, he will be a guest during his visit here. He came to California to deliver a series of lectures on ethical subjects, and has been announced to speak four times in San Francisco.

"Dr. Coit—oh, yes, he's a materialist," some one said to me yesterday when I mentioned his name, and later in the day the experience was repeated.

Dr. Coit is a graduate of Amherst, and later of Columbia, but his doctor's degree was won at Berlin. As a young man he was a disciple of Emerson, and he went to Germany with the idea of studying to become an ethical lecturer. He started the first settlement in New York, which was called the Neighborhood Guild, but is now known as the University Settlement.

Most of his interests have been on behalf of labor, on behalf of the man who hasn't enough of this world's goods for his needs, and his ideals and his life are stamped upon his face and visible in the kindliness of his voice and the tolerance of his views.

Devotion to an ideal is the keynote of his society, and those who join it subscribe not to any particular creed, nor do they renounce any creed, but they profess a love of righteousness and they work toward it.

Speaking of marriage and divorce, Dr. Coit, says this correspondent, said:

"There used to be an idea that divorce was a good thing and should be made easier. Now the thinking people are beginning to believe that monogamous marriage is the only possible institution for women and

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children. . . . . The regulation of the relation of the sexes is of so much importance to the state that it should be the concern of the state. . . . . All psychologists maintain that people as they grow older have a stronger and stronger feeling of true affection for each other."

DR. COIT ON IMMORTALITY.

From later issues of the San Francisco papers cuttings have been sent me in which are discussed some of Dr. Coit's other lectures, one of which was upon immortality. One of these papers contained the following:

Immortality of the soul—by which is meant its separate existence after death— has ceased to be a matter of importance to thinking people. So declared Dr. Stanton Coit, head of the Ethical Society of London, and founder of the social settlement movement in America, to an audience in Dreamland Rink last night. The only future that can be significant and the only one free from a narrow selfishness is the future progress of the race.

Dr. Coit took as his theme "The Death of Socrates and the Death of Christ," reading Plato's description of the former event—the voluntary act of the philosopher when he had to choose between death and the violation of an unjust law. The calm serenity with which Socrates, at the close of a wonderfully successful life, went to die, was contrasted with the agony and pathos of the crucifixion of Jesus. The speaker called attention to the fact that the fear of death is strong in youth when it serves as a protection to the unfulfilled life of man, but that this fear is outgrown at maturity and that what the normal person feels in this respect is not a fear of the end, but an anxiety to perform his duty to humanity as completely as he can.

The observation that thinking men no longer care whether their separate souls are to remain separate after death was based on a secret canvass taken among the men associated with British universities.

This "observation," however, is not broad enough. It may be a fact that "thinking men no longer care whether their separate souls are to remain separate after death," especially educated men associated with the universities, but the masses *are* interested, and for the most part they intensely desire a future life, though such desire, I think, is no evidence that such a life is to be. Many of these people, who wish for and hope for, and try to believe in a future life—immortality—are thinking people to a degree. People who do not think are not interested in this question or any other.

DR. COIT ON SUPERMAN.

From another clipping I select the following paragraphs commenting upon the Doctor's lecture on "Superman":

One of the most distinguished lecturers whom Berkeley has had the honor of receiving is Doctor Stanton Coit of London, who spoke before

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a small but appreciative audience at Wilkins Hall last Saturday night under the auspices of the San Francisco Materialist Association. The subject of his address was George Bernard Shaw's "Man and Superman," and it proved to be a most interesting ethical interpretation of Shaw and his work. The speaker found four main themes in the play under discussion; the doctrine of the superman, the deification of the life force, Shaw's judgment on women and his opinion of marriage. Since Byron, Shaw is the only literary man in England who has won a continental reputation. He is the most talked-of man today in Germany, France, Italy and other continental countries, and is the most exquisite wit since Voltaire. But his is the cleanest wit of all the literature of all the ages. In that he is prophetic; the world is growing chaste at last. Instead of an idealist he may be called an ethical realist, and as such typical of the day.

Concerning his attitude toward morals, the speaker said that Shaw did not advocate a lack of morals, but believed that with a sweeping away of conventionalities and hypocrisies man would live out his own life and would be all right. Dr. Coit criticized this theory by pointing out that the practice of living out one's own life often violates biological and sociological laws, and the casting aside of all the conventions of society would mean that mankind must begin experiments again.

In discussing Shaw's views on marriage, Dr. Coit declared that some writers have a poisonous effect on the public mind in advocating the abolishment of laws regulating the union of man and woman. The community has a right to regulate marriage. Shaw believes, and rightly, that there is a hypocrisy about marriage, but he is wrong to advocate sweeping all away and to imply ignorance as to how it is to end. A sane man's affections are steadfast to the one woman. "There is," declared the speaker, "a taint of madness in a man who has no tenderness for the mother of his child. Such a man is anti-social. The state cannot control marriage entirely, since compatibility must enter in for the sake of the children. We need the conventions evolved from the experiences of mankind.

In closing, Dr. Coit declared that the ideal Shaw pictures of the Superman who, like Caesar, is part brute, part woman, part divinity, will come, but he won't be a superman at all—he will be a man.

Another paper (possibly of Berkeley) gives a whole column account of Dr. Coit's lecture on Bernard Shaw and his "Man and Superman." This account and the comments are so similar to those above quoted that it is not necessary here to quote much from this article. Here are some interesting sentences:

One of the most distinguished lecturers whom it has been the honor of Berkeley to receive is Dr. Stanton Coit of London, author of "National Idealism and a State Church," who spoke before a small but appreciative audience at Wilkins Hall Saturday night under the auspices of the San Francisco Materialist Association. The subject of Dr. Coit's address was Bernard Shaw's "Man and Superman," and he gave a most interesting ethical interpretation of Mr. Shaw, with whom he has a personal acquaintance, and his book—"Man and Superman," which is typical of its author, ... He is a genius, extremely sensitive.

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In this he is like Roosevelt, who also is a symptom—all the boys in America are little Teddy Roosevelts. He expresses what the people of America feel and believe. But there is a higher type of genius, like that of Lincoln, who stood alone, opposed. He said, not what the country felt, but what it needed. Shakespeare, like Roosevelt and Shaw, was popular in his time. But Bacon spent his life pleading for money for laboratories for scientific research, and couldn't get a penny. Now we have the laboratories. Bacon was the father of modern science.

Dr. Coit is credited with being liberal and a free thinker, though I do not think he calls himself a Freethinker or Liberal. Owing to the fact that he lectured under the auspices of the San Francisco Materialist Association, the notion that he was a Materialist became current. He is a Socialist and woman suffrage advocate. He has also been prominently connected with the ethical culture movement.

It is with pleasure that I am able through the kind agency of Mr. J. Frantz, of San Francisco, to print a fine portrait of Dr. Coit in this magazine. He is evidently a sincere, humanitarian man and a thinker of no mean ability however much his peculiar theory of the practicability of a national church may be at fault. That theory, of course, is a logical sequence of his political socialism, for one who believes in any kind of church at all, with its priesthood. But the religious socialism no more than the political socialism can be said to be other than an untried and unproved scheme, and one that is not likely to ever succeed while man is man.

"ONE OF THE RICHEST GEMS."

¶ In its "New Publications" department (book notices), the *Vegetarian Magazine*, Chicago, for September, has the following very favorable notice of the *Humanitarian Proverbs*:

"One of the richest gems lately coming to our review table is from the pen of Dr. Singleton W. Davis, editor of The Humanitarian Review, Los Angeles, Cal., "Self-Evident Truths"—*Humanitarian Proverbs and Some Humanitarian Beatitudes.* The price is 10 cents, postpaid, and it is well worth reading. It is not a collection of 'chestnuts,' or antiques worked over, but original from the caustic pen of the author, and 'red-hot.' That Editor Davis is constructive while being also destructive, the following paragraphs will show: 'While we break the idols let us make the man.' 'Destroy the golden calf in the fiery furnace of scientific research, but save the molten metal and recast it into gems of truth and moral rectitude.' Again he writes, 'What we believe about a future life is of far less value than what we know about the present life.' 'The Great Spirit of Humanitarianism says to the bloody sportsman: As you have done unto even the least of sentient creatures you have done unto me. For the bullet that slays the brute sears the heart and kills the conscience of the wanton slayer.'"

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NOTES AND BRIEF COMMENTS.

¶ If a pencil check is placed against this paragraph it indicates that your *Searchlight* subscription has expired and a renewal to The Review is expected. If you were a subscriber to Mr. Shaw's paper and you get this one for November without a pencil check to this paragraph it indicates that your subscription is paid in advance from one month to ten months.

¶ C. V. Osborn, of Elk Grove, Cal., in promptly renewing his subscription to The Review says, "I do not wish to miss a single number."

¶ Mr. Samuel Roberts, who is the Chicago agent for The Review, writes that he is "glad to say that the October Review is 'bully' as Roosevelt would say—the best yet." With this came four more subscriptions.

¶ Mr. F. H. Millington, who is mentioned in the Paine Memorial article in this magazine as the editor of a souvenir pamphlet of the Thetford celebration in 1909, was elected Mayor of Thetford for 1910. He had previously been deputy mayor.

¶ The demand for the October Review was so unexpectedly great that the edition was soon exhausted, though it was a very large one, and I had to buy back many copies from the newsdealers and others to supply the demand made by mail directly to this office.

¶ Mr. Samuel Roberts, of 436 W. 66th st., Chicago, Ill., who has been so successful in obtaining subscribers for The Review, is agent for the *New International Encyclopedia*, published by Dodd, Mead & Co., of New York, in twenty large volumes. Send to Mr. Roberts for interesting literature descriptive of this great work.

¶ In sending in a remittance to pay for a renewal of subscription to The Review my much-honored friend, Major Charles C. De Rudio, of Los Angeles, says: "I relinquished my title, if I had any, to credit on the *Searchlight*, as I notified our dear friend Mr. Shaw about it at the time. I wish you and your fine magazine success."

¶ A "wireless" dispatch from Whittier, Cal., recently carried the news to The Review office that Thomas Paine Plotts had just arrived at the home of his father, William Plotts, the well-known Freethinker. The young man and his mother, as well as his father, were "as well as could be expected," and all supremely happy. The Review wishes them all long life and unalloyed happiness.

¶ In a letter recently received from John R. Charlesworth, president of the Rationalist Association of America, he says that the prospects for a large attendance at the Cincinnati convention are not very promising, and he himself may not be able to attend. This is unfortunate, as it is necessary for the success of any new organization that its meetings for the first few years at least be well attended by both its officers and del-

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egates. I hope the secretary (or some other interested person in attendance) will send a report of the convention's transactions just as soon as it adjourns, for publication in The Review.

¶ *The Vegetarian Magazine*, of 243 Michigan Boulevard, Chicago, Ill., in its issue of September, has this to say:

"In the July Humanitarian Review, Los Angeles, Cal., is a very interesting article by Edgar Lucien Larkin, entitled, 'Late Concepts of the Universe of Electricity.' The editor, Singleton W. Davis, M. D., LL. D., has one of his usually deep and logical articles on 'The Scientist a True Prophet.'"

¶ Last month it was announced in The Review that the Indiana Rationalist Association expected to circulate "two thousand" copies of their souvenir papers. Mr. W. Y. Buck corrects this by saying it should be *ten* thousand copies. It is to contain the lectures delivered at the convention to be held Nov. 4, 5 and 6, at Indianapolis, with photos of all the speakers, and, as Mr. Buck says, "this idea is new, unique, and will be very effectual in circulating the thoughts of the different speakers among thousands of people who will not or cannot attend the convention." It is probable that copies of this souvenir booklet may be obtained by applying to either Dr. T. J. Bowles or W. Y. Buck of Muncie, Ind., or to Secretary D. W. Sanders, Covington, Ind. See announcement and program of the Indiana Rationalist Association Convention on page 256 of this magazine. The December Review will probably have a good report of the proceedings of this convention.

¶ At 1 o'clock Saturday morning, Oct. 1, an explosion followed by fire destroyed the building and printing plant of the Los Angeles *Daily Times* and the lives of twenty-one of its employes. The loss of property was immense, but the loss of life was appalling in the extreme, and all the more so to those who believed that the catastrophe was brought about by enemies of the newspaper, its proprietors and its printers. It was charged by the *Times* after the explosion that it was caused by a bomb of dynamite or nitroglycerine placed in the building for the purpose by members of the Labor Union in revenge for the paper's opposition to unionism. The unionists denied the accusation and set up the theory that it was a gas explosion brought about by leakage of the pipes in the building. The detectives, however, did not accept the unionist theory but have been working to discover the plotters and executors of the wrecking by a bomb of some kind. The investigation at this writing has not been completed, and neither theory has been established by witnesses or confessions. Many of the bodies of the poor victims were burned beyond recognition, some being wholly consumed. It was one of the most awful catastrophes that ever occurred in Los Angeles, whether accidental or intentional. If intentional, it was one of the most horrible crimes that has been committed in modern times, the explosion occurring at a time when the innocent workingmen were at their labors in the building, and indicating that the perpetrators aimed to wreak revenge upon the independent workingman as well as upon the *Times*.

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BOOKS AND PAMPHLETS—REVIEWS AND NOTICES.

California State Prisons. Their History, Development and Management. By Tirey L. Ford, President State Board of Prison Directors.

Mr. Ford has kindly sent The Review a copy of this important pamphlet, for which he has the editor's thanks. It is printed on good paper, and consists of 77 large pages bound in stiff paper covers. There are fine half-tone full-page portraits of Governor Gillett, Lieut.-Governor Porter, members of the State Board of Prison Directors, Hon. Tiry L. Ford, President of the Board, and Hon. Robert T. Devlin, Hon. Charles Sonntag, and Hon. C. E. Clinch, members of the Board, and Frank S. Mulford, State Parole Officer; also of Hon. John E. Hoyle, Warden of State Prison at San Quentin, Hon. W. H. Reilly, Warden at Folsom, and Rev. W. H. Lloyd, Chaplin at San Quentin. There are also a number of fine full-page views of the exteriors and interiors of both of the State prisons, and ground plans of the same; also, a number of ingenius charts showing ages, nativity, offences, relationship between age and offense, relationship between age and nativity, relation between nativity and offense, sentences, relation between sentence and offense, and recidivists (showing proportion and of first-termers and recidivists received).

The letter-press portion of the work is divided into small sections with such headings as Foreword, Introduction, The Problem Presented, Criminal Laws in the Fifties, Abominable Prison Conditions (previous to 1858), Prison Labor, Control of Prisons, Inadequacy of Present Prison Plants, Present Sanitary Conditions, Legal Machinery for Prison Administration, The Average Prisoner, Modern Treatment of Convicts, Essential Features of the New Penology, California One of the Advanced States, Credits for Good Behavior, the Parole System, The Reformatory, Question of State Policy, Intermediate Sentence, and Conclusion. There are quite complete illustrated descriptions of both San Quentin and Folsom State prisons at the present time.

In his Introductory, Mr. Ford makes some explanatory remarks that I think deserve reproducing here, and so I will quote briefly therefrom; speaking of his first entry upon his official duties, he says:

"Never have I had my preconceived notions concerning any subject-matter so completely revolutionized as were those I had previously entertained respecting San Quentin and Folsom. To my surprise I found the work exceedingly interesting. Problems of the most complex nature, involving every phase of human character, were constantly being presented. It was the nowspaper man's 'human interest' story multiplied and intensified. I found a prison population as varied as the number of its units and ranging from the confirmed criminal to the youthful first-offender. I found an earnest board of prison directors and

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a sincere body of prison officials conscientiously performing their duties under conditions that were not encouraging. . . . I found the work of the prison authorities criticized upon the one hand by sentimentalists who seemed to think a State prison should be a kind of pleasure resort, and upon the other hand, those who seemed to think that all inmates of a State prison were like so many caged beasts. I found that very few of these well-intentioned but misled people had ever seen either of the State prisons or had acquired any clear or definite knowledge of how they were conducted. I found, further, that the great body of our citizens had but a vague knowledge of the work done at our State prisons and a still more limited knowledge of the modern trend of penological thought."

In future numbers of The Review may be given further extracts from this work that will, like the above, be of much interest and value to humanitarians and students of penology. Some self-styled prison reformers imagine prison officials to be brutal, or cold-hearted misanthropists, but this book is embued with a spirit of kindliness and common sense throughout.

World Corporation. By King Camp Gillette. New England News Co., Boston, "distributors to the trade." Large 12mo, pp. 240, board binding, $1.00.

This is a well-printed book, but in large type and double-leaded. There is a frontispiece portrait of the author, and a number of engravings and charts in the body of the book.

The author claims to be the "discoverer of the principles and inventor of the system of 'world corporation.'" On his title page he says, "the message herein is truth; and truth is law, no matter in what dress it may be found or to what it may apply. When discovered to the mind of man, it must be accepted and become a part of the great superstructure of knowledge and progress. It is immortal and infinite."

The volume is composed of four parts, subdivided and sub-headed. In Part One, is given a "World Corporation Prospectus"; in Part Two, "The Automatic Labor System"; in Part Three, "The Want of Our System"; in Part Four, "The Open Door." The book would probably interest students of economics and sociology, but it seems to be rather a prospectus of a speculative corporation for money-making than a purely scientific treatise. However, there are some ideas expressed in it that are worthy of note.

Lessons in Living. By Elizabeth Towne. Published by the author at Holyoke, Mass. Small 12mo, 185 pages of large type, cloth binding, price $1.00.

Some of the chapter headings of this book are as follows: The Foundation of Life, The Seven Principles of Creation, Nature's Devil, The New-Thought Platform, Cosmic Consciousness, Telepathy, Interaction of Mind and Body. In her introductory Mrs. Towne says;

"In this book I design to state in logical and practical form the new

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philosophy of life and living. To do this I must stick closely to a clear statement of the philosophy itself, without trying to give you too many proofs."

The thinker will not relish this style. 'Tis the proofs he wants; and he is never afraid of getting "too many" upon any question. Perhaps, we may justly say, the proofs are not given because there are none "too many" of them to give!

Another doubt casts its shadow in this brief paragraph, following the above-quoted statement:

"It might take *seventy* lectures to *reason* you into accepting the new view of life; and still you would be unconvinced."

Then, to "prove" this, she immediately tries to impeach reason and at the same time by reasoning answer "why" the above statement is true. Thus:

"Why? Because reason is an endless labyrinth out of which no man emerges unaided by a higher wisdom than itself. Reason is the original Chinese puzzle, forever unsolved until you *get up above* reason; up above the labyrinth and look down upon it to see where you are going."

Then she says, "let us assume a philosophy if we have it not," which is the kind of advice a free thinker and scientist cannot accept.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Waco, Texas, Oct. 12.—Enclosed find express money order for $1.50 —fifty cents of it to arrears to the *Searchlight*, the balance subscription for The Review.

Chas. Banister.

Buena Park, Cal., Oct. 1.—Enclosed is $1.00 for The Review, which I like very much. I do not wish to hold Mr. Shaw for any default in furnishing the *Searchlight*; am only sorry he was unable to continue it.

E. C. Cady.

Norse, Texas, Oct. 17.—Enclosed please find postage stamps for which please send a sample copy of The Review to each of my Liberal friends whose names and addresses follow. And send me your terms for clubs, or to agents and postmasters, and I will endeavor to secure their subscriptions to your admirable and excellent Humanitarian Review, of which I have received the October number. T. Theo. Colwick, P. M.

[Mr. Colwick's letter carries with it a very good suggestion to other friends of this magazine—have samples sent to your friends and then endeavor, by personal application, to secure their subscriptions. In the Publisher's Notices department, first pink page of each Review, you will find favorable terms for doing this.—*Editor.*]

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Omaha, Oct. 18.—Enclosed find money order for the two following subscriptions to The Humanitarian Review. Please begin with the November issue. I was very much pleased to receive the sample copy which you sent me, and shall try and procure what subscriptions I can for you.

L. C. Nielson.

Arlington, Texas, Oct. 12.—I have received October number of The Review and here hand you a dollar for subscription, to begin with the October number. I will write Capt. Shaw in a few days. I feel that he has done more to enlighten man than all the clergy in Texas. Thanking you and Capt. Shaw for the arrangement, I am sincerely your friend,

Tom Childress.

Harris, Kan., Oct. 14.—Find inclosed order for one dollar for The Review for one year. I have been a subscriber to the *Searchlight* and have received a copy of your magazine; you can date this subscription from the present and never mind what is due me on the *Searchlight*—call that squared. Send postal card reply and let me know you have received this.

John Fay.

Union and Federation's Doings.

Chicago, Oct. 11.—I enclose you a call for the Congress of the Union and Federation. You are cordially invited to attend this Congress. If you cannot attend kindly send a letter to be read. This society has done more in bringing about practical results than any other in existence. We need your moral support to assist in this work. At the present time we are defending free speech in Chicago. The police for a long time refused to permit Freethinkers to speak on street corners. They allowed Single Taxers, Socialists, Methodists, and any number of Salvation Army people to hold meetings. Freethinkers were arrested and put in jail and their trial was sent to the Criminal Court. I secured the service of Mr. Clarence S. Darrow to defend the speakers. When the case was called for trial, Mr. Darrow was engaged in the United States Court and could not attend. So I secured the service of C. Stewart Beattie, the noted criminal lawyer. After the police gave their evidence Mr. Beattie claimed no case was made out against the prisoner, and desired his discharge. But the judge being very much orthodox, decided the prisoner interfered with the police and fined him $5.00—which was not true. The speaking is continued and will continue as long as others are permitted to speak on street corners.

E. C. Reichwald.

From a "Searchlight" Subscriber.

Nolanville, Texas, Oct. 10.—I am in receipt of October number of The Review, I suppose to fill out subscription to the *Searchlight*, while, as a matter of fact, I was a subscriber to The Review, but had not had a copy for several months and did not know why. Brother Shaw does

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not owe me anything, and I had rather send him something; the public owes him for valuable service rendered. I enclose $2.00 for which send me the magazine, and send it also to ——— ———. Also send me *Eternity of the Earth*, by Tenny. I send also my best wishes to Bro. J. D. Shaw, and hope his health may be fully restored. C. J. Jackson.

———

Coronado, Cal., Oct. 16.—Your No. 94 of The Humanitarian Review duly received. Please find enclosed $2.00 for which please send the magazine to the following addresses: Mrs. —— ——, National City, Cal., and Walter C. Riotte, Coronado, Cal., beginning with Oct. No. I want it understood that Mr. Shaw does not owe me a cent; on the contrary, I am his debtor. I also enclose 10 cents for a copy of *Chaldeo-Babylonian Civilization*. Would like to read in full "Trip Around the World." Walter C. Riotte.

———

Gordon Palo, Texas, Oct. 10.—I have just received first copy of The Humanitarian Review and like it splendidly—in proof of which find enclosed M. O. for one year's subscription, beginning with the October issue. Take nothing from Mr. Shaw on my account. He has "put me next" to many ideas that make life worth while, and for which I will never be able to pay him in full. I hope the circulation of H. R. may become as large as the meaning of the word Humanitarian. I like the word and think it fits your magazine exactly. That all your honest efforts will be crowned with success is the wish of W. Y. Finnell.

———

Redlands, Cal., Oct. 11.—The Humanitarian Review for October received O. K. I believe I am one of the subscribers to the *Searchlight*. The time had not run out, so send H. R. along; I will send you the $1 before the unexpired time is out. I had been trying for 28 years to get the *Searchlight* another subscriber and had about succeeded with two when the *Searchlight* went out. One sent me $1 for the *Searchlight*. I had to send it back. Send them samples copies; I will write them about The Review. Like most Freethinkers, they are good people.
D. H. Long.

———

Mexia, Texas, Oct. 12.—Your magazine has been received and partly read. I am so glad to hear from Mr. Shaw. I have missed the dear old *Searchlight* so much, and it grieves me that it can never more come to my home; but I am truly glad that Mr. Shaw has been so fortunate in adjusting his obligations with your worthy magazine. I do not feel that Mr. Shaw owes any of his patrons anything. I am sure that every number of the *Searchlight* was worth many times more than the subscription price, yet I know to him it has been a source of deep sorrow —those unexpired subscriptions—but I feel assured that we all can be

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reconciled to the loss of the *Searchlight* if only our dear Mr. Shaw can regain his health, and I feel that we will gain another honest, loyal friend, and a magazine that will always be welcome in our homes. Wishing for you much success, I am sincerely your friend,

Mrs. L. E. Phillips.

Corsicana, Texas, Oct. 10.—I hereby acknowledge the receipt of the copy of The Humanitarian Review for October, and am very much pleased with it; so much so that I am enclosing you $1.00 for one year's subscription for it, nor do I want you to give me any credit on same for an unexpired subscription for the *Searchlight*, formerly published by J. D. Shaw, of Waco, Texas, as I long since wrote him that I freely donated any balance due for what he had done for the cause of Freethought.

H. C. Ballew.

Waco, Texas, Oct. 11.—The October Review received and I am pleased with it. Enclosed find my check for $1.25 to cover my subscription to January, 1912, including this number. I cannot accept the liberal provision by my friend J. D. Shaw—the balance of the subscriptions to the *Searchlight* unsupplied are insignificant in comparison to the sacrifices of Mr. Shaw in his noble struggle in our behalf, so please return to him whatever of the balance of my subscription to the *Searchlight*. Although now non-existent, yet I am sure the *Searchlight* will long be remembered and the editor loved for the light of truth, justice and honor shed and impressed on our people. Hoping the Humanitarian will fill the void, I am respectfully, Jas. C. Walker.

San Diego, Cal., Sept. 26.—I have posted you a book on Original Human Speech, by Mr. Ignatius Ferlin, who was educated for a priest in the Austrian University at Vienna. Mr. Ferlin is said by those who know him to be able to speak all the Slavonic languages. He is about seven feet tall and plows his land and sows his crops, and otherwise tills the soil. He has been a resident of San Diego thirty years, but, strange to say, he has been so unjustly discriminated against by a section of the ignorant public and county officials, some of whom could scarcely write their own names, that he has not taken much interest in things of late as he would like to do. He is a sober, moral man; but I am not competent to pass on his book. He gave up the church many years ago.

Benjamin Judkins.

[*Note.*—See notice of the booklet mentioned in the Book Review department of this magazine.— *Ed.*]

From the Searchlight Editor.

Glendale, Cal., Sept. 30.—I received your kind letter yesterday, and today the four copies of The Humanitarian Reciew came. Accept my thanks for the same. It is a splendid publication, always, but this issue

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is exceptionally good. This I say without any reference to my portrait and article. I am so glad to have them appear in this number, and I thank you for presenting them so well; also for your well-expressed editorial notice of them. I am hoping you will be rewarded by much if not all of the *Searchlight* patronage. J. D. Shaw.

"It Is Sure a Success."

Los Angeles, Cal., Oct. 6.—The Humanitarian Review for October is all right. Extra good from beginning to end. You have the best, most conservative writers, far surpassing any other magazine I am acquainted with. When one reads articles from such writers as Prof. W. F. Jamieson, S. F. Benson, G. C. Bartlett, J. G. Schwalm, Mrs. C. K. Smith, F. B. Hall, C. L. Abbott, G. Major Taber, C. W. G. Withee, Myra E. Withee, etc., etc., he is sure to be benefitted. It is remarkable the way H. R. has more than held its own during the long, hot summer. It is sure a success. S. F. Davis.

"No Dark Places."

San Diego, Cal., Oct. 13.—The Humanitarian Review for October was received on the 6th of the present month. Well worth ten cents. Twelve numbers comprising the yearly output bound together would make a readable book.

"Left in the dark"? No, that is not our editor's way. His motive is enlightenment. No dark places in his elucidations. Nothing ambiguous is accepted. Of course growth implies change, and change is always in order. Those who are doing well today are expected to do better tomorrow, and not go backwards, like some of the automobiles. It is clearly evident that the editor's aim is to move forward and take his readers with him. No one can read The Humanitarian Review without benefit. This cannot be said of all publications. Much is printed and sent abroad that is not worth reading. Not that I demand all reading matter to be soberly instructive. What will give pleasure is also desirable.

Somebody has said the most wasted of all days is that on which one has not laughed. Real pleasurable laughter is not a silly giggle, but a regular cheer-up. Cheerfulness is contagious and always acceptable. Let us be cheerful and allow no one in our presence to suffer with "the blues." Mrs. C. K. Smith.

A Good Offer.

Philadelphia, Oct. 10.—The October number of The Review arrived this morning and I am very much pleased with Mr. Shaw's letter, and particularly his portrait, which I did not have and always wanted. I was a *Searchlight* subscriber, and regarded it as one of the best edited Freethought publications, which I will miss as an old friend. The

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Searchlight, Investigator, Blade, Rationalist, all gone—died for want of support. What a sad commentary upon Liberals.

Any little Catholic parish can build and pay for a church, pay a priest, support a school; yet the Liberals who earn just as much, will not contribute enough to keep the printing press going. The populace of the United States is supposed to be Christian, and it is claimed that Christianity is on the decline,

Courtland Palmer was worth $6,000,000 when he died, but did not leave a dollar to any New York Liberal club, and his widow married a clergyman. The Liberals are not as liberal in contributing to their institutions as the Christians are—and I should like to have this question discussed sometime.

I have here a paper published by Peter Eckler in 1850, *The Age of Reason.* In the 14th of February number it states that the Thomas Paine farm is offered for sale for $5,500; and in the issue of April 15th there is a report of a lecture by Gilbert Vaile, biographer of Paine and editor of the *Beacon,* in which it is stated the Paine farm was sold and $1,500 had been paid on account, and $75.00 had been subscribed toward erecting necessary buildings for an industrial school. Do any of the older Liberals who read The Humanitarian Review know anything of the facts? If so, kindly enlighten yours truly. The farm sold about two years ago for $150,000.

To any reader of The Humanitarian Review who sends 25 cents to the editor in the *next month,* I will send the Sherman address on Thomas Paine, delivered at the opening of the Paine Museum at New Rochelle. It is the best address ever delivered on the work of Paine. It is well printed and will contain a colored view of the house as it appears today. Send the quarter to the editor and the address for mailing to the Secretary of Paine Historical Association, James B. Elliott, 3515 Wallace st., Philadelphia, Pa.

An Apology for the Cosmos.

For Charles Johnson.

Minneapolis, Minn., Oct. 12.—I am not a Theist; I am a Monist, but I hold that cosmic intelligence is a property of matter, and that all sentient beings were evolved by a power not themselves, which stands in the same relation to them as God. "Now, if human souls are, at the time of birth," evolved by that power, primarily, it does not follow that if that power is beneficent "that they ought to enter this earth-life pure and divine." "Nature, 'red in tooth and claw,'" does not "dispute the morality of the power which evolves if it is a moral necessity so to evolve. If it is absolutely necessary for mankind to know evil as well as good, for its own ultimate good, then it is a moral act to give a material exhibition of it. The cosmos is not omnipotent in the theistic sense. Light and heat cannot be revealed by dark and cold, neither can evil be made manifest by good, nor inharmony by harmony. This planet cannot be viewed as the whole cosmos any more than a peniten-

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tiary can be looked upon as a moral community. The means justifies the end if to know evil is an absolute necessity, and the relation between the creature and its revealer must be one of change if evil is to be overcome by good, as it is being done; yet the imperfect does not rise from the perfect, nor does the perfect change. The revelation of evil is a perfect work. If there is a purpose in the revelation of evil, then it is designed. An omnipotent designer would not have any excuse for portraying evil, but as the cosmos is limited to one way of doing things, it has.

John Maddock.

Individual Welfare is Inseparably Bound Up In the Good of All.

Hurst, Ill., Oct. 4.—"No man liveth unto himself," is a true saying. In this land of freedom we are wont to boast of our independence, but a little reasoning will convince us that no one can live independent of all others. We depend on the farmer for our bread and meat, on the tailor for our clothes, the ralroads and navigation for transportation, etc. As in the material, so in the mental and and spiritual needs: we depend on the teacher, the philosopher and the preacher. A great many think we can do without the preacher, but we need the preacher as much as the teacher or scientist. A preacher should be a teacher of moral and spiritual truth, and we need morals as much as natural science in our government. The commandment, "thou shalt love thy neighbor as thyself," is the basis of all good government. If we are deceived, the fault is our own. Too many depend entirely on the preacher or politician to do their thinking and accept all they tell them without question. What should we expect, if we accept everything our merchant should offer us, without examination? We do not have to accept everything offered us, either of goods or doctrines. The trusts and corporations are working hard to monopolize trade; and many politicians and preachers are trying to "lord it over our hearts and consciences" by the terrible club of fear; they threaten the direst calamities on all those who will not accept their creed and join their church or party. I do not wonder in the least that so many have become infidels and professed atheists, when they were taught from their youth that "a God of love and mercy" has prepared a place (a literal hell) in which he will torture to all eternity all who "will not believe." It is reported that Robert Ingersoll said, "I would rather my loved ones were annihilated than that they should fall into the clutches of an orthodox God." But Ingersoll was too kind and intelligent a man to be driven to the extreme of atheism. He still indulged the hope of meeting his loved ones in a better world.

But this was not the subject I started out with. Our argument is, that because all are bound together and no one can live without the aid of his fellows, we are all alike interested in our fellow men; and from this we predicate the universal brotherhood of man. Not only are *we* "all of one blood" that dwell on the earth, but the entire universe is in like

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manner bound up as one inseparable whole. Then the conclusion of my argument is, that, since all things are thus united under one system of laws or government, therefore the final good of "every creature" is as certain as the working out of all natural laws of the physical and mental or spiritual universe.

A. E. Wade.

Indiana Rationalist Association.

Second Annual Convention.

The Second Annual Convention of the Indiana Rationalist Association is to be held in the Palm Room, Claypool Hotel, Indianapolis, Ind., from Friday evening, Nov. 4th, to Sunday evening, Nov. 6th, inclusive. The program in brief is as follows:

Friday evening—President's address, Dr. T. J. Bowles, of Muncie; Address of Welcome, Dr. John A. Houser, of Indianapolis; Response by D. W. Sanders, of Covington, Ind.; Heresy and Heretics, address by F. J. Carney; appointment of committees. Saturday morning (9:45)—Piano solo; Rational Education, Bruce Calvert; A Secular Republic, Helen M. Lucas. Saturday afternoon (3:30)—addresses by W. H. Maple and P. J. Mara, and ten-minute speeches by others. Saturday evening (7:30)—Music; addresses by J. H. Prince, John C. Beck and Guy C. Ballard. Sunday morning (9:45)—Music; addresses by E. C. Reichwald and Lou Lawrence; five-minute speeches and general discussion. Afternoon (2:30)—Duty of the Rationalist, J. Atwood Culbertson; Heresy and Human Progress, Prof. Frank C. Midney. Sunday evening (7:45)—Music; Church of the Future, J. Wesley Whicker; Humanity's Debt to Ingersoll, W. E. Clark.

The following paragraph is added to the printed program:

The religious "progressives" will at once perceive that the above program is one of unusual excellence. Those who attend this convention may be sure that all the discussions will be dignified, scholarly and capable. It will be shown by real thinkers that Freethinking, Science, and the Gospel of Reason are indeed the hope of the world. It will be shown that the stand-pat-ism and stand-still-ism, superstition and orthodoxy maintained by the clergy (for some reason or other) are obstructions to progress and human happiness, promoters of hypocrisy but not of morality; that the church has no excuse for existence (except human vanity); and that the baptised individual, or the Jew, as a rule, has no reason for the "faith that is in him" other than the Chinaman's reason—that he was raised to believe that way and that his mother's religion is good enough for him.

All priests and ministers of Indiana are cordially invited to "rest on Sunday" and attend this convention. A program is being mailed to every clergyman whose name can be obtained. *All ladies and gentlemen invited.* A Reception Committee wearing "Free Thought" badges will be at entrance to Claypool Hotel to welcome visitors.

This program is issued and signed by Wm. Y. Buck, Chairman Program Committee, Dr. T. J. Bowles, President, and David W. Sanders, Secretary.

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Call for the Annual Congress of the American Secular Union and Freethought Federation.

TO THE LIBERALS OF AMERICA.

The Thirty-fourth Annual Congress of the American Secular Union and Freethought Federation will be held in Chicago, on November 25, 26 and 27. Sessions at 10:30 A. M., 3:00 and 7:30 P. M.

The place of meeting will be the Grand Pacific Hotel, on South Clark street, opposite the postoffice. The management of the hotel have kindly extended the use of the large hall on the parlor floor to the Union and Federation. Mr. Percy Ward has generously extended an invitation to the Congress to meet at the Garrick Theatre on Randolph street, between Clark and Dearborn, Sunday morning, Nov. 27th. The afternoon session will take place in the Masonic Temple, State and Randolph streets, by special invitation of the Anthropological Society. This society has kindly tendered the Congress their hall, and if necessary Drill Hall also will be used for the Congress. In the evening the Congress will end with a banquet at the Grand Pacific Hotel.

The object of the Union and Federation is to keep church and State separate in this country and to oppose legislation in favor of any religion. The time has now come for Freethinkers to be more aggressive and demand that church property be taxed the same as other business property. We must organize on political lines and see that men are nominated to the legislatures that are in favor of our demands. We must strive to elect men who will not be afraid of the threats of these religious grafters as proved by this speech of the Roman Catholic Archbishop James Quigley, of Chicago, who brazenly declared: "If any politician attempts to interfere with the immunities and privileges of the Catholic Church his reign will be very short indeed." Is not this speech a brazen and open threat to members of the legislature to continue this unconstitutional graft or lose their seats? The Supreme Court of Illinois has eliminated the Bible and all religious exercises from the public schools. But the churches are combining to make heroic efforts to have this just constitutional decision rescinded. We must now put forth our best efforts to have this decision stand so that further progress can be made in the future.

We need your assistance to help this Congress by your presence. If you cannot attend, help it in a financial way. This Congress is the opportunity to come together and get acquainted with one another. The reason the Congress is held at the last of the month is that the *Tribune* Land Show and the Fat Stock Show take place in Chicago about the same time. The railroad companies are reducing the fares for those two occasions. Visitors to the Congress should inquire for excursion tickets for the Land Show or the Fat Stock show.

The speakers who are expected to attend are: John E. Remsburg, Susan H. Wixon, Mrs. K. T. Woolsey (our late delegate to the Brussels Congress), H. Percy Ward, Marilla M. Ricker, H. Jordan Smith, John Maddock, W. E. Clark, M. F, Doney, Dr. J. T. Bowles, Lucien Stebbins,

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Dr. J. Rudis-Jicinsky of the United Bohemians, and others whose names will be added each week as their answers are received.

Contributions to pay the expenses of the Congress can be sent to the Treasurer, Dr. E. B. Foote, 120 Lexington av., New York, N. Y., Secretary, E. C. Reichwald, 141 S, Water st., Chicago, Ill., or to The Humanitarian Review, 854 E. 54th st., Los Angeles, Cal.

American Secular Union and Freethovght Federation.

E. C. Reichwald, Sec. E. P. Peacock, Acting Pres.

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 was formerly sent by mail 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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Frontispiece to The Humanitarian Review for December, 1910.

MAJOR CHARLES C. DE RUDIO

(U. S. Army, Retired.)

See "Life and Death of an Illustrious Liberalist," page 285.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

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and the Promotion of Ethical Culture, Humaneness &c.

Vol. IX, No. 5.] DECEMBER, 1910. [Whole No. 96

Written for The Humanitarian Review

POSITIVE PROOF THAT JESUS WAS A MAN.

BY C. L. ABBOTT.

(*Second Article.*)

BY "positive proof" is meant proof of such a character as leaves no room for reasonable doubt. Using the term in this sense, positive proof that Jesus was a man is contained in the New Testament. "But you admitted that the New Testament is not very reliable. How can you prove anything by a witness who has been impeached, and be sure you are getting the truth?" The answer is, same as they do in court. A man may be a liar every day in the year, and yet when, with no conceivable motive for prevaricating, he makes damaging admissions against himself, he is telling the truth. This principle, recognized in the jurisprudence of all civilized countries, has crystallized into the legal maxim, "Admissions against interest are to be accepted as true." Applying it to the New Testament, we can find the solid ground of truth, separate the historical from the legendary and mythical, and establish the fundamental facts of early Christian history relieved of the unhistorical setting in which they have come down to us. The discreditable things, such as there could be no motive for inventing, the things which gave a handle to the enemies of the church and which were therefore dropped as soon as possible, are true. Pick out such things in the gospels and you will have the basic facts in the life of Jesus which the most daring criticism will never be able

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to overthrow, for the simple reason that they cannot be explained on the theory that they are untrue.

Let us try this principle first on the book of Revelation and see how it works. In Rev. xi:1, 2, the destruction of Jerusalem is described as pending, but the prediction is impliedly made that the temple itself would not fall. We know however that it did fall in the year 70, and consequently that the writer guessed wrong. Now it was against the interest of the church to preserve such a prediction as this, and the fact that she has preserved it proves it to be a genuine prediction and not fabricated afterwards, for it is as clear as day that a prediction that the temple would not fall could only have been made before it fell. Where a prediction comes true there is no room to suspect that it was made after the event, but when it does not come true, we recognize it as a genuine prediction made before the event.

We have now proved what cannot be successfully disputed, that the New Testament does contain genuine records of the first century, at least as early as the year 70, when, if there was such a man as Jesus, many who knew him were still alive. The whole world may be safely challenged to controvert this proposition.

Quite a number of the New Testament books are attributed to Paul. If genuine, the historical existence of Jesus is forever set at rest, for although Paul himself does not claim to have seen Jesus except in a vision, which to one who does not believe in the objective reality of visions is no "seeing" at all, he freely admits that his opponents had seen him and associated with him in the flesh, notwithstanding it was to his interest not to admit, if he could help it, that they had such an immense advantage over him, since they were constantly referring to their personal acquaintance with Jesus and Paul's lack of it to destroy his influence and get his churches away from him. When they said to Paul, "You have never seen Jesus!" what a crushing reply if Paul could truthfully have answered, "Neither have you!" But he does not say it. He admits that they had seen him. And under the circumstances, I see no way of escaping the conclusion that they actually had seen him, provided these letters are genuine. That a quarrel like this could take place in

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regard to a man who did not exist is absolutely unthinkable, and so the only question is to determine whether the letters are genuine and whether they describe an actual situation.

Let us now take a look at the letters. In one letter the writer speaks of Peter, James and John, the recognized pillars of the church, in terms of contempt, and accuses Peter of hypocrisy. He says if Peter is right, Christ died in vain; and says he told Peter so to his face (Gal. ii:11–21). Time and again he speaks of them and their followers in the bitterest tones. Sometimes his language toward them is such that Christian scholars have thought best to conceal his meaning in unintelligible translations (Gal. v:12; Phil. iii:2). He says it is no wonder the other apostles act as they do, for they are serving the devil instead of Christ (2 Cor. xi:13–15). He damns them twice in one letter (Gal. i:8, 9), and in another calls them "dogs" and "scoundrels," and utters a warning against having anything to do with their "confounded cutting" (this, and not "concision," which has no meaning, is the correct translation of *katatome* in Phil. iii:2). Paul himself is almost if not quite the only one fit to be an apostle. "The majority," he says, are "playing tavern-keeper with the divine message" (2 Cor. ii:17)—an expression which, borrowed from the custom of tavern-keepers to adulterate wine furnished to their guests, means that the majority of Christian teachers were not dealing out the pure stuff.

Paul not only tells his opinion of the other apostles but also lets us know their opinion of him. They said Paul was an impostor—that his claim to be an apostle was false, that he had no credentials, and had never even seen Jesus (1 Cor. ix:1, 2). They said he was a schemer, and that his game was to preach awhile for nothing, luring his converts on with a show of disinterestedness, and then take up a big collection ostensibly for the poor members of the church in Jerusalem, but in reality for himself (2 Cor. xii:16); and it is said that when Paul went out on his collecting tour some of his churches, to allay suspicion, sent three honest men along to see that he did not get away with the money (2 Cor. viii:18:21); and there is not a word in the New Testament to tell us whether this money ever reached its intended destination or not, or what in fact did become of it. Alto-

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gether the story of Paul's relation to the other apostles looks like the biggest scandal in the history of the church.

These letters either describe an actual situation or they do not. If anyone says they do not, the burden is on him to explain what motive could prompt anyone to fabricate so discreditable a tale. If this story be fiction, the author has (1) blasted the reputation of all the apostles whom Jesus himself is said to have chosen, (2) represented Paul as the one man fit to be an apostle, and then (3) brought the gravest kind of a charge against Paul and failed to clear him of it! Is it possible to believe that any human being could do a thing so unutterably absurd as to try to propagate a religion by concocting a story in which he blackens the character of all its founders? Yet this is precisely what we must believe if these letters are not genuine. Worse yet; for we must also believe that the attempt was successful! If, then, no motive can be assigned for inventing such a tale—and thus far none has been assigned—it follows that these letters are genuine; that they describe a state of facts actually existing, and were written, as they claim to be, by a man in the thick of the fight. Since it was against the interest of the church to invent so dark a picture of its early history, we are compelled by the law of evidence to accept these letters as in the main authentic documents. Of course it does not follow that all the letters bearing Paul's name are genuine, but only such as cannot be explained on the contrary supposition.

I have now proved beyond the possibility of successful refutation that some of the epistles of Paul are genuine, and as explained above, this settles the actual existence of Jesus beyond a reasonable doubt, and without so much as looking at the gospels.

Coming to the gospels, Jesus is said to have begun his public career by announcing to the Jews that "the kingdom of God is at hand," or "the kingdom of heaven is at hand," He does not explain the term, and so there have been volumes of foolish discussion as to what the kingdom of God (or of heaven) meant. The reason why it was not explained was because everybody knew that it meant the kingdom of the Jews who, regarding themselves as God's people, were expecting the government of the world to fall to them as it had previously fallen successively

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to the Babylonians, Persians, Greeks and Romans. It was to be the Jews' turn next, and God, they imagined, was going to help them govern the world on divine principles. "At hand" means "near at hand," and the announcement of Jesus was therefore a prediction of something about to happen. Questioned more particularly, Jesus is said to have stated that the kingdom would be ushered in by the Son of Man coming in the clouds of heaven with all his angels with him, and to have declared more than once, and with the greatest possible emphasis, that it would take place within the lifetime of the persons he was then addressing; and it is obvious from half a dozen different writers of the New Testament, all of whom profess to be looking forward to its fulfillment, that the prediction widely believed. Since all the writers agree that the prediction was uttered while Plilate was governor of Judea (A. D. 26–36), it follows that, if fufilled at all, it must be fulfilled within the lifetime of the contemporaries of Pontius Pilate. It is absolutely certain that this prediction was put into circulation while there was yet time for it to be fulfilled, for it obviously could not be promulgated after the time had gone by. I take it that proof of the contemporary circulation of the prediction is also proof of the existence of the man to whom it was attributed, for if there was no such man the slightest inquiry would disclose the fact and quash the whole thing. There could have been no Millerites looking for the end of the world in 1843 unless some one had made the prediction.

Then, again, it was much against the interest of the church to hand down such a prediction as this, for so soon as that generation passed away Jesus was placed in the light of a false prophet. There could be no motive for fabricating such a prediction. The tendency would be the other way—to suppress or conceal that which necessarily made the Christians the laughing stock of the world—and therefore the only explanation is that the genuineness of the prediction was too well known to be denied or to have its meaning changed, though evidence is not wanting that futile attempts were made both to deny it and to change its meaning. When the time has gone by and it is too late to be fulfilled, the New Testament writers, as might be expected, begin to make excuses. One says the apostles misunderstood Jesus and reported him as saying what he did not say (John xxi:23). Another, when laughed at for the failure of the prediction, gets angry, calls bad names, and answers that a day with the Lord is different from what it is with men (2 Pet. iii:8)! Amounting, as these statements do, to an admission that the apostles and all

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the earlier writers of the New Testament had been teaching error, this was a most extraordinary and embarrassing position for apologists to take, and yet we learn from their own writings that when cornered they were forced to take it. Clearly, something had compelled the later writers to abandon the earlier doctrine. If it were in fact true that Jesus had not been reported correctly on this subject and that periods of time mentioned by him were not intended to be understood in their natural sense, why were these writers so long in finding it out? The lateness of their discovery gives them away. *Nothing but the desperate situation created by the non-fulfillment of a genuine prediction of Jesus will explain these facts.*

Once on the right track, there is plenty of evidence, if one cares to look for it. If Jesus were only a fictitious character why is it said on one occasion that he could not perform miracles? Is not this the very kind of statement that would not be invented? If the story be fiction, why is he made to say when asked for a sign of his divine mission that there would be none —which can only mean there would be no miracles? Why does he deny being "good"? Why is he represented as one of many who went to John to be baptized, confessing their sins, thereby suggesting on the very face of it that Jesus was a sinner and that John was greater than he? The alleged conversation at the baptism betrays its want of verity by the fact that its transparent object is to explain away these difficulties; but if the story is being invented out of whole cloth, why create difficulties that needed to be explained away? Why make John who had baptized Jesus forget all about him afterwards and send men to enquire whether he were the Christ or whether they should still look for another, and instead of being convinced by the answer, leave his disciples and the disciples of Jesus to continue as rival sects? How could a story so derogatory to Jesus have been invented? Why is he made to say, near the close of his life, when Peter declared him to be the son of God, that no one had ever suggested the idea before? Why is his own mother represented not only as an unbeliever in his divine mission, but as judging him to be crazy and wanting to take him home? Why make him utter the despairing cry on the cross that God had forsaken him? Every one of these narratives is an admission against interest. If Jesus was a man subsequently deified by his followers, there is no difficulty in understanding such statements. They are genuine reminiscences committed to writing before the process of deification was complete. But if Jesus did not exist, these narratives must be explained as fictions.

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And this cannot be done, for they are not the kind of stories that would be invented.

The conclusion here reached rests on evidence of the highest degree of probative force. It is such evidence as could not have been fabricated. No Christian would have invented it if he could, and no one else could if he would. The one would not have fabricated such discreditable stories about his own religion and the other, even if he had done so, could not have placed them in the New Testament. There is only one explanation of the phenomena: they are genuine relics of Jesus which the myth-making activities of his successors have failed to obliterate. And therefore Jesus was a man.

St. Paul, Minn., 1910.

Written for The Humanitarian Review

SOME LITTLE RHYMES.

SMILE.

Throw off your solemn face and smile;
  Don't look at life through tears!
Just drop your grief; 'tis not worth while
  To dim all future years
Because some little thing went wrong.
When drunk with unavailing tears
  Till life seems all in vain,
Don't let your soul give up to fears;
  'Tis but your dazzled brain,
And not the world that's turning wrong.

—John T. Bays.

JEHOVAH'S FIRST COMMAND.

They say that many years ago Jehovah made this earth—
He made the sun and moon and stars and gave the planets birth.
He made a garden great and grand, and then put Adam there
As ruler over everything in earth and sea and air.
But Adam discontented grew, not satisfied with life,
As ruler of the garden great, he wanted still a wife.
Jehovah took from him a rib and made a woman fair,
They both were very happy—they were a loving pair.
Jehovah said, "Just one command, to you I now will give,
But this command you must obey if you desire to live.
In all this garden great and grand, so perfect and complete,
There is one tree, and only one, whose fruit you must not eat.
But this one tree you must not touch, because if you should try
To eat the fruit that grows thereon that very day you'll die."

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The serpent crawling on the ground then whispered unto Eve,
"Do not believe his story, he is trying to deceive;
The fruit that grows upon that tree would harm not anyone,
It is the most delicious fruit that grows beneath the sun.
That is the tree of knowledge; he who tastes its fruit will learn
The truth and knowing right from wrong—Jehovah's counsels spurn."
Then Eve and Adam ate the fruit the serpent said was good,
And learned that they were naked; so they ran into the wood,
And hid from great Jehovah when the all-pervading One
Was calling Adam in the garden at the set of sun.
When God discovered they had eaten the forbidden fruit
He had them driven from the garden. No one will dispute
The fact that in this controversy the almighty One
Was far less truthful than the serpent. Hence the tale is done.

—Ernest Davis.

ON STONY GROUND.

Some seed must fall on stony ground—
It has been so the whole world round.
Much truth is penned that fails to reach
The people it was meant to teach.
Be not discouraged, send thoughts forth,
Some will appreciate their worth.
We little know the good we may
Accomplish for the world each day.

—Mrs. C. K. Smith.

WHAT FOOLS WE MORTALS BE.

We make the guns and bowie-knives and sell them out so free,
And then object to being killed—what fools we mortals be!
If we object to being killed and seek no other's life,
Why should we make the pocket-gun and savage bowie-knife?
For who can think of any use the bowie-knife can be,
Except to carve the human flesh—to butcher you and me?
And pocket-guns are made to kill, not game, but fellow men,
And if we think their use is vile why should we make them, then?
We've licensed every bawdy-house, saloon and gambling hell,
And now we grieve our lives away because our children fell.
We spread the fame of criminals, and all are glad to see,
And yet we hate their very name—what fools we mortals be!

— John T. Bays.

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Written for The Humanitarian Review

THE MYTH OF JESUS CHRIST.

BY SINGLETON W. DAVIS.

IN THE October number of The Humanitarian Review was printed as its leading article one by Mr. C. L. Abbott entitled "Was Jesus a Man or a Myth?" and in this number of the magazine appears the second of the series, entitled, "Positive Proof that Jesus was a Man." These articles are well written and by a gentleman of natural ability and education; yet, partly from a desire to present what I believe to be a true explanation of the story of Jesus Christ, and partly because of the challenge thrown out to me, I feel called upon and justifiable in writing a reply to those two articles. The challenge mentioned is contained in a foot-note on the first page of the first article, in these words of Mr. Abbott referring to the articles:

> "Here is something which, attacking the opinions of your correspondents and the editor himself, may stir up a hornet's nest. I trust you will show me the error of my ways, if you can."

Without being unduly "stirred up" or acting hornet-like, I will try here to present the other side of this case, not entering into argument much, but giving such facts and principles as I can in support of the proposition that Jesus was not a man—a human being—but a personification of the sun and the phenomena of the solar year.

First, I will offer a few brief comments upon some statements in Mr. Abbott's first article. In the second paragraph of his article (page 205, Oct. H. R.), that writer speaks of "the facts in regard to Jesus" as "history." That there are no *historical* facts in regard to Jesus, I believe. To say there are, is to admit the historicity of Jesus as either a man or a superman. The facts, such as they are, I think, are not within the domain of history but of myth or poesy. By the use of the word myth I do not wish to convey the popular notion of groundless fiction or non-

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existence. The word is to be taken, as used herein, in its true technical sense. I will define it thus: A personification of animate or inanimate natural objects and phenomena—a representation of these objects and phenomena as human beings or beings superior to man. Thus, in Webster's Imperial Dictionary, the word myth is given this definition:

> "A traditional story evolved or created out of a conception or idea; a tale resulting from the attempts of an interpretation of animate or inanimate nature . . . in which natural objects, phenomena, or organisms are personified as spirits, demons, gods, etc.; as the sun myth, the myth of Jupiter."

That there is a *science* of myth-making and interpretation, is recognized by this same authority in its definition of the word mythology, as, "The science of myths or legends; that branch of science which investigates the meaning of myths and the relationship between the myths of different countries or peoples," and it might well have added of different ages. This authority adds as explanatory of these remarks:

> ". . . mythology as a whole is neither religion nor history, nor philosophy, nor poetry. It comprehends all of these together under that peculiar form of expression which is natural and intelligible at a certain stage, or at certain recurring stages, in the development of thought and speech, but which, after becoming traditional, becomes frequently unnatural and unintelligible. (Max Muller.)"

Without a clear understanding of the nature of myth no one can understand the sacred scriptures (writings) of the ancient peoples, including the books comprising the Bible—both the Old and the New Testaments. It is this want of a clear understanding of mythic literature that has misled both Christians and very many non-believers in Christianity in their interpretations of the biblical stories. So here I find the great fatal defect in Mr. Abbott's argument to be that of assuming as a major premise of his logic that the Bible stories and specifically the stories about Jesus Christ are historical. His first care should be to prove that these stories *are* history. The facts of history are established corroboration of many writers, each of the other. We have history, so-called profane history, of the times when it is said that Jesus lived on earth as a man; but none of this history that does not bear internal evidence of being comparatively late interpolations even appear to corroborate the New Testament stories. In this

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very paragraph the writer admits that "the accounts of him [Jesus] are not very reliable, and must be used with discretion and judgment"—evidently referring to the New Testament accounts. And he also says, "I doubt whether any book in the New Testament, as we have it now, was written by a man who had ever seen Jesus." Further along he says, "I am willing to concede that, except in the New Testament, we have no mention of Jesus in the first century." If such a character, with such a reputation as a miracle-worker, or even as a political plotter, had existed at the beginning of that hundred years, is it probable that no mention of him would be made by the historians who lived and wrote during that century?

Mr. Abbott says, on page 207, that "the heretics who held that Christ existed in appearance only admitted nevertheless that he looked like a man, talked like a man, ate, drank, slept and walked like a man, and that everybody that knew him supposed him to be such. If so, that settles it; he was a man."

That may "settle it" for Mr. Abbott, but it decidedly does *not* "settle it" for me. All of the pagan gods and demigods are reported to have looked like men and talked like men, etc., etc., but that does not convince the Christian or anyone else of today that the pagan gods were men.

On page 208, Mr. Abbott quotes the editor of The Review as saying that the authors of the Gospels, the Acts and the Epistles were not persons whose names are attached to them in our version of the New Testament, but monks in the monasteries of Egypt, and then he assumes that this is "evidently a reference to the Therapeuts." But I said nothing about Therapeuts. In fact I think there were monks in Alexandrian monasteries long before the time the Therapeuts are said to have been there. The Jesus Christ myth was not a sudden borning, but a gradual growth, I think, though the names of the characters are of comparatively modern application.

To understand the Christ myth one should study the myths of Egypt, especially that of Horus. After one has well investigated this myth, and of course knows it to be myth and understands its basis in nature, he can readily see that the Jesus myth

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is not only like it, but is the same myth in a later language and with a later and more Grecian nomenclature. The argument against the Therapeuts as Christian monks being the authors of the New Testament stories is irrelevant, as I have not said the Christ myth was created by Christians. In fact I think Christianity is a product of the myth, and a combination of Egyptian, Hebrew and Grecian myths.

Now, who was the Jesus of the New Testament? The answer to "Who?" in all cases is but a description of the personality and a history of its acts. In the case of Jesus, the personality described is abnormal—not such as agrees with our observations of other men. His acts are abnormal. Taken together, the description fits no man we ever knew, and we are forced to believe that the description is not that of a human being or else it is wholly fabricated. Beginning at the very first, the conception, we are given a description that is utterly at variance with not only our own, but universal human experience and observation. Next, the story of Mary meeting Elizabeth and the intimation that the unborn child of Elizabeth was conscious of and recognized the presence of the unborn child of Mary. Then, the birth of Jesus in a manger or stable, and the stories of the star and the slaughter of the babes; then the utter absence of any account of the doings or whereabouts of Jesus until at the age of twelve years, when he is found to be more learned than the educated doctors (professors, we would say) in the temple. Then almost every act of his life is contrary to human experience and observation, and we can believe the account only by believing that he was an extraordinary being, a superman—a god. As we have never known of any other gods or supermen, we are forced to deny that there was one such, and that there never was such a being as the god or man described in the New Testament. The description is just near enough to that of a man to impress upon the mind the picture of an abnormal man; just enough unlike that of a man to impress upon the mind the picture of a being born, living and dying outside the domain of the natural laws which we know hold universal sway over all human beings. On these grounds, the reasonable person rejects the entire story. For, if the story is very largely made up of impos-

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sible events, we reject even the statements of what were possible as improbably true; we naturally and logically infer that the story is all of a kind, and that the few possible things are introduced merely to make the impossible things appear more probable; a mere effort to not do too much violence to human reason and credulity by making a story entirely of impossible events.

Then, if we reject the story as a whole, how can we account for its origin? This question can be logically answered in a very simple way by another similar question—How can we account for the Fables of Æsop?

The fact is that the human imagination is capable of building up mental pictures out of the elements of observed facts into bizarre and grotesque beings: The artist can paint a picture of a devil with the trunk of a man covered with the hair of a goat, with the feet and horns of the ox, the tail of the scorpion and the teeth of the lion, etc. Just so the poetical or literary mind can picture in words beings grotesque and impossible of reality. But no imagination can build up such pictures without elements to use in the structure. So Jesus, the Christ picture, must have been built up out of mental elements, but that does not imply that *one man* supplied all of those elements, any more than that one creature supplied the artist with the body, hair, hoofs, horns, tail and teeth of the devil picture. Jesus, then, is a composite picture by a plurality of artists. This and that one tried his skill in modifying the original conception of the first artist, and so the picture is a composite composite picture—composite in a double sense. This fact makes the picture all the more bizarre and perplexing.

What are the elements used by the literary artists in composing the Jesus picture? Where did they find them? When we study the mythology of Egypt, Babylonia, Greece and other countries as we study other comparative sciences, we find in them all certain common elements. We find that mere names were so identified with objects named that the ancient oriental mind could not distinguish the one from the other clearly. We find that there was a strong tendency and custom of attributing to all objects in nature the same or similar mental qualities pos-

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sessed by human beings or animals, and even similar physical forms snd parts. That mentality was the child mind of man. As the little girl becomes absorbed in the care of the doll, as the little boy "plays horse" with a stick, both for the time being subjectively imbued with the thought that the representative things are the real things, so with the ancient orientals. The sun was like a man—a mighty man, a king riding across the heavens in a chariot, and the moon and stars were living beings, doing as they "willed," not, as we think as they must, by natural law. These beings seemed to be so independent of human influence, so superior to man, that they were both feared and worshipped. Yet in describing these objects of nature, and even natural events, as beings acting by a free will, the writers were forced to use terms of language such as were used in describing human beings. But this sense of subjectiveness to these superior beings forced the writers to use exaggerative language, and so the mental pictures are grotesque and bizarre, as we find the pictures and descriptions of the pagan gods to be.

We compare the elements that go to make up the character and acts of Jesus Christ with those that were used in the making of the pagan gods, and we find them identical. Furthermore, we find the names to be but mere modern forms of the ancient names, and the mode of construction similar to the modes in use by the pagan writers. The result is inevitably the creation of a similar picture—a similar but more modern god.

As the ancient gods were said to have brought fire from heaven for the use of men, to have taught men agriculture and other arts, etc., so Jehovah taught men how to make clothes of skins; and as the ancient gods handed down the laws and moral precepts, so Jehovah and Jesus must be pictured as doing the the same. Hence the teachings of the mythical Jesus.

The reader may ask, How could it be that Matthew, Mark, Luke and John could write the gospels in such an apparently historical style, if they were not familiar with a corresponding reality? I answer that Matthew, Mark, Luke, John, and all the disciples, apostles, Marys, and other characters in the New Testament stories, are themselves but mythical names of natural

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objects and events. The authors of the New Testament books and epistles did not attach to their manuscripts those names as their signatures, but as names of characters in the stories. The notion that Matthew, Mark, Luke and John were the human authors of the gospels arose from the fact that the real authors' names were unknown and the statements of the unknown authors that each story was "according to" the personifications they named, was mistakenly accepted just as the whole story itself was accepted later as literal history.

In a future article I propose to compare in detail the elements of the character of Jesus Christ, and the events of his life, with those of more ancient myths, and to show that they are not only the same, but that the result of their combination is the same with the differentiation only as effected by more modern modes of thought. As the philological basis, I shall attempt to demonstrate that the name Jesus (*Iesous*) is identical with the name *Jahveh* (Jehovah), the first the Greek form, and both of them variants of names of other ancient mythical beings or gods; and that the names of the New Testament writers as accredited in our present versions, are variants of more ancient names known to be mythical, and that these and the *Iesous-Iahveh* names are names of the sun, constellations or signs of the zodiac, solstices and equinoxes, seasons, months, etc., etc. And that this myth structure has been developed into an apparent historical structure by the gradual evolution of the mental childhood of the race into the more realistic mentality of the manhood of the race. That the early astrological play upon words gradually assumed the character of actuality as the original notions faded out of the memory and became less and less metaphorical and more and more realistic as the ancient poetic temperament gradually changed to the more modern realistic (or materialistic, if you please) temperament. I think I can show that just as the substories of the prodigal son, the ten virgins, the rich man and Lazarus, etc., are simple "parables," so the entire New Testament is one grand composite, complex parable, and that as these simple parables were made to convey particular moral teachings so the entire story of Jesus Christ was made to teach a general system of morality, however much we may believe much of its

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teaching to be immoral—the morality or immorality of many acts or lines of conduct appearing to one people or at one stage of human evolution moral and to another people or age of human evolution unmoral. And thus I expect to show that Jesus Christ was not only not a man of flesh and blood in the literal sense, but not even a purely ideal man, but an astrological picture constructed for the purpose of metaphorically teaching what was conceived to be moral principles. And that this combination of astrological reality with moral reality in the literary form of a parable is the true character of the New Testament, so that the conclusion will be inevitable that Jesus was a myth and the New Testament a fragmentary drama or "story with a moral."

(To be continued.)

Written for The Humanitarian Review

PROGRESS AND STAGNATION.

BY JUDGE PARISH B. LADD.

PROGRESS and stagnation, two innocent words when read by the casual observer; but when taken to express their true sentiments and made to apply to life, their difference is vast, their import unbounded.

Progress must always be along natural lines, where nature in her evolution is constantly advancing, building up from new structures, improving in knowledge and virtue, etc. So progress is always at peace with natural law. It can never be wrong. Stagnation: to stand still; motionless, putrid, rotten, corrupt, etc.

It is in the application of these terms that we realize the fate of peoples and nations. Nature in her evolution, her onward movements, has given the world our great and learned men, our astronomers, geologists and all other scientists, as well as our modern arts and inventions. All our *literati* of value belong to that class.

Stagnation—where do we find it? Everywhere; in the stagnant cesspool of thought; it loiters along the highway of life; it fastens itself to the immovable, as do all religions that have sacred codes whether in writing or held in secret by priesthood.

Christianity, like most other religious systems, is fastened to its Bible, a very old book written by unlettered men, most of them savages and barbarians, as will be seen by reading the Old Testament. But slightly advanced from barbarians, were the writers of the New Testament, for,

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like the older book, they still adhered to the sword which was put into the mouth of their myth, who was made to tell his people that he came not to bring peace but a sword, and to tell them that they could not be his disciples unless they hated their wives and children and all other relatives. In this, the old, savage Hebrew spirit was retained. Today that book is the anchor to which both the Hebrews and Christians are fastened; to get away from it they must break the chain that binds them; few of them have the strength to do this. When broken by the few they float, seemingly in the air, vibrating between their anchor and a progressive world. If they are weak they still hold on to the old book while they try to soar to the natural land of progress. When with the intellectually stronger of them the chain finally snaps, they soar to the most lofty heights of progression, where they rejoice in the atmosphere of a boundless world. Few have the courage to do this; the many are too ignorant to even desire freedom. Like a bird reared in a cage, if let out, they pine to return to their prison, for they are not capable of appreciating freedom; born religious slaves, anchored to their book and patted by a priesthood, they seem to flourish only in the stagnant cesspool of superstition. To these dupes there is an incessant pulling-back by their priests, whom most of the weak-minded have learned to venerate. As to the cleric, he is a pensioner on the bounty of tithe-contributors; his all is at stake; he believes every word of the Bible, with all its contradictions, absurdities and other nonsense: at least, he must say so, even though he knows he is lying.

As to the business man, he is in the cesspool, because it helps him in his business. He is a progressionist in his occupation, caring nothing about the religion. Now for the priests. There are two or more classes of them. The more intelligent of them, like many others, have inherited the old superstition; it has become ingrained, a part of their being. Most of this class hold on to the old book because of their early teachings; its once respectability, its source of living, and because it offers less resistance to remain in the old rut than to break away from it. Most of these men continue to repeat the old nonsense and draw their rations, while it is all untrue to them. A few of this class, more conscientious than others, threw off the old shell and appear to the world in the true light of progress; but the majority of the clerics are as ignorant as their stupid followers; they are at anchor.

Now as to progress. The early zoological primates of the world were mere beasts of the forests, long before they had acquired the power of articulate speech. They were the dupes of their first false impressions. The sun, their greatest benefactor, naturally in their ignorance they adored and worshipped it. In time it was personified; in the end it had a spirit. Good and evil came from it. Not being able to reconcile these opposing qualities, a separation took place; both were gods. The evil one rebelled, was cast out of heaven and took up his abode in the earth, where he became known as the devil. His symbol was the serpent; that of the god a lamb. These two beings have ever been at war for the souls of men. Fear of both and ignorance as to both, became the foundation of the first religions of the world. These early religions based on fear and ignorance underlie all the present and past religions of the world, and all have been inherited by the present ones. Christianity borrowed its all from old paganism. All religions are thus

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violations of nature, and at war with natural law. Hence all false, all fixed to their idols, all anchored to their so-called sacred books, and hence all are non-progressive.

The Hindus, among the earliest, were loaded down with sacred writings, to which they have ever been anchored. They stand today just where history first found them. No progress have they ever been capable of making. Egypt down to the Roman conquest, was the same. The oriental empires for long ages remained at a stand-still. Lastly, and before their death, they were getting rid of their anchors and had entered on a life of progress, but time and enemies were preparing for their final death. Phœnicia and Carthage died under the knife, Etruria in her childhood was swallowed up by the Roman empire. The petty states of Asia Minor were lost to view before history began.

Greece, of all the ancient states, was a land of philosophers, materialists and speculationists, when all the rest of the world was sunk in the cesspool of religious superstition. Nor was she free of religious rot, but that was confined to the lowest of the low, and in the hands of a priesthood whose office was confincd to the care of the temples. The genius of the thinking Greeks knew no bounds. There the light of the world blazed forth in poetry and prose in the most luminous forms. Progress everywhere perched on her literary banners. So brilliant was the life of Greece, unsullied by superstition, that her literary works are today, after 2,500 years, the sparkling gems of the world. Back to Athens, even today, all the great highways of life, progress and thought are turned.

Rome, the mistress of the world, owes her progress and her enlightenment to the toleration of every form of superstition without adhering to any of them; while the State dictated a formal religion that was auxiliary to the State's power in controlling the ignorant multitude.

Turning from the past to the present, we find the most progressive peoples and nations are the most free from religious stagnation; France leads all others. Portugal has strangled the old harlot; Spain is not far behind. Italy, the mother of the Renaissance, the source of modern thought and progress, holds no relations with the Vatican. Italy, like France, is biding her time to shut the doors to priesthood. Our country, in the hands of unscrupulous politicians who are selling their homes to the pope for votes. But all in all, the outlook is most brilliant. Christianity, with its stagnation, its priests and Bible, is on its death-bed.

Alameda, Cal., Oct. 1910.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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

LIFE AND DEATH OF AN ILLUSTRIOUS LIBERALIST: MAJOR CHARLES C. DE RUDIO.

BY THE EDITOR.

MAJOR Charles C. De Rudio, radical Freethinker, a world-patriot and an illustrious soldier, died at his home, 1839 New England avenue, Los Angeles, Cal., on the morning of Nov. 1, 1910. The story of his life is more wonderful than fiction, and as wonderful as anything else connected with it is the fact that though he was a bold, outspoken radical Liberalist and Freethinker, he retained the respect and won the admiration of even the most orthodox and conservative people who knew him. He was able to come from his native land, Italy, to America, enter the U. S. regular army, and win promotion successively from private to second lieutenant, first lieutenant to captain, and then be brevetted major on his honorable retirement, though he left the Old Country as an exile and charged with participation in the Orsini conspiracy against the lives of Napoleon and Eugenie, and was well known as a bold and aggressive opponent of the Roman Catholic church and of the Christian theology in all of its variations. And his relations with his fellows in this country were so gentlemanly, honorable and honest, that he won universal respect not only as a hero of the army but also as a man and civil citizen.

This is well shown by the fact that the newspapers of this city gave long eulogistic accounts of his life and death in their obituaries that were published when he passed away. These were so good and eminently correct in fact that I shall make extensive extracts from them for republication here, rather than attempt to write much that could possibly be better, truer or more appropriate.

A reporter was sent by the Los Angeles *Daily Times* to the Major's home on the night of Oct. 31, and his account was published the next morning two or three hours before Major De Rudio died. From this report, headed by a large, fine picture of the major in full uniform, and entitled, "Notable Military Figure Losing in This Battle," the following extracts are taken:

"With never a sound of horses' hoofs, rolling drum or pealing bugle to fan to flame the flagging spark of life, one of the world's warriors is dying. Fighting his last fight, struggling at death, grapples with the greatest enemy of all, Major Charles C. De Rudio, veteran of European revolutions and American wars, survivor of Indian massacres, friend and comrade of great generals, is as gallant on his death-bed as he ever was under the devastating fire of an enemy. Since Friday night, when he

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was taken suddenly and violently ill with an old-standing affection of the heart, Maj. De Rudio has been at death's door at his home, No. 1839 New England avenue. His wife, his children and his grandchildren at his side, sorrowfully waiting the long and mournful call of "taps," the veteran has lived through days of agony that would have killed ordinary men a dozen times over. Unconsciousness has never come; his faculties have remained as keen and alert as though he were indeed upon the field of battle. With all the heroism that has been the dominant characteristic of a long and eventful life, the old soldier is fighting on, to the last ditch. With him is passing as brave a spirit, as courageous and worthy a soldier as ever defended a flag. From the time of his birth, in a little Italian town near Venice, seventy-eight years ago, his has been the life and character of a soldier.

"Educated for his chosen calling in a military school of Austria, De Rudio was an aide on the staff of Garibaldi before he had arrived at his twentieth year. At barely 25, he was one of the nine chosen by the ill-fated Felice Orsini for the revolutionary coup planned against the ltfe of Napoleon III, in Paris, June 18, 1858. His comrades guillotined and himself under sentence of death, young De Rudio calmly smoked a cigar and patiently awaited his own end. At the last moment a messenger arrived post-haste to stop the impending execution with a royal pardon from the hand of the Empress Eugenie herself, moved to clemency by the intercesson of no less a person than Queen Victoria of England. Six years later, called by the world-resounding din of civil strife in this country, De Rudio came to the United States, landing in Key West in February, 1864. He had scarcely put foot upon the soil of his adopted country when Key West was stricken with a terrible plague. Though his own daughter was among the victims that the deadly fever took by hundreds, De Rudio passed through untouched. After being quarantined for months, he hurried to the nearest Federal recruiting station and enlisted in the Union Army, a private in Company A of the Seventy-ninth New York Infantry. Although the four years' struggle was then nearly over, the new recruit was a conspicuous figure in the engagements of the armies of Sheridan and Grant during the closing months of the war. His bravery was so manifest that he was chosen from the ranks to execute missions of the most hazardous character.

"On one occasion he was sent on a dare-devil dash through the rebel lines, carrying a message of great moment written on cigarette papers and stuffed into a capsule which he carried in his mouth. Though fired at and nearly captured a dozen times, he passed through unscathed. In reward for this and other acts of conspicuous bravery, he was commissioned as a second lieutenant in the regular army by General Grant. Mustered out in 1866, he was reappointed to the Second Infantry in the following year. . . He was soon after transferred to the Seventh Cavalry, and with that famous regiment was ordered to Fort Lincoln at the time of the Indian uprising in Dakota. Made a first lieutentant in 1875, he took part in the campaign by Custer against Sitting Bull.

"At the time of the bloody massacre at Little Big Horn, when Custer and his entire command was wiped out, Lieut. De Rudio was in command of a part of the left wing under Maj. Reno. When his commanding officer gave the order to retreat De Rudio did not hear it. Though

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his men were deserting him on all sides, he cried to them to stand their ground, and wheeling his horse, dashed back to the intrenchments to save the company flag. His mount shot from under him, he snatched the guidon and crawled away into the bushes, accompanied only by Sergt. O'Neil. For fifty hours the two men lay in hiding, without food or water. When, as they thought, relief had at last arrived, they crept out, only to be nearly captured by Sitting Bull's warriors, who had cunningly arrayed themselves in the uniforms of the slaughtered Custer command. They escaped by a miracle, to later rejoin the remnants of the regiment after days of hiding and nights of desperate march.

"Lieut. De Rudio, made a captain in 1882, was with the Seventh Cavalry on its memorable three-months' march from Fort Yates in Dakota to Fort Sill in Oklahoma, in the stirring days when the territory was first thrown open to settlement. He saw service at Fort Riley, in Kansas, at Fort Sam Houston, in Texas, and at Fort Bayard in New Mexico, retiring from active service a few months after his transfer to the latter post in 1896. He removed with his family to San Diego the same year, and to Los Angeles in 1898. . . . He was advanced in 1904 to the rank of retired major.

"For the last twelve years De Rudio has been an honored and useful citizen of Los Angeles. He is a comrade of the Loyal Legion, a member of the Liberal Club, and honorary president of practically every Italian organization in the city. He is, withal, known and loved for the soldierly courtesy and kindliness of his character and a host of friends mourn his death.

"He has two sisters now living in Italy; a wife, Mary Booth De Rudio; a son, Hercules Augustus, now a mining man of Signal, Ariz., and three daughters, Mrs. H. C. Scott, No. 819 West Eighth street; Mrs. N. B. Vickrey, No. 2909 Raymond avenue, and Mrs. S. E. Adair, of the New England avenue home."

The *Times* of the next morning, Nov. 2, printed another account of his life in connection with the following news of his death:

"A gallant but hopeless struggle for life was brought to a close at 7:30 o'clock yesterday morning when Major Charles C. De Rudio, U. S. A. (retired), passed away at his home, No. 1839 New England avenue. Dr. Bartolomeo Sassella, who returned from a four-months' tour of Europe in time to attend the last illness of his illustrious friend, assigned as the cause of death chronic bronchial catarrh, enfeeblement of the heart action and complications due to advanced age. Major De Rudio died at the age of 78, after a life filled with heroic exploits in the service of his native and adopted countries, such as seldom falls to the lot even of a soldier.

Of the funeral, the *Times* of Nov. 3rd contained an account, mainly correct, from which the following paragraphs are taken:

"With a quiet simplicity, in accord with the unostentatious character of the man himself, the last sad rites for Maj. Chas. C. De Rudio, patriot, soldier and hero, were held yesterday afternoon at the late residence, No. 1839 New England avenue. Only the members of the family and a few intimate friends were present. The floral offerings were many

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and magnificent. Especially beautiful were the great harp of roses, carnations, chrysanthemums and ferns sent by the Alighieri Club, the wreath of roses by the Garibaldi Club and the offering of the Military Order of the Loyal Legion.

"Following the services at the house, the remains were taken to the Los Angeles Crematory, where, to the long farewell call of "taps," the body was consigned to the flames."

As representatives of Liberalism, there were present at the funeral Mrs. Bertha S. Shie and the editor of The Humanitarian Review, by invitation, and who had been requested by the family to secure a speaker for the occasion. Mr. Reynold Blight, of this city, was secured, and he conducted the services at the house in a most excellent and acceptable manner. Though he read an extract from one of Robert G. Ingersoll's prose-poetry orations, and though his own beautifully-worded remarks were along the line of agnosticism, the mixed audience was well pleased with it all, and the friends have since expressed themselves as well satisfied with the address and certain that the major himself would have considered it beautiful and eminently appropriate.

The white rose was the De Rudio family emblem, and the major's request was that his ashes after cremation be mixed with the soil about the roots of a bush of that variety.

Mr. James Willard Schultz wrote up for the *Times* a whole-column account of Major De Rudio's adventures in the West, which was printed in the paper of Nov. 6. A more thrilling story would be hard to find in works of fiction.

The major had been a subscriber to The Review from the first, and was a personal friend of the editor. So it is with feelings of regret, though he lived out a long and well-acted life, that I have to here bid him a final farewell. He could well say with Thomas Paine, "The world is my country, to do good is my religion." Whatever the future may be for my friend, a new life or an eternal sleep, I am confident it will be well with him, and so to this faith I can only express for him a heartfelt last Farewell.

¶ The San Francisco newspapers not only freely noted and commented upon Dr. Coit's lectures and ideas, but printed his picture in connection with their articles.

¶ They say that there is more gold "in sight" in the Vatican than anywhere else in the world; and if the pope were to order all the vases, medals, etc., melted down and coined they would make more gold coin than there is in the whole of Europe today.—*National Tribune*, Washington, D. C.

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UNIVERSITY OF CALIFORNIA

Written for The Humanitarian Review

CREATOR AND CREATION.

BY EDGAR LUCIEN LARKIN.

IV.

THE word evolution is as completely indefinable as the word creator, and as unthinkable. This fact is a strong incentive to search after the creator all the more eagerly. Everybody now believes in evolution. By rigid rules of logic the word evolution must come into general use. Things did not create nor evolve themselves. A crystal does not form itself; electrons form it. They build it. Evolve can be here substituted for form or build. They are equally intricate and complex.

The subject of electrons is universal and includes all others whatever. Late, or recent mentalists know that the mental universe is as wide as the space universe. Nothing exists but electrons. The word matter is inconceivably obscure in its meaning. I have been unable after long-continued search to find any meaning; yet nothing else exists. Labyrinths become more intricate and barriers more obdurate. Thus the word matter cannot describe one electron, but it accurately describes two if these two unite to form one atom. And it is known that electrons are made of electricity. I am as thoroughly astonished as is the reader over the set fact that the word "made" appeared in the preceding sentence. The words that have already appeared, and that will appear in this article, are absolutely true definitions. This is likewise obscure: that is, one word defines another. The most remarkable fact ever discovered is this: the creator is evolving and experimenting, seemingly aware that it is not perfect.

The word absolute may be dropped from human speech, unless applied to mathematics. The higher science of numbers is absolute; but with this absoluteness it cannot be used until numbers of forms are either created or evolved. Creation is of a greater antiquity than evolution. An atom made of two electrons is a form—the simplest form. Without hope of controversy, an atom containing two electrons was evolved; it is objective; the result of evolution. Atoms containing ten, fifty, a hundred electrons are complex indeed; for they revolve with terrific yet specific speed around one another. Then motion has been evolved. The primal postulate of evolution is that it cannot set in or begin until all the electrons that ever have existed or ever will are in existence.

Mind functioning in the human phase cannot account for the existence of electrons. I have printed a hundred times the reason why, and

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here. publish it again. Mind cannot think of mind. The word "of" here is laden with Pandora's power of disturbance, and must be omitted. It destroys the sentence. Mind thinks is inserted in its place. The meaning of both words is completely unknown. The creator and evolution are both unknown. Both exist. This is Vedanta and Samkhya. The word monism should be annihilated and the word duality substituted. We have now arrived at the long-time familiar words positive and negative. This concept is truth; this from the rock-hewn fact that one electron bears no resemblance to an atom. Two electrons and multiples of two always and forever function as matter. This writing is a mere restatement of the "riddle of the universe."

These things must be done: discover how two or more two's of electrons appear in space as matter; how the atoms form in the cosmic scene. Then find how these form molecules, and then how these form elements. Chemists think now that they have found how elements form all phases of matter, and how these form into forms. I find it impossible to form on this paper any descriptive word but form. Solve all these problems and the riddle will be all solved except one point, namely, find how the electrons came to be. It is known that electrons exist, for Millikan, of the University of Chicago, has isolated them. He found the mass and potential of one electron. Mystery astounding has crept in all unaware, for the unknown word "mass" has already been written. This is a basic property of matter, but electrons are made of electricity. Here is another mystery: the word "made" persistently appears; but not the word formed. It is useless to write the words "electrons are composed of electricity." These are turbid words, and must be cast out—electrons *are* electricity. Every word so far written may be classed as mere kindergarten terms, primary, elemental.

THE UNIVERSE OF MIND.

It is impossible for me to believe, or rather know, that one electron is dual. This word belief is worse than anything in Pandora's horrific box. It is written and positively must not be erased. I do not know why it appeared on this pure white paper, unless the cause be that its ancient and modern horrors be mentioned. This terrific word has caused hundreds of millions of human beings to be slaughtered by being tortured to death. May my pen never write the word again.

It is known that primordial units of all existence, electrons, are electricity. But I know that they know what to do—where and when to go to build atoms, or evolve atoms. Two years ago I hesitated to write the words, "know what to do." Since, I have published so many articles containing these words that they now appear as positive truth. I have used the high potential word "absolute" once in this article, and it forces itself upon this sheet, numbered page 6, at the 58th minute of writing, thus it is an absolute truth that electrons know. See these

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words, electrons are so small that mind cannot think of how minute they are: rejecting the word "of," mind cannot think minute electrons. And this is where our good Aryan friend, Badarayna, closed Vedanta as a finished product over by the Ganges in full view of that colossal range, the Himalayas. That is, this ancient philosopher if now on earth would not even be surprised were he told of the discovery of electrons. Likely he would call them mentoids, and not bother with the word electricity.

I have written in this note that the creator is of greater antiquity than the evolutor. Thus the space-sea of electrons, may have been in existence during duodecillions of eons before any two approached near enough to each other to evolve one atom. The evolution of one atom was all that was required to "begin" the sidereal universe and all within, including man and the man of mind. This word "of" is coming in here in a troublesome way—should be really mind-man. I have not been so annoyed with this word "of" before. But now this question of radio-activity is here—here for long—lately discovered. All matter is disintegrating, flying away in particles of electronic dimensions. In time all matter may go back to electrons. If so, it will make true a statement of the ancient Hindu Bhagavad Gita, thus: "All matter is invisible in its primal state; visible in its intermediate, and invisible in its final state." These rounds are cyclic, and our good friends, the Aryans, tell us that one of these little cycles requires 4,320,000,000 years.

Lowe Observatory, Mt. Lowe, Cal., Nov. 4, 1910.

'THF REVIEW' ROSTRUM

LECTURE ON THE GEOGRAPHICAL FACTOR IN HISTORY.

Dr. Don E. Smith, in his lecture before the San Francisco Materialist Association, at the Auditorium recently, stated in part that "from the days of the Greek philosophers, there has always been a discussion of the influence of environment upon human character and history. On the metaphysical side it has close relation to the question of free-will, but that aspect of it has become of little concern to the historian. In the 18th century, David Hume revived the controversy by stating that physical environment had little or no part in influencing history, and that races preserved their identity and characteristics regardless of habitat. In the 19th century, Buckle formulated his views in favor of materialistic conception of historical development. He asserted that human events are subject to immutable natural laws, and that climate, food, soil and general aspects of nature are the four determining elements. Since his day, the historians and geographers have fluctuated in their opinions regarding the validity of these contentions by the general drift of modern opinion as opposed to Buckle's extreme view. It is hardly too much to say that a new science has been created by F. Ratzel which bears the clumsy name of anthropogeography. At the present time, there is no important practical bearing of these studies on the relations and conservation and the settling of tropical regions by the white races."

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Criticisms on "H. R." Editorials.

I desire to offer my hearty commendation of your most excellent magazine, and also to offer some criticisms on two of your editorial reviews. I believe that we should be as honest and truthful in the expression of our convictions as we would be in our business affairs. Hypocrisy is as detestable in the one case as the other. I believe The Humanitarian Review is practically what is claimed for it, i. e., a Free-thought magazine (and free thought includes free expression). This is why I feel at liberty to write as I do. I heartily endorse all that you say in the October number under the heading, "Humanitarian, its Meaning," and I would add just one other thought to the 3rd, "Humanitarian in a Special Sense": "'The Supreme being' is humanity as a whole." This is exactly the idea I held and advocated years ago in my writings for the press. Later I conceived the idea that, in all these associations of living, organic cells that form the bodies of men and animals, and all the individual members that form communities or nations, that government is indispensable in order to secure harmony and prosperity in the commonwealth, or the health of body. And, in all governments there must be a head or "chief executive" (be he king, emperor, president or pope) or there can be no harmony or "prosperity." In the body, "an association of living cells," the mind is the "chief executive," builder and restorer. Injure or destroy any of these cells, and immediately the mind puts forth a mighty effort to repair the damage. The pain felt is the hard effort to restore the body. As in the individual, so in a nation. When any individual member becomes a criminal or law-breaker, a strenuous effors is made by "the powers that be" to repair as far as possible, the injury to the commonwealth and punish the offender. Sometimes the rulers of the people become criminals or offenders, as recently in the case of the king of Portugal. In such cases a higher power interferes and eventually restores their rights to the people.

The idea of the Catholic church of the pope as a supreme ruler would be all right if the pope were infallible, but the atrocious crimes against humanity committed by the sanction and authority of the Roman church bore their fruit in revolt and a final separation from "the mother church" and a splitting up into five hundred or more different sects. Do not

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these facts go to prove that the whole creation of animate beings is under one government by one supreme ruler?

Now I would offer a short criticism on your editorial, "Ella Wheeler Wilcox and her 'Wheels.'" You concede that she wrote some quite sane verses, but because she believes in and advocates the doctrine of "reincarnation," and believes that she had a former life and achieved fame in Paris in the time of Louis XIII, that she "has wheels in her head," i. e., insane. But why should this fact be considered a proof of insanity? All the great founders of the religions of the world believed and taught the doctrine of the reincarnation of the souls of men. Buddha, the founder of Buddhism, which includes more than one-third of the earth's population, taught that the souls of men were re-born until they arrived at Karma (a state of perfection), when they were re-born no more. Jesus Christ, too, believed this, for according to his word (Math. xvii:10–13) John the Baptist was none other than the reincarnate soul of the prophet Elias. At one time Jesus prayed "Father glorify thou me with the glory I had with thee before the world was." From this declaration, no doubt he was called "the incarnate son of Cod." You say, "if the doctrine be true, of what possible use can it be?" I can say, it is much to me; for it solves all the mysteries of the seeming inequalities and injustices of this present life, which has caused so many intelligent and kind-hearted men to reject the idea of a just and all-wise ruler of the universe and drift to agnosticism and finally to atheism. If the doctrines of evolution and reincarnation be true, we all have had an equal start in "the race," and what we are has been acquired in this or former lives that we have lived on this or some other planet. The fact that some come into the world with greater "natural endowments" than others, is not because "a partial God" had given them greater talents, but, perchance, because they had not improved their former opportunities as much as they could; or that they had made a later start. This does not debar anyone from going on to perfection, for we all have infinity before us in which to make up what we fail to do in this life.

I would add just one more criticism on your remarks on J. M. Peebles' book, "*How to Converse with the Spirits of the Dead.* You remark "That such a firm belief in one's own personal knowledge obtained by 'clairsentience and impression," etc., "is one of the best evidences of insanity." Why should a "knowledge that invisible intelligences attend and help us," be considered a proof of insanity? Notwithstanding the "learning" (?), experience and "doubts" of all the world (?), clairvoyance, inspiration and prophecy has been known and practiced in all ages of the world. Many of our greatest men have consulted "a spirit" when they wanted advice in very critical moments. It is recorded of Abraham Lincoln that he consulted "a medium" when he was in doubt about issuing "the emancipation proclamation," and he issued it by the advice of a certain "spirit." All the prophets and Jesus and his apostles believed in "ministering spirits." I agree with you that our feelings cannot be taken as proof, because the feelings (passions) will bias the judgment and influence the imagination, so that neither can be relied on. Prejudice is the worst foe to reason, and prejudice is caused by the feelings. There are numerous cases, though, in which neither the feelings nor any "subconscious knowledge" had anything to do in the

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case. Take the case of "Holy Ann" (Ann Preston) and that of Joan of Arc. "Holy Ann" was an ignorant Irish servant girl, who could neither read nor write. She possessed a violent temper, but after she was converted at a Methodist meeting, she gained the complete mastery over her temper. She implicitly believed what she heard quoted from the Bible, that she should "have whatsoever things she asked for," and when she lost or misplaced anything, and she wanted it, she would retire to a corner of the room and, closing her eyes, ask "Father where is it?" She would then wait a moment and then go right to the place where she would find it. The boys, when they lost their ball or anything, would go to her and she would always find it for them. It was this that gave her the name of "Holy Ann." You no doubt have read of Joan of Arc; and now how can we explain these facts, if the theory of the "sub-conscious mind" be true?

A. E. Wade.

Views and Reviews

By The Editor

Local Anti-Sunday Mass Meeting.

In the Los Angeles *Daily Times* of Oct. 31st was printed a long report of the doings of a large mass meeting of people of this city, under the auspices of the Second Adventists, in protest against Sunday legislation, from which the following extracts are taken:

"At Simpson Auditorium, yesterday afternoon, more than 1500 persons listened for three hours to arguments against a Sunday law for California. Among the speakers were Dr. Sigmund Hecht, Rev. W. M. Healey, Rev. Lewis A. Platts, Rabbi Isadore Meyers, Reynold E. Blight and Rev. E. E. Andross. Ex-Judge Waldo M. York acted as chairman of the mass meeting and the South Pacific Sanger Bund occupied the stage with the speakers.

"Resolutions protesting against Sunday legislation were passed and another mass meeting to voice the objection to such a measure was called for next Sunday evening in the same place. Most of those present and especially a majority of the speakers, represented either the Hebrew congregations, the Seventh-Day Baptists or the Seventh-Day Adventists. All of these denominations observe Saturday, the seventh day, as a day of rest and worship, and if they are compelled also to observe Sunday, the first day of the week, in order to conform to the will of others, not only are they coerced into an acceptance of the forms of others but they are robbed of one of their work days, leaving them only five business days in the week. For this reason they were strenuously opposed to the passage of any civil enactment or administrative order

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which will restrict the liberties guaranteed them by the constitutions of California and of the United States.

"It happens that California is the only State in the Union which does not coerce the observance of the first day of the week as the Sabbath. All other States have what is known as a Sunday law, and in all other States those who observe the seventh day as Sunday are also coerced in the strict observance of the first day.

"In the addresses delivered at yesterday's mass meeting it was repeatedly stated that Sunday laws are unconstitutional if they are religious, and that all Sunday laws primarily are religious. George Washington, Thos. Jefferson, James Madison and U. S. Grant were cited as authorities proclaiming for every man who conducts himself as a good citizen the right to his own faith and its observance. These authorities were likewise quoted in emphasizing the wisdom of a complete and everlasting separation of church. Dr. Healy, pastor of the Seventh-Day Adventists, was particularly happy in his remarks. He thought that if theatres were good six days in the week they were good seven days and he was not sure that this did not apply to the saloon. Dr. Platts criticised the Church Federation, saying that in as far as it attempted to influence civil government it was un-American, and that its members were unwilling to except from the proposed Sunday law those who observe the seventh day as the Sabbath. Dr. Platts spoke with a great deal of feeling, and like two others of the speakers on the platform, he comes of ancestors who had suffered martyrdom at the stake for the sake of religious liberty.

"Rabbi Hecht said that God is not the Father of the Christian and step-father of everybody else. He believed in a God of unity and he accepted the men who had written the constitution of the United States as children of that God and as Christians in the high ideal sense of that word. The matter of worship he maintained to be strictly a matter of conscience, and he loved America because it considered the rights of the minority.

"That it is much easier to maintain religious liberty than to win it back when once it has been taken from California, was the opinion of Mr. Blight, who said there was a well-organized, strongly financed and diplomatically-managed campaign on foot to secure a Sunday law at the hands of the next legislature. Rabbi Meyers said that the American flag had ever stood for liberty, independence, fraternity and equality, and that the initial letters of these words made the orthography of "life." That flag had twice been dedicated by the blood of patriots and baptized by the tears of widows, and it still endcred as a promise of liberty to those secure beneath its folds."

After a long preamble of "whereases," the following resolutions were adopted:

"Resolved, that we, the people of Los Angeles, in mass meeting assembled, do hereby express our unalterable conviction that civil and religious liberty, the treasured heritage of our fathers, ought to be maintained throughout the republic. We deplore the effort to curtail the free exercise of religious conviction by civil process and to force upon

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others the conclusions of any man or set of men, as to which day is the Sabbath, or to regulate by civil law any religious custom or ceremonial.

"Resolved, that the State, in the proper exercise of the functions of government, has no right to discriminate in favor of or against any citizen or citizens, on account of his religious opinions or practices. We, therefore, demand the freedom vouchsafed by the Creator and safeguarded by the existing constitution, to worship God according to the dictates of our own consciences, without interference by self-constituted censor, or arbitrary dictation by the civil power. We distinctly demand that the Senate and the Assembly of the State of California refrain from the submission to the voters of the State and from the consideration in the halls of legislation of any constitutional amendment or bill that may be offered, whose adoption would make religious legislation possible, or which might serve as a pretext for the future passage of a Sunday law."

¶ Although there were some of the professed Liberals and Freethinkers of this city present at these meetings, they took no active part in them; and yet the object of the meeting and the addresses were such as Liberals and Freethinkers could and do approve of, with trifling exceptions in some of the speeches. The church people represented there where practical in their methods—they believe in "doing things," and proceed to do them, and that is what produces effects. The trouble with the theoretical Liberals is that they are contented with theorizing and indifferent to practical methods of accomplishing the results they wish for. And yet some of them are so illiberal as to denounce and ridicule these church people for their beliefs though they be the very means of accomplishing the results such theorists wish for. Merely discussing wrongs with others of like opinions, without active propagation among opponents and the indifferent, is a useless waste of time and energy. It is labor and money that "talk" in a practical way and bring results. No matter how much we may differ with the Jews, the Adventists and Seventh-Day Baptists, in matters of belief about other things, we can and should work with them and encourage them in the practical application of the principles they hold as true in common with us. If my brother and I both believe the weeds should be eradicated from the cornfield, but he mistakes grass for young corn and I class it along with the tares, is no reason why we should not both hoe in the same field. I myself may be mistaken in some things and pass by some weeds and hoe out some real corn inadvertantly. The essence of Liberalism is charity, and the essence of Freethought is freedom of others as well as self to think for themselves and believe as they must.

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A Campaign of Emotionalism.

In Chicago a trust of twenty-five evangelists recently undertook to carry the sinful city by storm. They begun their campaign of emotionalism about the middle of October, and the Chicago *Tribune* of October 20th contained a long report of these meetings, specifically of those under the immediate auspices of Chapman and Alexander, notorious in California and other places as sensationalists of the extreme kind for the sake of cheap fame and the "fatted calf." Here are a few extracts from the *Tribune's* report which will serve as examples and texts for a few brief comments:

"Under the stimulus of the Chapman-Alexander simultaneous campaign, men. women, boys and girls in every section of the city, are seizing an opportunity to confess wrong-doing and making an effort to turn over a new leaf. This strange display of confidence in the big company of gospel preachers working together is held as earnest of the sincerity which is the foundation of the whole campaign. Religious workers say there is less of pomp and display and a tremendous amount of prayer and purposeful activity.

"'My Spirit Shall Not Always Strive with Man,' was the text of Dr. Chapman's sermon at the White City casino in the evening. As the audience of nearly 3000 persons stood with heads bowed in prayer the voice of a middle-aged woman at the rear of the building stirred them with the fervor of her prayers: 'O, God, save my boy,' the woman prayed aloud.

"Following this a remarkable sight was witnessed in the tabernacle. 'Raise up your hands, all of you who have accepted Christ,' Dr. Chapman implored. In an instant 200 hands were held in the air.

"'Now, then, all of you who have accepted Christ for yourself and your loved ones come forward,' the evangelist asked. Among those who responded was a Sunday-school class of fourteen children from the Chicago Home for the Friendless. The children stepped to the speaker's platform and signed their names to a paper testifying that they had accepted Christ.

"'It is not the minds of these men that stirs them to accept Christ. It is the spirit of God working within them,' said Chapman. 'The greatest sins in the world are to resist Jesus Christ and to reject God. When you stand before God at the last he will not ask you if you have been profane or impure. He will ask you what you have done for Jesus Christ. The spirit of God is taking a hold of men and women and making them see what a terrible thing it is to trample his blood under foot. When God's spirit calls, yield to him. Don't turn away. If you continue to resist God your hearts will become hardened to all sermons and gospel hymns.'"

¶ One may wonder why the reporter calls the "display of confidence in the big company," "strange." Is this not a naive confession that the "big company" is really not worthy of confidence? The truth is, the hearers lose their heads under emo-

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tional excitement and suggestion incited by the sensational exhortations of the spell-binder evangelists, and reason not at all regarding the sincerity of the speakers, or of anything they say.

"'O God, save my boy,' the woman prayed aloud." What of it? Did he do it? If not, why not? If he did, why was it necessary for the mother to plead with him to be merciful?

The reporter says it was "a remarkable sight" when 200 hands were raised in response to the request that all who have "accepted Christ" do so. He had said before that there were 3000 persons in the audience. Was 200 out of 3000 a "remarkable" showing? And among these was a class of fourteen Sunday-school children. Doubtless a large proportion of the 200 were children. Children are emotional and highly susceptible to suggestion. What they accept under such conditions as above described is not thereby proven good or bad—they give it their subjective assent, without reasoning or understanding. And the signing of the paper—what a stagey playing to the galleries was that!

Chapman tells of God's spirit striving with sinners to convert them. How absurd that an infinite, omnipotent being should be under the neccessity of continued striving against a finite man of infinitesimal power! What a crude conception of a God that pictures him as creating out of nothing the universe in six days but must "strive" with one of his weak creatures much longer to "save" him from a hell to which he has sentenced him.

According to Chapman, God cares not whether a man be "profane or impure," but what he has "done for Jesus Christ." What any man could "do" for Jesus Christ if he be a god or the Son of God and now on the throne of heaven as Christianity teaches, is hard to understand. He cannot be in need of any service or anything else. From the humanitarian point of view this doctrine is the exact opposite of the truth and an error that leads directly to wrong and unhappiness. From the humanitarian view-point the question should be, not what have you done for Jesus Christ or any other god? but what have you done for your fellow-man? What twaddle to talk of a man or a child "resisting God" if God be an almighty being! And all the more so if he be not only almighty but also all-wise and infinitely good.

¶ 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 10c. each postpaid.

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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.

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EIGHT YEARS OF THE REVIEW.

¶ This number ends the eighth year of The Review's existence. During that time it has never missed an issue, and has seldom been even a week or two late. It has generally been issued on or a few days before the first day of the month of its date, except during the first three years of its publication when it was purposely issued at the middle of the the month. During these eight years, the magazine has never been allowed to retrograde in size or quality, but has steadily grown in both, as its readers from the first all can and do assure me. But the thus maintaining of continual improvement has not been without the most strenuous effort of the editor-publisher, and the severest of financial economy. No reader of the magazine but would be greatly astonished if he could know of the experience I have had during these eight years. With a foresight of another eight years of like experience to come I should surely lay down the burden in despair, hopeful as I naturally am, and ambitious to succeed in spite of great obstacles as I ever have been and still am.

At this date, the end of the eighth year of publication, The Review should be upon a basis of self-support—its legitimate earnings and receipts should at least a little surpass its cost of publication. After eight years of labor without wages or salary and with even cash expenditures besides, it is time the editor-publisher should receive something more than verbal remuneration for his ceaseless labor. It remains with the friends of the magazine to demonstrate in the future whether or not they will bring about this just compensation.

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EVOLUTION, RATIONALISM AND REVELATION.

¶ In the London *Daily News* of May 10, 1910, book-review department, the reviewer made this incidental remark: "The Old Testament, instead of having its authority weakened by biblical criticism, becomes a more powerful instrument in the moral education of the race. It becomes a record of a divine and progressive revelation."

If biblical criticism—the higher criticism—demonstrates the Old Testament scriptures to be not a supernatural revelation directly from Jehovah, but the natural product of human authors, to admit that such demonstration has increased the power of it for the moral education of the race is to admit that the old doctrine of direct divine inspiration was false, and that belief in it did not give the scriptures so high an authoritative standing as a belief in the human origin of the writings. But, aside from this, it is hard to see how any kind of enlightenment could increase the power of the Old Testament writings for moral education, because to an enlightened mind these writings appear all the more immoral and barbarous in character. While some of the ethical teachings in those scriptures are in accord with the ethics of modern civilization, it is plain to any intelligent person who will read them thoroughly and critically, without prejudice, that very much of their teaching does not accord with modern ideas of morality, and many—even most—of its examples, are examples not of high morals but of barbarism and criminality.

It is, however, to the last sentence in the above quotation that I wish here to particularly refer, viz: that the Old Testament, under the higher criticism, "becomes a record of a divine and progressive revelation." To this, Mr. A. W. Benn, in the London *Literary Guide*, makes the following very pertinent reply and comment:

"Now, as is well known, the chief result of Old Testament criticism has been to show that the laws and precepts recorded in the Pentateuch as having been supernaturally communicated through Moses to the children of Israel in the wilderness of Sinai were, in fact, the work of legislators living in much later ages, the very earliest of which cannot be placed at less than some centuries after date ascribed to Moses; while the last and most elaborate—that commonly called the Priestly Code—is believed, with good reason, to have been first promulgated in

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the year 444 B. C—that is to say, eight hundred years after Moses; supposing, what is rather doubtful, that such a person as Moses ever existed. The Deuteronomic Code is placed about two centuries earlier, in the reign of Josiah.

"It is, strictly speaking, conceivable that a God answering to the character of the Hebrew Iahweh might have adopted what apologists call the method of progressive revelation, communicating the truth about himself and the world bit by bit, as might best suit the expanding faculties of his pupils. At the same time, one quite fails to see why, supernatural interference with the order of nature once admitted, it should not be extended to the length of developing the pupil's capacity for understanding final truth with such rapidity that it might safely be made known at the very earliest stage of civilization. What is more, the example of modern Christian missions goes to prove that the Divine economy of truth was wholly unnecessary. Not only is the whole Bible now dumped on savages in a much more embryonic stage of civilization than the Israelites at their very lowest; but I understand that for purposes of propagating the faith the New Testament is translated and distributed among heathen populations in preference to the Old Testament. As a matter of expediency, there is a good deal to be said for giving this priority to the gospel; for not only does it preach a higher morality than the Pentateuch, but its theology is also more akin to African and Polynesian religious faith than is Hebrew monotheism. That, however, would be a rather compromising admission for our modern evangelists to make."

That the Old Testament writings have been evolved—are the product of a "progressive" movement under the laws of evolution—I believe to be true; but that fact does not prove those writings to be of a supernatural origin, but of natural growth; nor does it prove them to be a "revelation" of the will of a superior anthropomorphous being, but the representative of the status of human development at the time of their origin. They are simply literary photographs of the moral and intellectual mentality of the peoples that produced and conserved them.

As to the effect of the modern criticism upon the authoritativeness of these writings, Mr. Benn, in the same article, says further:

"The case stands thus: A command can have no greater authority than when it is believed to come from God himself; and this was what most people in England used to believe about the Pentateuch and its contents. To all appearances, many of them believe it still. Now, if we are to trust the Higher Criticism, as apparently Dr. Headlam and his reviewer do, there is the best possible evidence that the Deuteronomic Code is not the work of God– namely, the evidence of its real authors, whoever these may have been. For, had those persons been conscions of writing under Divine dictation, they would have presented themselves to the people and the king as so privileged, authenticating their august

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commission, if necessary, by the performance of signs and wonders instead of publishing their new ordinances under the name of Moses, by what we should now call a distinct act of forgery. I know perfectly well what Liberal theologians are in the habit of telling us about the difference between Eastern and Western morality in respect to such pious frauds. Personally, I am even willing to condone the forged Decretals of Isidore. Only I fail to see how the authority of a document can be augmented by the free use of untrue statements in its promulgation. People may say the thing that is not with the best intentions. The trouble is that when they are found out no confidence is placed in their promises or in their threats. And that means that their authority is not increased, but the reverse.

Granting, even, that the Old Testament moral code is the product of a progressive movement that may be called a "revelation," the fact remains that it may not be a *better* code than others that preceded it or were contemporaneous with it among other peoples. As has often been said editorially in The Review, evolution is not a continuous upward movement in a straight line of progress toward perfection, but an *onward* movement of changes by revolution—as the days and nights, the winters and summers, of time succeed each other in the never-ending rounds of the years and the cycles; as life is evolved in the germination, growth, fruiting, decline and death of the tree, and the conception, embryonic life, birth, growth, adulthood, reproduction, decline, death and disintegration of the human body; so that the universe as a whole is no more nor no less perfect today than it was eons of eons ago or will be eons of eons in the future. Mr. Benn states this phase of the case very clearly as follows:

"It has been said by apologists of this school that "the Bible is evolution's own book." There is truth in the epigram, but a truth that is unduly narrowed. All sacred literatures and all religions have been evolved—those of the Hindus, the ancient Persians, and the ancient Greeks not less than those of the Hebrews. But that is no proof of their supernatural origin. On the contrary, it goes to prove that they, like everything else, are natural growths, more or less adapted to their environment, and, like other natural growths, probably destined to be superseded in course of time by organisms of a more highly-evolved description. It may be urged that the very best established results of science have also been evolved; which, so far, has not been considered a valid reason for rejecting them. But neither do we accept them for that reason; our assent is given to them because they are consistent with themselves and verified by experience.

"Another fact not always sufficiently attended to is that evolution does

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not necessarily mean improvement. In religion, at least, it sometimes means corruption and abuse. And this applies especially to the religion of the Old Testament. Those Pentateuchal Codes of which I have been speaking supply an illustration in point. Deuteronomy is no doubt an advance on Exodus xx.–xxiii.; but the later Levitical legislation, with its immense development of the ritualistic and sacrificial system, accompanied by a corresponding aggrandisement of the priestly power, is, from the modern point of view, distinctly retrograde. The later Prophets exhibit what seems to me an ethical decline from the teaching of Amos and Hosea; while some post-exilian psalms contain the most inhuman sentiments to be found in the whole of Hebrew literature. Noah's Flood, besides being an absolute fiction, is for sheer stupidity and brutality one of the worst actions ever attributed even to a divine being. Now the story of the Flood in its most elaborated form is a late priestly composition. Add to which that the wholesale massacres of Canaanite populations described in the late priestly narratives, now generally recognized as unedifying fictions, have the value of exhibiting the anti-human ideals of Jewish religion at an advanced stage of evolution. Was it, then, part of the educative and progressive revelation given by Iahveh to represent himself in the fifth century B. C. as having directed his people to commit atrocities some eight hundred years earlier, which, in fact, they had not committed at all?"

The *Daily News* reviewer says, or quotes his author, Dr. Headlam, as saying, that "the New Testament is the culmination of the progressive revelation." If this be true, the evolution of the biblical ethics reached perfection and ceased nearly two thousand years ago. If so, this is the first and only instance yet discovered by man when evolution ceased to be evolution and perfection has been attained. To this remark of the *News* reviewer, Mr. Benn makes this telling reply:

"In that case the alleged educative system was an utter failure. For the Jews, as a nation, rejected Christianity; and modern criticism of the Hebrew Bible goes to prove that their learned men were perfectly right in contending that Christian theology is irreconcilable with the teaching of the Law and the Prophets. The New Testament also has been made amenable to evolutionary methods, which go entirely to confirm the rationalistic interpretation of its contents. And here again the alleged successive revelations do not agree, nor is the later revelation an improvement on the earlier. The Pauline doctrine of original sin and redemption through the death of an innocent victim marks a distinct decline from the genuine teaching of Jesus; while the spurious Gospel of John is an accommodation of Jewish Messianism to the polytheism of the Græco-Roman world. The attempt to capture modern criticism for the service of orthodox apologetics is no more fortunate than the like attempt made a generation ago to capture modern science."

Dr. Headlam's book of essays on *History, Authority and Theology*, if truthfully represented by the *News* reviewer, as well as by the

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reviewer's own statements, are in accord with the well-known policy of Christian theologians from Paul to the latest pope and and Protestant preacher. That is: Strenuously fight against and denounce all advances in knowledge and morals that come as the result of upward evolution as long as the world will accept their dicta, and then turn their coats and declare that the Bible teaches and always did teach the same doctrine, only that men were not far enough advanced intellectually to receive such an advanced revelation and so Jehovah allowed them to believe the erroneous interpretation for awhile. That is, Jehovah used deception and misled his children for several thousand years before he evolved the perfect interpretation of his "divine progressive revelation"!

REPLY TO MR. WADE'S CRITICISMS.

¶ In the Arena department of this magazine, page 292, is an article by Mr. A. E. Wade, in which he makes some criticisms on two editorials in a former number, to which I will here briefly reply.

On page 292 Mr. Wade comments on my remarks about Ella Wheeler Wilcox's poetry, in which he says that "because she believes that she had a former life and achieved fame in Paris in the time of Louis XIII, that she 'has wheels in her head,' i. e., insane. But why should this fact be considered proof of insanity?" Mr. Wade mistakes here in that I did not say "because," etc. It was the wild, incoherent stuff she called a poem, as quoted, that gave me the chief grounds for saying that she had "wheels." But there is no doubt in my mind that her theorizing about reincarnation without regard to objective facts has led her so far into the morasses of metaphysical absurdity that by her auto-suggestions she came really to believe in the story she tells of her former existence in the time of Louis XIII. It is one thing to believe, as Mr. Wade seems to do, in reincarnation, and quite another to profess to remember the details of a former life. Such memory is so exceptional to the experience of men and women that it may well be considered as a delusion. People are very much alike when sane, and insane people have similarities one with another. The scientific physiologist would say that memory of events that took place before birth never occurs, and that a belief that one so remembers is an abnormal mental phenomenon, a symptom or element of insanity.

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Sane people believe according to the evidence they are in possession of and their logical or illogical inductions and deductions; but insane people believe without objective evidence. For instance, I once saw an insane man creeping about upon the floor of his room, attempting to catch little chickens which he declared were there and trying to elude his grasp, while there was nothing in the room but himself. He believed not upon real, objective seeing, but upon subjective impressions which were illusions.

As to what "all the great founders of the religions of the world believed and thought," I have only to say that there is no relevancy here. They knew no more about the facts of pre-existence and a future existence after death than other human beings. Such men "authorities" are as delusive as illusions and hallucinations, for they themselves based their beliefs upon subjective impressions and not upon objective facts and logical inductions. What Jesus believed or taught is without force upon one who does not believe he ever existed as even a human being, and that what is supposed to have been his teachings were only such things as his creators, the myth-making literateurs who were the originators of the New Testament stories, put into his mouth from older teachings of their own predecessors, or of their own impressions and deductions. The modern scientific method wholly discards all the "teachings" of ancient "masters" that do not meet with corroboration by its objective facts and inductive principles.

Mr. Wade also criticises my remarks upon Dr. Peebles's booklet in the Book Review department, and asks, "Why should a 'knowledge that invisible intelligences attend and help us,' be considered a proof of insanity?" Such *knowledge* would be no proof of insanity. But a mere profession of having such knowledge is not the knowledge itself. One may believe he has such knowledge but be laboring under a delusion, just as I have explained above in relation to the case of Mrs. Wilcox. By "invisible" I think the doctor and most Spiritualists mean beings or things not only not seen, but not objectively observable by any of the bodily senses. The invisible beings they believe in cannot be seen, heard, felt, tasted or smelt, by the ordinary physical senses of ordinary men and women. One must believe himself to be in an exceptional condition to be aware of the existence and presence of such "invisible" beings, and this belief of such an exceptional state I call a manifestation of insanity; an abnormal action of a disordered brain. Whoever professes to have senses that others do not have, to see things that others cannot

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see, and to receive messages from unperceivable beings that others cannot perceive, may be safely and logically declared to be laboring under delusions or hallucinations, which are only other names for insanity. Insanity is a term covering a very great many abnormal conditions and actions of the brain, and not merely such as manifest murderous or suicidal tendencies. And, remember, that whenever I speak of anyone as being insane or laboring under delusions, I do not do so with any idea or feeling of reproach or ridicule, no more than I do when I speak of one being physically sick. They have not my enmity but my kindest sympathy in their misfortune.

GOVERNMENT LAND OFFICE VS. GOD.

¶ It seems that the officers of the local land office in which homestead entries are made for claims in the Imperial Valley, Cal., and affirmed on appeal by the general land office, believe in Providence but resent his providential acts and try to thwart his apparent plans. In a recent case they decided that when heavy rain had caused an overflow of water which swept entirely away about $10,000 worth of improvements on a lady's claim that it was an "act of God," and that as she had acted in good faith and was not responsible for "acts of God;" she was entitled to hold her land though there were no improvements whatever upon it. The newspaper account begins by saying:

"Citizens of the United States who act in good faith in endeavoring to reclaim land upon which they have settled under the desert land acts are not responsible for acts of God which destroy the fruits of their labor, according to a decision of the General Land Office just rendered in the suit of Mabel J. Mainivaring against Jennie E. Scott. The case was heard before Register Buren and Receiver Robinson of the local land office on June 7, 1909. They decided in favor of the defendant, and their findings have been approved on appeal.

"Miss Scott took up some land in Imperial Valley and set about to improve it. She caused to be built a large dam and a chain of ditches and flumes, entailing an expense of $10,000. For about two years abundant crops grew on the property. She incurred $1500 additional expenses in providing buildings. A flood came along and caused the river to suddenly rise and in a day all the improvements were swept away. The land was left in practically the condition in which she found it.

"Miss Mainivaring institutes a contest against Miss Scott's claim on the theory that she had not complied with the requirements of the government in reducing the wild land to a state of cultivation. The government classifies the flood as an act of God and looks only to the good faith of the claimant. The plaintiff is declared to have no standing in the land office."

It may be inferred that the contestant in this case, Miss Mainivaring

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was not alone in the case, but that "God" also was a party to the contest, for by his act it was made possible for suit to be entered and carried up to a decision, an appeal taken and that carried to a decision. Yet, in spite of the acknowledgment of the government officials, both local and general, that God had thus taken a part in this contest, decided against the contestants and in favor of the original claimant because she had acted "in good faith"—though that "faith" was, apparently, not faith in Providence to the extent of abiding by his dispensations and submitting wholly to his inflictions. Nothing could be more absurd or ludicrous than this belief in an all-wise, omnipotent, supremely good Providence in connection with a deliberate refusal to abide by his decrees and submit to his dispensations. But superstition and self-interest often get people into very absurd predicaments.

NOTES AND BRIEF COMMENTS.

¶ In a recent letter from John T. Bays, he says: "I have just completed reading your book entitled, *A Future Life?* and must say that it is one out of the numerous new books that everyone should read."

¶ The Review was formerly sent by mail 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.

¶ 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 *Origin and Evolution of Ethics.*

¶ All writers for The Review, whether they send in elaborite contributions or communications for the Arena or Correspondence department, should bear in mind that it is an iron-clad rule of this office that the real name of every writer must be attached to and published with the article or letter. Nom de plumes or anonymous articles cannot be accepted.

¶ In a private letter from E. C. Reichwald, Secretary of the A. S. U. & F. F., he says, "the American Secular Union Congress promises to be a success, judging from my correspondence." This meeting, as announced in Nov. Review, to be held in Chicago, Nov. 25–27, will probably be reported in the January number, as the forms for this month close before the meeting occurs.

¶ A recent letter from Eliza Mowry Bliven, 1st Secretary of the Materialist Association, informs me that though somewhat discouraged of late, she is still in the field working to keep up the interest in the Association. She publishes a monthly letter, and from the one for November (6th) I print some extracts, as follows:

"Enough have answered my Oct. 8th Letter to prove that part of the Materialist Association is much alive, and we shall go on. We need no Official Organ. By Secretaries' and Helpers' letters to me, and my

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printed monthly letters to all Secretaries, Finance Helpers, Writers, etc., that have written to me within a year, I can let each know what others are doing, and thereby encourage you to do all you can, and report to me.

"Eighty pages of "Materialists' Book" are finished. I can't write for papers while at work on that. But all members who can write should have materialist articles in some Freethought paper, local newspaper, or magazine, as often as possible: and answer whatever targets you find yourself. Get an inch or column wherever you can. Report whatever you get printed."

¶ Mr. W. E. Clark, 300 Wabash ave., Chicago, Ill., makes the following announcement of lectures:

The following lectures are ready for delivery on short notice: "Can Jesus Save?" "If Jehovah had been a Woman." "Humanity's Debt to Ingersoll." In preparation, an Illustrated Lecture on Evolution; the illustrations taken from Haeckel, the world's greatest living Evolutionist.

¶ Mr. D. W. Sanders, Secretary of the Indiana Rationalist Association, sent in a very full report of their late convention, but it came when this number of The Review was almost completed and room could not be made for all of it. However, the abbreviated report is printed on page 309, and the addresses (the portion omitted) will be printed in pamphlet form, and those interested can get copies of it for 15 cents each.

¶ So far, no report of any proceedings at a convention of the Rationalist Association of America at Cincinnati, Oct. 21–23, has come to The Review. The call was issued by President Charlesworth and later cancelled by Vice-President Maple, as per statement in *The Beacon*, which left the whole matter in a jumble. Perhaps nearly all members read the call, but many did not read or hear of the postponement issued so late.

¶ The program of the Cleveland Freethought Society sent in by its Corresponding Secretary to The Review, was not all printed with his letter, because it was chiefly for the month of November. Such announcements should be sent in very much earlier; it is useless to publish in December what was intended to be done in November. Programs for one month should reach this office not later than the middle of the *previous* month, and so with other announcements.

¶ *Searchlight* subscribers should bear in mind that the publisher of The Review is paid nothing directly by Mr. Shaw for sending this magazine to his paid-in-advance subscribers—my own offer—but that whatever remuneration I get for such comes from the meager collections I am able to make from those in arrears on *Searchlight* subscriptions, and from some generous donations from friends of both magazines for that purpose. Early renewals of subscriptions with or without relinquishments of credits on *Searchlight* accounts will help to carry The Review over this trying stage.

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A Splendid Freethought Convention.

Indiana Freethinkers Make Fine Showing at Their Three-Days Convention at Indianapolis.

A feast of good things—such was the second annual convention of the Indiana Rationalist Association, which met in the beautiful auditorium of the Claypool Hotel, Indianapolis, Friday evening, Nov. 4th. There were three sessions on Saturday and three on Sunday, and every session just great. The meetings had been industriously advertised and a fine appearing, thoughtful, attentive audience was present.

President Dr. T. J. Bowles, of Muncie, in his inaugural address reviewed the progress which Rationalism has made against the stubborn resistance made by orthodoxy, prejudice and superstitious priests. "The forces of ignorance," the doctor eloquently declared, "have selfishly. wickedly, tried to keep the mind of man in darkness and fear. Our advancement toward the light of day and reason has all been in spite of them. Masquerading in the cloak of love, these priests of superstition have maintained an organization called the church which stands for blind faith, perversion of reason, and the extinction of all love from the human heart. This false philosophy has filled the world with misery, poverty and crime. In the words of the matchless Ingersoll, we hold 'that happiness is the only good, reason our only guide, and love our only priest.'"

Dr. J. A. Houser, of Indianapolis, gave the convention a fine address of welcome. "My fellow-thinkers," he said, "it is through the agency of just such thinkers as you and of such conventions as this that humanity in spite of itself will gradually emerge from the fetters of orthodoxy, or rather will outgrow its orthodoxy. We have travelled far since the struggle began. The progress has cost much treasure and blood and tears. For fifteen hundred years priestcraft and kingcraft—orthodoxy—have robbed the world of its conscience and its morals. . . . . We welcome you because you are thinkers, free thinkers, honest thinkers."

Secretary D. W. Sanders, of Covington, responded, speaking in part as follows: "Who is it that you have welcomed so cordially? When you call us thinkers, honest thinkers, free thinkers, we are indeed complimented, and so you intended we should feel. On behalf of the Indiana Rationalist Association, I hope our conduct, our deliberation and our sincerity will amply justify your high estimate. But had you bestowed those compliments upon a convention of Christian theologians they would have been indignant—would have resented the qualification and denied it. Yes, we hope we are free thinkers, honest thinkers, sincerely seeking truth. We are all naturalists; that is to say, are not supernaturalists. We interpret the universe as being self-sufficient. We know that we live upon a globe which floats in space, utterly detached from all other heavenly bodies, as geography teaches. Outside of this universe—out in the suburbs--there is no personality located, no form, no *he*, no non-resident individual, darting hither and thither, directing a few billion planets, globes, nations, insects and blades of grass. We recognize that natural laws are supreme, without any exceptions whatever. We hold that all the violations of natural law written of in the legends of the various childish races are childish myths. A naturalist

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cannot be a supernaturalist. The priesthood of all religions are mostly supernaturalists and superstitionists. This occultism is used by them to fill the minds of the simple with fear and misery. To dispel this fear from the minds of men is the work of the Rationalist, whether in convention or in the store, or in the school-room, or in the home."

President Bowles appointed the various committees and the meeting adjourned at 10:30.

Saturday morning, Bruce Calvert, editor of *The Open Road*, (Griffith, Ind.), gave a grand address on "Rational Education."

Elbert Hubbard (Fra Elbertus) was introduced as "the sage of East Aurora," and as "one of the most practical philosophers of the world." The Fra was at his best, giving a delightful, thoughtful, characteristic address of nearly an hour. "Church or State or mobs can kill the thinker—can cut off the head that thinks," said Hubbard, "but the thought once uttered goes marching on like the soul of old John Brown."

Saturday afternoon, C. J. O'Hara spoke at some length on his former mental slavery and his escape; also of his desire to free other prisoners. J. F. Carney, Martinsville, Ind., read a paper, "Heresy and Heretics."

Saturday evening was devoted to the discussion of ways and means for propaganda work—missionary work in the Freethought cause. E. C. Reichwald, of Chicago, Secretary of the A. S. U., spoke on "Organized Propaganda," showing the great benefits which any cause derives from organization. John H. Prince, of Troy, Ohio, gave a talk on individual missionary work.

Sunday morning, Mrs. Helen M. Lucas, of Marietta, Ohio, affectionately called "Aunt Helen," gave an interesting talk on "A Secular Republic." Mrs. Lucas made the point that while our Federal Constitation is strictly secular and non-religious, yet our government is not. The government has favored the Christian religion over other religions, and has exempted millions of property from taxation, thus making taxes higher on other property than they ought to be.

W. H. Maple, the veteran editor of *The Ingersoll Beacon*, followed with an address on "How the Universe Looks to a Rationalist."

Sunday afternoon, J. Wesley Whicker, of Attica, Ind., read a paper on "The Church of the Future," taking an extended text from Pres. Eliot's "New Religion," and from Emerson's "The New Church." Mr. Whicker is a wealthy lawyer with a large practice, and a fine speaker. A paragraph from his address was: "The church of the future will have no creed, no sect, no ceremony, no dogma, no priest, and no religion. There will be no holy men, or holy books, or holy water. It will encourage men and women to think, to rely on reason without fear, and not bow down to any sun-gods, moon-gods, star-gods stone-gods, wooden-gods, tin-gods, nor to any other forms of false and foolish gods." Mr. Whicker's splendid address will be printed in full by the Association.

Immediately after the reading of the paper, Secretary D. W. Sanders took the floor and proposed the plan of publishing in beautiful pamphlet form all the speeches made at the convention, together with liberal extracts from Ingersoll's lectures, from the writings of Paine, Voltaire, Renan and Mangasarian; and fine portraits of about one hundred men and women of the past and present who have been prominent in the Freethought cause. He said he had already made careful estimates and

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all this would fill a large pamphlet of 96 pages—equal to a book of 400 pages ordinary size—a $1 book. They should be taken by the hundred to be given away, and would cost but 10 or 15 cents a copy if as many as 5000 were printed. Mr. Sanders spoke eloquently and convincingly on the merits of such a publication as a missionary document. Seven men and one lady pledged $25 each, making $200; another enthusiastic friend of the cause gave $100, and the $5 and $10 offers raised the total (pledged or paid) to about $375. This still leaves a shortage of $75, but the enterprise will start at once. Just one edition will be printed.

The convention closed Sunday night with a classic address by W. E. Clark, of Chicago, on 'Humanity's Debt to Ingersoll."

After a short talk by Vice-President John C. Beck, of Indianapolis, and a few remarks by President Bowles, Secretary Sanders arose and said, "With all our minds in happy mood, and with nothing but pleasing recollections of our second annual convention, I move we adjourn." And the meeting passed into history.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Dennison, O., Nov. 5.—You will please find enclosed $1.00 for The Humanitarian Review instead of the *Searchlight*; they are very near alike, and I am much pleased to get it now as I cannot get the *Searchlight*. Am glad to know that Mr. Shaw is improving in health. H. H. Kail.

Eden, Texas, Nov. 12.—I herewith enclose money order for $1.25, to pay for The Humanitarian Review to Jan. 1, 1912. Do not consider that Mr. J. D. Shaw owes me anything on my subscription to the *Searchlight*, as I got more than my money's worth out of the numbers I received. V. B. Latham.

Sparenberg, Texas, Nov. 12.—I have received two numbers of The Humanitarian Review and am highly pleased with it, and will send you herein money order for $1.00 to keep it coming. Am an old subscriber to the *Searchlight*. I am very glad to know Bro. Shaw's health is improving in his new California home. R. K. Manion.

Red Oak, Tex., Nov. 13.—Enclosed you find P. O. order for two dollars for The Review one year and a copy of *A Future Life?* and one each of *A Universal Monistic Alliance*, *Science is Religion* and *Death in the Light of Science*. Let my subscription for Review expire with Oct, 1911, as Mr. J. D. Shaw owes me nothing on *Searchlight*. I like The Review all right. J. R. Leake.

Tolland, Conn., Nov. 11.—I was pleased that you gave so much space in the November Review to the lecturer and lectures of Dr. Stanton Coit. When I knew him first, many years ago, he was assistant to Dr. Felix Adler, and did much to advance the Society of Ethical Culture: so much that I am surprised no mention of the fact has been made. That straight thinker, M. M. Mangasarian, took Dr. Coit's place, at least

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for several years. He was one of the shining lights as a lecturer in the Society of Ethical Culture. I had the pleasure of hearing Dr. Adler last Sunday in the new and attractive building, Central Park West and 64th st., New York City. I enclose program.

Always with best wishes for the success of you and The Review—for you are both one—I remain your friend, Geo. C. Bartlett.

Bedias, Texas, Nov. 14.—I am delighted to acknowledge receipt of October and November Humanitarian Reviews, which fills a much-felt need in my reading matter. It was a source of great pleasure to hear from J. D. Shaw, editor of the late *Searchlight*. I read his address and shed tears mingled with joy and sorrow. To me it was personal in effect. If there is anything to my credit on his account mark it paid and start my subscription to The Review with October, as I wish to practice the preachment of Liberalism. If I am entitled to a premium, select and send it. Enclosed with this I send P. O. M. order for $1.00.

C. R. Long.

Dennis, Texas, Nov. 14.—I have received two copies of The Review, and like it very much. First, because I think it helps Mr. Shaw, the great and good man that he is—loved by all that ever knew him. I am the man that worked up the debate between Shaw and Blackman, at Buckner, Texas. That debate caused a better feeling among people of all shades of belief. Those who thought before he came that they would hate him loved him before he left. Never mind what is due me on the *Searchlight*; date my subscription October first and call it square. The picture in The Review of October is the first of Mr. Shaw I have seen. I shall have it enlarged and put by the side of Robert Ingersoll in my room, where all can see two of the greatest men that ever lived. If this should fall under the eyes of Mr. Shaw I hope he will remember Dr. W. E. Hall and Dr. Parks, who wrote me a sympathetic letter when I got my arm broken last spring. Inclosed find one dollar for my subscription.

H. H. Hubbard.

Criticises a Criticism.

Everson, Wash., Nov. 14.—I am offering to criticise a criticism seen in The Review for October, "Are Suffering and War Good or Evil?"

I read this with interest, as from a great writer. They are both, and cannot be separated. The common thinker wonders if there could be happiness in heaven and no contrast. The same is true on earth.

To the question, "How did the words evil and suffering get into our language?" The words good and bad, vice and virtue, right and wrong, joy and grief, etc., are man-made; are entirely relative, have reference to man's wishes only. We carry them, one in each hand, and they *may* change hands every hour.

War *is* a blessing, and its consequence—poverty—is a blessing; and

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poverty did unify our people and make possible a republic. Wealth is a curse, as was evidenced a few days since when a millionaire babe started to travel accompanied by a heavy body-guard to circumvent assassins. Money-rule is bad today.

No vice, no virtue; no sickness, no health; no war, no peace. Without both we can value neither.

Again: If the laws of Miss Hygiene had never been violated—no doctors, no science of medicine. If our good natural law, which reads, "I have no right to injure another," had never been violated, then no law libraries, no lawyers, no courts, no decisions.

Could there be happiness at home and no shade of the opposite; all down hill and no up? Could the moral sunshine be black and leave us happy? Could it be all white and leave us happy? We seem to have choice, but I adopt the following:

We measure right and wrong ourselves
To suit a want in sight.
A driver sits behind each act
We did not seat; 'tis only fact,
And all that is is right.

J. W. Bell, M. D.

Old Time Juvenile Religious Literature.

Springvale, Mo., Nov. 10.—It is well now and then that we read some of the stuff that was placed in the hands of children to read years ago, as it will not only give us an idea what the children had to contend with, but it will serve to explain the cause for so much twaddle being woven into the warp and woof of good (and in ordinary ways) sensible lives.

In looking over an old collection of books that had been in my mother's family for years. I came across one entitled *The Story of Grace*. It is a 24mo volume of a hundred pages, published by John S. Taylor & Co., 145 Nassau street, New York, in 1838. The story is primarily of a girl ten years old who was mortally stricken with a wasting disease and living in poverty, to which her mother had been driven by a miserable husband who "took to the billiard table." Through the lead of a pastor, the author (a woman) went to the relief of the family. Ascertaining from neighbors that the woman was a Christian, the benefactress went "boldly into the miserable tenement." After some religious conversation, the woman left the abode and had provisions sent to the family. This is the ground-work for a story of a ten-year-old girl who had never been taught to read but was illumined with the "Spirit of Christ." The story of the physical suffering of the little girl, if true, was pitiable, and calculated to arouse the sympathies of the reader. There appears to have been some concern about the poor girl's bodily welfare, but the story is all about her "soul's welfare."

It is possible only to quote briefly from the story, but that will give a

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comprehensive idea of the character of the whole. "Her pastor" is reported as having said to her, "Is there anything you desire to do before you die?" This little girl, ten years old, is reported to have replied in and audible manner, "I wish to receive the sacrament." The careful pastor asked why, and the little girl replied, "Because our Savior has said 'Do this in remembrance of me.'" The pastor is then quoted as saying, "This fixed our minds for a few moments on the Bible, and the preciousness of its consolations and promises. Being asked what portions of the Bible she liked best to have read to her, she replied in a very significant manner, 'I like it all.'" (Remember it is a girl ten years old that is being questioned.)

Some further talk between the pastor and girl brought her to say that she wanted nothing to divert her mind from "dwelling on the Savior.' She was then asked what her feelings were when thinking of the compassion of Christ in dying for her. She said, "I feel very thankful." The story continues in a similar strain to the end. In one chapter the girl is reported as lying awake for hours waiting for her mother to finish some tasks so that she might have a chapter read to her from the Bible, and is quoted as expressing much interest in the attempted sacrifice of Isaac by his father; and in also contemplating the glory of God as manifested in separating the waters of the Red Sea, etc.

The book is written in a manner that leaves some doubt as to the sincerity of the writer. One cannot help thinking that the author was foxily attempting to unduly influence the minds of the juveniles for whom it was written. Yet it is fair to assume that it was an honest production and reflected the best thought of the writer. About that, it matters but little; the important thing is that such stuff was placed in the hands of children to read, and that they were imbued with the thought that such things were of good and serious import. After reading the book I could not help thinking of the boy who told some companions that every Sunday his father read to him out of the Bible for an hour, adding, "And I hate it like poison."

It is not impossible that the present-day disbelief in the Bible as a divine book, that is in the minds of nearly all, results as much from overdoses of this kind administered to the fathers and mothers of the present generation in their childhood as from the efforts of the Rationalist writers and speakers. There has been a great modification in the character of juvenile religious literature within the last few years, and this style only prevails in a few sects. Who cannot, however, think of their own acquaintances who bear the ear-marks of having been mentally fed on such stuff as the *Story of Grace?* It is well to think of this character of reading matter that prevailed in the days of our fathers and grandfathers, for it enables us to be more charitable to them and thankful for the change that has occurred, however slight.

Manly A. Brigham.

A Kind Word from Prof. Clauson.

St. Ansgar, Iowa, Nov. 1.—Your post-card of the 26th inst. came to hand in due time. I do not wish you to credit my *Searchlight* subscription on The Humanitarian Review list; friend Shaw is welcome to it. It grieves me to think that we Rationalists are so financially poor as to

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be obliged to leave our fallen soldiers on the battle-ground, for hogs to eat up alive. My sentiment I will back up with a fifty-cent pension per year to Mr. Shaw, which I will pay to the H. R. each time when I renew my subscription.

A. J. Clausen.

Everson, Wash., Oct. 31.—Please send me The Review until this dollar is worn out. Surely the finest thinkers I ever followed write for The Review, including the editor. Editor, may I answer Mrs. Bliven in her scoring Edward Titus in The Review, "Are Suffering and War Good or Evil," with 300 or 400 words or less? I wish to try it. She is smart, but can be headed.

J. W. Bell.

Corpus Christi, Tex., Oct. 29.—I enclose one dollar for one year's subscription to your magazine. I was glad to see in the October number that my old friend J. D. Shaw, of Waco, has gone into your part of the world for a more healthful climate in which to spend his declining years. Also that John R. Charlesworth has located in Colorado for better health and business reasons—*Searchlight* and *Rationalist* dead—sorry to see.

Allen Johnson.

Roswell, N. M., Nov. 6.—Warmest greeting! Best wishes and many of them. Inclosed you will find my check for two dollars. Never mind any *Searchlight* credit. Enter my subscription for one year and use the other dollar to send occasional sample copies to such names as I shall send you from time to time.

I believe we ought to form some systematic plan for missionary work. Some months ago I was on the eve of making such a suggestion to Bro. Shaw, when he was taken sick. The cause of Freethought must not be permitted to fall in arrears. There is no telling what day we may be compelled to face a tremendous crisis. Witness that Chapman hysteria in Chicago. When Napoleon said to Madame De Stael, "Imagination rules the world," I wonder whether he meant superstition. If so, I believe he was right. Keep The Review hotter than a lime-kiln.

[Dr.] Howard Crutcher.

Washington, D. C., Oct. 21.—I take pleasure in sending you money order for one dollar as per enclosed announcement and statement. I have not had opportunity to examine thoroughly the first copy of The Review, but its appearance is favorable and I believe I shall like it very much. I was awfully sorry Mr. Shaw was compelled to discontinue the *Searchlight*, for he is a competent writer and deserving of support by Rationalists or Liberals everywhere. I sincerely hope he will find time to continue showing the absurdities and inconsistencies of the claims of religionists. I consider him one of the best biblical scholars in the land, and he has scored in every controversy in which he has engaged. The preacher who tackles him in a religious discussion soon finds he has

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hold of a "live wire" for certain. I wish him all the comfort and happiness possible in his new home.

I notice your proposition in reference to back numbers and may later order some of them. Anticipating great pleasure in perusing your magazine, I am respectfully yours, Dr. Elmer E. Jackson.

Palacios, Texas, Oct. 20.—The Humanitarian Review sent me as a sample some weeks ago received and appreciated. Later I have your circular letter stating I was 45 cents in arrears to Mr. Shaw, and that by remitting you $1.00 as subscriptfon for a year the arrears would be wiped out. I accept the proposition and enclose the $1.00, for which please receipt.

My acquaintance with Mr. Shaw began about the time the scales fell from his mental eyes (1882). and I have been one of his regular supporters from that date to the suspension of the *Searchlight*. I had been agnostic many years, years before I met Shaw, and as I grow older I am the more convinced of the falseness of the claims set up by the church and its exponents.

Will be pleased if you wlll let Shaw know I am a subscriber, and to present my best wishes and regards to him. He is a man I highly esteem. W. B. Willis.

Devol, Okla., Oct. 21.—Enclosed find money order for $2.00 to pay one year's subscription for two to The Humanitarian Review.

According to your advertisement in the back of the October number of your magazine, I see that you will give a copy of the Views of Lambert on Notes of Ingersoll, which I ask that you will forward to me at once, and put my own name with that of C. H. Church, both of Devol, Okla., on the mailing list, and send the magazine regularly each month to each of us.

I was real glad to hear from our old wheel horse of Texas, J. D. Shaw. I have read a great many articles from his ever-ready pen and have always found his writings to be sound, sensible and full of truth. In the language of Rip Van Winkle, "May he live long and prosper."

Judging your paper from the copy in my possession, I wish to say that I am very favorably impressed with same. Anything that will help to dispel the clouds of superstition and ignorance that are so prevalent this day cannot help but be a benefit to mankind. M. C. Martin.

Tolland, Conn., Oct. 25.—It is astonishing to me that there are only two views that are generally taken upon the subject of Psychic Research. First, by many, that all phenomena are considered fraudulent, sleight-of-hand or mere trickery. Second, the opposite party claims that all genuine phenomena come from the spirits; that if the phenomena are genuine they come from disembodied spirits. I take the third ground, that for thousands of years there have been genuine mediums, sensitives

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or psychics, who can answer almost any of the deepest metaphysical questions and have produced hundreds of mental phenomena which the scientific world has failed to explain. I do not believe in spirits or any spirit world, but I am interested in mental or psychic phenomena. Psychology borders upon it, but there is an immense unexplored field to be garnered. The psychic mind of man is in its infancy; we can get nothing from the gods. It must all come from the mind of man, and I believe eventually these so-called mediumistic phenomena will be thoroughly explained by scientists, and advanced knowledge will be the result. Geo. C. Bartlett.

San Diego, Cal., Nov. 10.— A writer in The Humanitarian Review for November says: "The Liberals are not as liberal in contributing to their institutions as the Christians are." My dear Liberal, not one of your Liberal comrades believes he will be consigned to an ever-burning hell unless he propitiates a superior being by donating a certain amount for that purpose. I heard a deacon's wife say, "I never see a fire without thinking of the Eternal Burnings!"

To follow the teachings of The Review we have only to live right, conduct our earthly affairs aright and the future will take care of itself. Well, as today is all the time there is, every today made useful and beneficial to those about us is certainly praiseworthy. But every liberal-minded person inclines to do as he thinks best without too much dictation. We have no reason to expect all Liberals to think alike on all subjects. If they did what could our educative Review teach them? If paying for The Review and getting subscribers for the same would keep one out of purgatory, wouldn't there be effort made to get subscribers? Mrs. C. K. Smith.

Christian Science Prayer-Cure.

Hayward, Cal., Oct. 26.—Enclosed you will find a Christian Science prayer in common use for dyspepsia. I suppose they treat all other ills that flesh is heir to in a similar manner. The clipping also enclosed shows how the effort is being made in Berkeley, Cal., to introduce the Bible and religious teaching in the public schools. Cecil Corwin.

PRAYER FOR A DYSPEPTIC.

"Holy Reality, Blessed Reality, Believing that Thou art everywhere present, We believe that Thou art in this Patient's Stomach, in every Fibre, in every Cell, in every Atom that Thou art the Sole, only Reality of that Stomach. Heavenly, Holy Reality, Thou art not sick, and therefore Nothing in this Universe was ever Sick, is now Sick, or can be Sick. We know, Father and Mother of us All, that there is no such thing as a Really Diseased Stomach; that the Disease is the Carnal Mortal Mind given over to the World, the Flesh and the Devil; that the Mortal Mind is a twist, a Distinction, a false Attitude, the *Harmatia* of Thought. Help us to stoutly affirm, with our Hand in your Hand, with Our eyes fixed on Thee, that We never had Dyspepsia, that We will never have Dys-

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pepsia, that there is no such Thing, that there never was any such Thing, that there never will be any such Thing. Amen."

The prayer is by Mr. Hazzard, C. S. D., president of the N. Y. School of Primitive and Practical Christian Science. *Harmatia* is the Greek word for sin.

Austin, Texas, Oct. 22.—I received No. 3, Vol. IX, of The Review and enclose $2.00 in money for one year's subscription of The Review, if possible from No. 1, Vol. IX, one copy of *A Future Life?* and other booklets;

I owe to our dear friend, Brother Shaw, gratitude for what he gave me. I felt all the years in which he published his paper most painfully that my means did not permit me to help him along with money. He owes me nothing. Therefore I send you his last receipt-card with the request to destroy it and to cancel my name on his records.

Franz Kuehne.

Psychic Experiences.

Odessa, Wash., Nov. 9.—As an offset to what Mr. Francis Alger, of Yarmouth Port, Mass., says in The Review for November about Charles Foster: I do not think the endorsement and praise by Mr. G. C. Bartlett is strong enough. I had an office with Judge Tyler, in 81 or 83 Nassau st., New York, when Charles Foster was visiting that city some thirty or thirty-five years ago.

I went to see Mr. Foster, rang the bell and was let into the hall. Foster was at the head of the stairs, apparently coming down. I said, I want to see Mr. Foster. He said, "All you want to know is, can you cure people who are sick? of course you can cure anybody," and he had by this time got down the stairs and he went one way and I the other in the street. Judge Tyler went to same place to see Foster who was there at the head of the stairs. "How do you do, Judge Tyler?" said Foster. "How do you know my name is Tyler," said the Judge. "Anybody can see that your name is Tyler, look at your wrist and arm." The Judge shoved up his sleeve and cuff and there was the word *Tyler* in raised red letters. He had a very interesting sitting. I presume there are hundreds of such testimonials as this. Foster may have made blunders and failures. but there are plenty of unexplainable circumstances like this, and there are others.

Henry Clough.

Cleveland Freethought Society Lectures.

Cleveland, O., Nov. 9.—Will you kindly publish the program of The Cleveland Freethought Society in The Humanitarian Review. The following are lectures for December and the dates upon which the speakers will deliver them: Dec. 4, The Evolution of the Historian, Prof. Benton. Dec. 11, Philosophy, Prof. M. M. Curtiss.

Stephen Domonkos.

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Prof. Thaddeus B. Wakeman.

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A DAY-DREAM OF SIXTY YEARS AGO

BY SINGLETON WATERS DAVIS.

IN sweet, ecstatic wakeful dreaming,
Clear-eyed, I view my childhood life;
Glad-hearted meet in more than seeming
The scenes of childish play and strife.
I see the little rustic cabin—
My mother standing in the door;
The children, cherry trees and garden,
Unchanged since I was here before.

Again I'm in the old stone-quarry,
Beside the rippling, rock-walled run,
Where many a wild and reckless foray
I made in search of romping fun,
While toiling father rocks unfettered
By sledge and wedge and chisel plied,
And crude freestone transformed and lettered
To mark the graves of those who died.

I'm kneeling on the cool and dripping
Moss-covered milk-house curb, in shade
Of chestnut trees, and grateful sipping
Sweet limpid draughts by nature made.
But springs in memory's misty mountain,
In gushing streams of tropic tears,
Respond in anguish to that fountain—
The spring I loved in early years.

Again I meet the stern school-master
With rule and rod and goose-quill pen;
The "scholars" romping in the pasture—
No older now, they seem, than then.
The log house at the cross-roads corner,
Its benches rude—its rough-hewn walls,
Where first in school I tried to garner
The grain of truth in memory's halls.

Remorseless Time! O, lift thy finger,
Point back to childhood's sunny hours
And bid me there forever linger!
Immortal wreathes and fadeless flowers,
The garlands of life's glorious morning—
Emblems of love—upon my brow,
My mind and heart and life adorning
In one eternal youthful *Now!*

Frontispiece to The Humanitarian Review for January, 1911.

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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.

Vol. IX, No. 6.] JANUARY, 1911. [Whole No. 97

Written for The Humanitarian Review

IMMORTALITY.

BY FRANCIS ALGER.

THAT we shall survive the death of the body seems probable on grounds of consistency, justice, evolution, and, I may almost say, necessity; nor do I feel that immortality should be regarded in the sense of a gift vouchsafed to us by the grace of God. Our belief or non-belief in what is termed God has no bearing upon the subject.

True, we cannot prove that we are immortal or the reverse, and even if death in this world closes our individual existence in every sense, still this fact does not involve any misery. Most of us have, however, an intuitive desire to live again, and this feeling considered in connection with other evidences becomes important.

After saying all we can in favor of a future life, still the fact remains that some minds have after careful research failed to find sufficient proof of it to convince them. I will quote from only two persons. Mr. Horace Seaver (deceased) said to me years ago in discussing intuition as evidence of a future life, that he regarded it as an unsound argument, for the simple reason that this same faculty also led us to desire riches as well as many other things which in all probability we should not possess. I admitted the fact, as he stated, so far as possession of these things were concerned; still the inherent desire indicates some-

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thing possible, for if no one ever had wealth the desire for it would not exist.

The other person I wish to mention is Ernst Haeckel, the great German thinker and author of a number of scientific works. His name carries weight, and whatever our views may be, one of his works, *The Riddle of the Universe*, should at least be read. As a concise statement of circumstantial evidence for another life, the following from Alger's *History of the Doctrine of a Future Life*, is worthy of much thought: "Unless immortality be true, man appears a dark riddle not made for that of which he is made capable and desirous; everything is begun, nothing ended; the facts of the present scene are unintelligible, the plainest analogies violated."

Earthly life does not in most cases, if in any, give us the opportunities and experiences required to develop and perfect character.

If we reject these evidences, and also psychic research, we are simply drifting. The Bible gives very little satisfaction in any way in regard to a future life, and the so-called resurrection of Jesus is full of historical, technical and scientific difficulties. One account makes his presence after the crucifixion material and another account makes the presence purely spiritual. They can not both be true, and even if one of them is so, knotty difficulties still exist. If we assume Jesus to have been God, then there is no consistency in saying that because he rose from the dead, man will do so. The two natures are too far removed from each other to come under one law, and if we but consider the crude and uncertain way the Bible came into existence, with its wild, visionary statements, and dates unknown, its authority becomes worthless.

Psychical evidence of another life comes, of course, in a general way under the head of Spiritualism, and this causes, no doubt, in many cases, a prejudice against it. Still, the fact remains, as Rev. Mr. Savage has stated, that, "There has never been a religion that did not start with precisely the same kind of occurrences that Spiritualists claim are taking place today—never one."

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From one point of view, it seems strange that anyone should believe in immortality, and it may be argued that if a future life is in store for us, why does not some plain evidence of the fact exist so as to preclude any mistake on our part? This question can only be answered indirectly. It is like the innumerable facts in regard to scientific subjects and many branches of knowledge. Investigation and study are the only means we have for their solution; and in fact, God, or nature, never gives us final truths, but simply the powers for research.

What is called revealed religion has so distorted and derided independent and scientific ideas bearing upon the subject of immortality, that it is difficult for Christians to weigh arguments not coupled with old evangelical doctrines or a species of talismanic faith.

Socrates had no psychic knowledge, but he somehow developed from his own mind a strength that did not falter at the approach of death, nor was he troubled. He says: "I shall have wonderful interest in meeting and conversing with the heroes of old." And again: "Therefore be of good cheer about death, and know of a certainty that no evil can happen to the good man either in life or death."

In regard to another life Jesus says but little. He says nothing about the character of heaven; but I do not find any fault on this score, as I do not believe any intelligent conception can be given in regard to it, no matter how real it may be. Swedenborg tried this and failed. But if Jesus existed in heaven before he lived on earth and was divine, he would and should have said more than he did. Socrates has done more in this respect than Jesus. Even if Jesus was silent on this point, he was also so on others, wherein he showed wisdom. He does not allude to the Garden of Eden, the creation of Adam and Eve, the temptation and fall, though they held important places in the Christian scheme of salvation; nor did he teach that death had come into the world as a result of sin. In one place in the scriptures we have the inspiring words: "Prove all things," and "hold fast that which is good." These words sound as if they might have come from the lips of Col. Ingersoll.

If we have no future life and are only thinking mechanisms, I fail to see how we can feel the same enthusiasm in life, in the way of progress and improvement, that would be felt if the pres-

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ent were but a fragment of existence. Some writers have said that it was no matter about immortality, so far as a good life was concerned, and that a true, manly, upright character should not take this point into consideration. This argument has a force of its own, and I grant the point that a pure life should be led on the grounds of self-respect and dignity; but I feel that latent forces are around and stimulated to greater action by the prospect of immortality. As a simile: a soldier might do his duty and fight bravely to win his country's battles; also feel that he had done his best, but if the life of his wife and his family were also involved in the result, it would prove an additional incentive. So with a future life. Paul puts this idea in concise words when he says, "Let us eat and drink, for tomorrow we die." His language is too strong (or at least needs explanation), still his meaning is very emphatic. I do not believe it is any more possible for us to have a vivid conception of heaven than it would be to make people born blind understand what sight is, or for them to have any conception of prismatic colors. No rational account of these things could be given that would convey any meaning to a person who had never been blessed with sight. Hyslop wisely says: "All intelligent intercourse between living minds is based upon common sensory experience." If psychical research gives us reasonable proofs that we are to live again it accomplishes all we can at present expect.

No matter how real the next life may be, it by no means follows that spirits or any other agency can bring it within our comprehension. Many difficulties exist and not one person in ten thousand has the power of receiving any Spiritualistic communication from the other side; and among those who are gifted with this power, the trance state is sometimes incomplete, so that secondary personality and telepathy will deceive the mediums and others. In fact, the difficulties are so great, and there is so much fraud practiced, that it is doubtful if psychic research would have made any great and lasting progress among thoughtful and educated persons if the Society of Psychical Research had not come into existence, Thousands of persons have seen and felt the weakness of the so-called Christian evidence of immortality, and in a sense they have been forced into the fold of Spiritualism. Psychic research has broadened our view upon the subject of immortality and inculcated the feeling that death can be regarded as but an incident in our career of life.

Yarmouth Port, Mass., Nov., 1910.

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Written for The Humanitarian Review

THE DIVINE AFFLATUS IN POETRY.

JOHN R. CHARLESWORTH.

ARE true poets religious? Does the poetical effusion imply the divine touch? For many years we have been brought face to face with the suggestive argument that the "hand of divinity has given its impress upon the world's best poetry," and that its "divine spark" gave inspiration to the lines of the greatest poets.

Although many of the best and brightest thoughts of the race have been expressed in verse, it does not follow that every aspiring versifier is a poet. The effort to find a rhyme ofttimes blights expression, and thus a finely-drawn sentiment is lost. The world of literature has been fairly besieged with aspiring poets until we observe a veritable plague of jingling lines. No modern magazine is considered complete without a hand-me-down poem, and half-fledged Homers are encouraged to pour their gushing torrents adown the column-rules of the great diurnals. Syndicates now contract with the flickering torch in an effort to gild three-story names with immortal glory. Poems can now be made to order while you wait, and the Homeric period bids fair to become a mere grease spot on the robe of the gods. The Muses Nine have multiplied as did Jacob's fecund seed in ancient Mizriam and Della-Cruscan rhymesters carol a blythe roundelay. But exceeding few of those who have deigned to give expression to their thoughts in verse are entitled to be classed as poets. Nor do I condemn those who strive to mount Pegasus's wing and soar at the sun, but, alas, too many of them climb only to the summit of an ant-hill to fall headlong into Icarian seas. When the sun hath set the stars peep forth, but when the day-god resumes his throne these mere flickering points pale their ineffectual fires. Promethean fire should burn brighter in the brain of Wisdom than in the breast of Barbarism, but never in modern days has the poetic muse mounted with so strong a wing as in those far years when Rome was crowned with grandeur nnd Greece with glory. No modern nation has reached the intellectual heights trod by the Hellenes when the noblest poesy came virgin from the harp.

From Omar Khayyam to Edgar Allan Poe there is a wide stretch of time, but there was no more of the so-called "divine sentiment" in the Persian poet than can be found in the author of "The Raven." The intervening centuries reveal but a few flashes of real poetical genius,

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and while some of the greatest poetical effusions were wrought by delving into religious themes, it must be painfully apparent from an orthodox Christian view-point, that they assumed a critical and irreverent attitude towards the most important subjects of Christian faith and belief. The deity has been severely criticised in verse. Gods good and gods bad; bibles and rituals; creation, original sin, blood atonements, the scheme of redemption, and even the revival-meeting convert, have all been subjected to the lash of sarcasm and criticism in verse.

Arthur Schopenhauer, though by no means a poet, has truthfully written, that as far as the life of the individual is concerned, "every biography is the history of suffering," and we are strongly impelled to the notion, in spite of religious fasts and feasts, that life, after all, is but a battle and a march. Human desires alone have contrived to cover human life with a false luster. Everywhere the smoke of incense and the blow of sacrifice, yet dark abodes of human misery and despair abound, many unknown and others unsuspected. The old Jewish religion made the world, including man, the handiwork of a personal god. The later religion that emenated trom it made this same god become a man. Inconsistency apotheosized! The world's greatest minds rebelled against this priestly invention. The message brought by the alleged sacred gospels contrive to make the "world" and "evil" synonyms. The actual life and the theoretic life are irreconcilable. It is a long time since Calderon wrote—

'For the greatest crime of man is that he was born,"

and it must be admitted that every life is a series of misfortunes great or small. To such an extent has this view of life and the orthodox religion found expression in poetry that the orthodox religion, upon which this form of superstition was built, can find but small consolation from the lines of the poets.

The biblical story of the creation of the world and man has been a favorite theme with innumerable of the poets. The muses of both ancient and modern times have trilled their melodies anent this gruesome deal. From the dawn of the Rennaisance through the Reformation period down to the present, poets and poetasters have given their lines a thrilling touch by attempting to portray fanciful dialogues between the creator and his creatures. From these we are able to draw a conclusion as to the state of mind, concerning belief, of the several authors.

About the beginning of the 15th century there lived in Germany a cobbler-poet, Hans Sachs. Many of his lines are still extant. What some regard as his greatest effort was "The Unlike Children of Eve," in which he brings the creator into direct personal contact with men. Dialogues are given, of which the following excerpts are fair samples—

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The Lord.—"But Achan, thou canst tell me this:
Dost thou have hope of heavenly bliss?"
Achan.—"I know quite well how here it goes,
But up there what will be, who knows?
If God shall so forgiving be
That I that happy state shall see,
So good! What matters what I do?"
The Lord.—"Esau, now thou canst tell me true,
What good shall holy offerings do?"
Esau.—"I hold that God will take the price
Of endless life in sacrifice,
And so we can with offerings buy
Our right to his eternity."
The Lord.—"Nimrod, now answer me this minute,
Eternal life, believest thou in it?"
Nimrod.—"Now I will tell you straight and plain,
My heart trusts what my eyes have seen,
I lift it not to things on high;
I take of earth's good my supply,
And leave to thee Eternity."

As we measure time it was not far distant from the day when Sachs gave utterance to the foregoing thoughts that Von Goethe with his celebrated "Faust" saw the light of day. The inherent beauty and attractiveness of the lines of this great critical drama are so widely diffused in this day and age that profit may be made by the constant dramatic presentation. Just a brief reference to Goethe. In the prologue of his play, Goethe brings the Evil One into heaven in the presence of deity and the angels. There seems to be no serious question as to his right of admission. As in the days of Job, it appears to be perfectly congruous that two antagonistic gods should meet on equal terms and discuss together the affairs of man. Goethe makes the deity ask of his visitor:

"How fares things down below?" To which the Evil One replies:

"My lord, I find things there, as heretofore,
Confounded bad!
Men are so wretched with your ways to please 'em
That I can hardly find it in my heart to tease 'em.

It is equally certain that Goethe had but little use for the sham and hypocrisy manifested in the forms of religious worship. Omitting many other of his expressions we come to that portion of his great drama where Faust, in company with Mephistopheles, is waiting in front of the church for the appearance of Marguerite. The agent of evil, perceiving the thoughts of Faust, probably with a view to repenting of his bargain, as he notes the sanctimonious expression on the faces of the worshippers as they emerge from the sacred edifice, whispers in his ear:

"Fool! Thou canst not measure the depths of man's
Religion by the length of his face on Sunday."

Passing to Byron, whom Matthew Arnold puts at the head of the

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greatest literary men in England during the last century, we find in his "Cain, a Mystery," the greatest criticisms of things held sacred by the Christian world. In the dialogue between Lucifer and Cain, he has the former to say concerning the good gifts supposed to emanate from deity:

> "If good comes from him, so call him,
> But if he gives you evil, do not call it mine."

Byron contends that the greatest gift to man, reason, came from partaking of the "fatal apple," and his Lucifer advises Cain to use his reason to the end that it may not become o'erclouded with superstition.

In a meditative mood, soliloquizing on things that are and things that are to be, by virtue of an almighty fiat, Cain is made to say—

> "I have toiled and tilled and sweaten in the sun
> According to the curse. Must I do more?
> If I am dust, grovelling in the dust
> Until I return to dust, then will I refuse
> To be a hypocrite and seem well pleased with pain.
> For what should I be grateful? For my father's
> Sin already expiate with what we have undergone?
> Little dreams our young and blooming sleeper
> There, that the germs of an eternal misery
> Within him lie; better 'twere that I should
> Snatch him from his sleep and dash him 'gainst
> The rocks than to let him live and plunge
> Millions of men in misery."

The closing portion of the last quotation would make of Cain a more sensitive and just being than the God in which Cain is supposed to believe; the very God of the Christian faith.

Milton, in his *Paradise Lost*, presents us a fiend that must attract admiration. His Lucifer is a proud, haughty and defiant spirit who is willing to suffer and yet is not afraid to wound. This certainly differs from the Christian view, for the deity of darkness and death is invariably made to shrink and cower at the sign of the cross and a praying penitent is distasteful in his sight.

As for Shelley, but little need be said. Admittedly an atheist, the Christian world have never sought to claim him, but simply to explain him with explanations that fail to explain. Shelly's *Queen Mab* must be regarded as one of the greatest epics of the age. It is a full and complete satire on the Christian form of faith, and the main tenets of the doctrine are assailed with unerring aim. At the burning of the atheist, when the mother bids her child not to weep for his death because—

> "that man hath said there is no God,"

the argument is followed with the reply,

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"There is no God! Nature herself proclaims
The faith his death-groan sealed."

It must be conceded that Burns was by no means a Christian, and Pope, the author of the famous *Essay on Man*, gives a revelation of a non-evangelical belief. Tom Moore, the sweet singer of Ireland, embellished his verses with sentiments of an orthodox turn, but his critics admit there was little of sanctified faith that found lodgment in his brain.

Further quotations or references would make this too long for publication, but when the world's greatest poets are considered we must conclude that they were far from orthodox, even in their day, and that the "divine sentiment" or the "hand of God" had no guiding influence.

Delta, Colo., December, 1910.

Written for The Humanitarian Review

FREETHOUGHT PROGRESSES.

BY HARVEY W. JACOX.

O Sons of Nature, mark ye well
The movement of the times!
There is a wholesome superswell
Of Freedom's clarion chimes,
That charms the ear of Freedom's host
And drowns the din of bigot's boast.

The babbling of the infant mind
Of man, too long has held
Undue respect from humankind;
And thinkers feel impelled
No longer to be wary of
Foul Superstition's grimy glove.

The toil paid priestly parasite
Has fattened off the land
Too long by self-appointed right
To issue false command
Concerning a vicarious process
Of making men believe, but know less.

The Sun of Knowledge rises high
O'er shame of prelate's reign;
The eye of Truth 'neath Science' sky
Perceives the tangled skein
That theologic rot and ruin
Has ever tried to trip the true in.

O Sons of Nature! Stand erect
And worship at the shrine
Whose canopy the stars reflect;
Whose footstool is the vine
And vintage that the learned of earth
Have grown to nourish men of worth.

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Written for The Humanitarian Review

THE MYTH OF JESUS CHRIST.

BY SINGLETON W. DAVIS.

(Continued from The Review for December, 1910.)

THE reader of this should know that it is a continuation of an article began in The Review of December, 1910, in reply to a series of articles in this magazine by Mr. C. S. Abbott, in which he professed to set forth "positive proof that Jesus was a man." His articles may be found in The Review for November and December, 1910, and they should be carefully read before reading what I said last month and what I shall say now. Mr. Abbott is an able writer and well versed in theological doctrines, and especially in New Testament interpretation. But for what I consider to be a few fatal defects at the very root of his argument, his logic would be irresistable, and my efforts in this reply are not to refute his argument so much as to prove and demonstrate that it is groundless. To do this, I am trying to show that the assumed history of Jesus and thought-to-be contemporary characters were only natural objects and phenomena personified in a sort of poetic literature that was peculiar to the race at a certain stage of its inteilectual development, and the whole New Testament story being thus accounted for in a reasonable and common-sense manner, it isillogical to conclude that its improbable, and often impossible, events are historical.

What are the elements that make up the personality or character called in the New Testament Jesus, Christ, and Jesus Christ? The answer to this question cannot be found anywhere in the domains of science, history or human observation or experience, except by way of comparison; but within the New Testament writings themselves lies the true answer, which can only be brought to light by means of such comparisons. But the language used to express these elements must first be understood in its literal meaning and then in its mythical meaning.

Let me describe Jesus literally as described in the Gospels, beginning at conception and ending at the resurrection.

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A young woman, a virgin, *says* she was visited by the Holy Spirit (or an angel), which "overshadowed" her, acting the part of a legitimate husband, and causing her to conceive a child. Note that the *only* grounds for accepting this as truth is the girl's say-so--no other human being witnessed the occurrence or in any way testified to it. This supposed supernatural event occurred at the time of the Spring equinox. How do I know? Thus: the child is said to have been born on the 25th of December—at the winter solstice, and the spring equinox is exactly nine months before the winter solstice. During the period of pregnancy, Mary, the virgin who told the story of the divine coition and conception, meets her cousin Elizabeth, who is also *enceinte*, but whose unborn child was conceived at the autumnal equinox, for he was born at the summer solstice just six months before the birth of Jesus, thus being his "forerunner." This unborn child recognized the presence of the unborn Jesus when the two cousins embraced each other. Note that this recognition is wholly contradicted by all human experience, and everyone of common sense will say that its occurrence in the course of nature is impossible. The divine-human child Jesus was born at the winter solstice in a stable (or a manger). "Stable" is a well-known myth-name for the winter season, as the Augean stables of Greek mythology; and the words stable and manger were chosen as the mythical name for this season because then the cattle were fed in the stables and not in the fields. At the age of twelve Jesus successfully "disputes" with the doctors (learned teachers) of the temple—the temple being, as may be learned from comparative mythology, the myth-name for the zodiac. No account of Jesus at school, or receiving instruction from teachers or parents, during his childhood previous to this time is given. With the natural child, common sense knows it to be impossible for him to acquire learning sufficient by the time he is twelve years of age, with or without special training, to successfully debate with learned men whose profession is that of teaching abstruse doctrines to adults.

Jesus as a man, or a god, or a god-man, is not described in the sacred writings accepted as authentic, as laboring or performing any of the acts most common to the natural men of the

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times, but is described as going about calling disciples and teaching the people without any reference being made as to how he secured for himself natural food, clothing and shelter—in fact he himself is made to declare that he "hath no place to lay his head," that is, no bed upon which to sleep. Note, that the sun is represented in astrological pictures as a man's head or face, and that the sun never sleeps—has no place to lay his head, for it is not present at night.

Jesus was baptized by John and a dove (emblem of peace that comes in the spring after the war of winter) alights upon his head—an unnatural occurrence. Then a voice from heaven announces to the spectators that Jesus is the son of God—another unnatural occurrence, that common sense and universal experience denies as probable or possible, if the language is to be taken with a literal interpretation.

All of the so-called miracles are events that do not occur in the regular order of nature; indeed, it is this character that constitutes them "miracles" and "proves" the superhuman power of Jesus as a god or lord of the year. His healings are such as the sun performs for the earth; his restoration of life to the dead is the same as that of the sun restoring the extinct life of winter at the spring equinox. The literal turning of water into wine everyone knows to be impossible as a human act; but everyone knows that the sun every year turns the water that ascends within the grapevine into the juice of the grape and finally, by his warmth, causes its fermentation and transformation into wine. This miracle occurred, too, at a wedding feast—that is, about the time of the autumnal equinox—the time when the days and nights become "one" in length and the sun is in conjunction with the Virgin of the Zodiac, the season of natural and artificial wine making.

Jesus walking on the water—a feat no natural man ever performed—quelling the storm at sea by a command—another imposible thing for a man to do; in fact, the events described in his entire life work as being peculiarly his own, are such as the ordinary human being cannot perform, and this is so recorded for the express purpose of building up a character and person-

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ality that is superhuman. Whatever is superhuman is not man, but *above* man; and what is *above* man is the sun and the natural course of the seasons, days and nights, weather, etc., of the solar year—above man's power because he cannot control them, but is subject to them.

Jesus dies not like an ordinary man. True, he was said to have died by crucifixion, but the death described as occurring at that time was not a natural death, because the event is described as occurring under Roman law, and Roman law at that time did not provide for any such summary execution in such a manner.

The resurrection of Jesus from the tomb was an event that common sense and universal human experience denies as possible to a natural man. Also, his appearance, in a natural body that is carefully described as one of flesh and bone, capable of walking, talking, and using natural food, after the resurrection, is so contradicted, if to be taken as a literally true occurrence.

And last of all I will mention the call from the sky to Paul at his conversion—an event in nature utterly contradictory of human experience.

In fact all of the *characteristic* acts of Jesus are such as no man could perform, and we are not warranted in assuming that these superhuman acts were attributed to a human being—a natural man—because it is well known that the mind of man in the realm of the imagination is capable of building up just such a personality by personifying the sun and other natural objects, and the year and other natural events, and it is equally well known that such myth-making—such form of literature—was common to the writers and story-tellers of the race at a certain stage of its evolution, and especially so to the peoples of the Orient.

If one reads the ancient accounts of Isis, Horus, Osiris, and the thousands of other beings which the Christian literalist himself believes to be mythical, and compares them with the New Testament accounts of Jesus, and the characters described in connection with his life, death and resurrection, including Paul and John the Revelator, he, if without prejudice, cannot help but see that they are all alike myths and that they were no more

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real men and women than were the gods, goddesses and heroes of the pagans.

Astrological myths have ruled the race from prehistoric times to this very hour. Even our modern every-day English is full of words that are no more nor less than fossils of mythological language. We speak of one being of a jovial disposition—from Jove, the summer sun; and of a mercurial temper—from Mercury, the star-god of war; and of a saturnine terperament, when of a melancholy habit—from Saturn, the star-god. And we use such phrases as ill-starred, lucky star, "bless my stars," disaster, lunatic, etc. The days of the week are named after the Sun-god, Moon-god, Thor, Saturn, etc., and some of the months have astrological names, as January, from Janus, March, from Mars, etc. We speak of "signs"; we call a place where men live in single cells as religious devotees, a monastery, from *mon*, one, and *aster*, star; showing here the close connection of religious ritualism with astrology.

But the astrological character of Jesus is not merely a modern interpretation. The so-called Christian Fathers, whom the modern theologians accept as of so great authority, freely give this character as *evidence* that there was a *Christ* Jesus, and admit that there was no tangible evidence that there ever was a *man* Jesus. Let me quote a few words here from some of them. Celsus, a rationalistic philosopher, denied the reality of Jesus as a man, was replied to by Origen, a Christian Father, in these words: "It is necessary to admit that in the matter of history, however true it might be, it is often very difficult and sometimes quite impossible to establish its truth by evidence which shall be considered sufficient"—thus admitting that as early as the second century it could not be proved historically that Jesus ever existed. Then Origen resorts to mythology for his evidence. He says the same stories told about Jesus were admitted to be true when told about the pagan gods; then why are they not true when told about Jesus? In effect, he argues that if Jesus is not real, Apollo was not real.* And Justin Martyr, another of the earlier Fathers, used the following metaphysical argument against those

*Origen, *Contre Celse*, 1.58 et Suio.

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who rejected the historicity of Jesus: * "When we say also that the Word, which is the first birth of God, was produced without sexual union, and that he, Jesus Christ, our teacher, was crucified, died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter." (Jupiter means literally, heavenly father.) He further says: "For you know how many sons your esteemed writers ascribe to Jupiter, Mercury, the interpreting word and teacher of all; Æsculapius, who ascended into heaven, Hercules and Perseus, and Bellerophon, who, though sprung from mortals, rose to heaven on the horses of Pegasus." Justin Martyr made no claim for Jesus in history more than that he gave the pagan gods credit for, but tried to prove that Jesus held a higher place among the gods of the world.

Numbers have always held an important place in astrological myths, and in the New Testament accounts of Jesus the numbers all are identical with those most in use in pagan mythology. Jesus had 12 disciples and 12 apostles, corresponding to the 12 signs of the zodiac, and the 12 months of the year. The number 40 is much used in pagan mythology, and it is said of Jesus that he fasted 40 days, and that from his resurrection to his ascension 40 days intervened. And the 70 of pagan astrology comes into the Jesus story, for we are told that he sent out "the seventy" to evangelize the world. Note particularly that the account does not say seventy persons but "*the* seventy."

If a man Jesus really existed, why is it that contemporary history is silent about him? According to the gospel stories, Jesus was well known to the historians—the officials, chroniclers, etc., —of his time. Why did they not at least make brief reference to him? Pagan writers, and especially Jewish writers, would certainly be interested enough in a man doing the wonderful things ascribed to Jesus to have *something* to say about him and his doings. But they are all silent.

But there is not only no evidence for the historicity of Jesus as a natural man, but there is none that there ever existed as men and women the characters described as associated with him.

**First Apology*, ch. 21.

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History tells us nothing of the twelve apostles—nothing of John, James, Judas, Peter, or even of Paul; nothing of Martha, or any of the Marys. So of the accredited writers of the gospels. There is no mention of Matthew, Mark, Luke or John. Only in the New Testament books are they mentioned, and these books are only supposed copies of supposed copies of supposed originals that nobody knows anything about, or that they ever existed as scriptures, or more than verbal traditions. Mr. Mangasarian, in his *Truth About Jesus*, well says:

> "If Peter ever went to Rome with a new doctrine, how is it that no historian has taken note of him? If Paul visited Athens and preached from Mars Hill, how is it that there is no mention of him or of his strange gospel in the Athenian chronicles? For all we know, both Peter and Paul may have really existed, but it is only a guess, as we have no means of ascertaining. The uncertainty about the apostles of Jesus is quite in keeping with the uncertainty about Jesus himself."

In fact the only semblance of evidence that the characters of the New Testament called Jesus, Matthew, Mark, Luke, John, the Marys, Peter, Paul, etc., ever existed as men and women, is the New Testament scriptures themselves, and these are not at all reliable as history, for the original documents of which the versions now in use by Christians are supposed to be copies are not now in existence and there is no evidence that they ever were, for verbal tradition may have existed long before any of these stories were written, and we have no original documents and no history telling that any definite original gospel ever existed. But admitting that there was in the remote past, even as early as the year 33 of the Christian era, an original gospel book, the fact still remains that it was only a dramatic piece of literature in the form of a nature-myth; a kind of fiction in which the characters were not real men and women but personifications of objects (for the most part the sun, stars, constellations and the earth) and events of the successions of night and day and the seasons of the year.

The Jesus of the New Testament, I believe to be a modification of the Jhvh (Jahveh, or Jehovah) of the Hebrews, who was a local form of the racial sun-god. The name Jesus is but a comparatively modern variant of the ancient Hebrew name Javeh. Thus: In the New Testament the Old Testament names are varied in their spelling so that the h becomes s; and the vowels are changed according to certain rules of transliteration from Hebrew to Greek and Grecian dialects. Formerly there was no distinction between the Roman I and J, or the V and U, so that

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the Latin name of our English word Jesus comes from the Greek name *Iesous*—I–S–U–S, corresponding to the Hebrew consonants, J–H–V–H—the I=J, the S=H, and the U=V, and the vowels E and O corresponding only to the adventitious vowels in the word Jehovah placed in this word not by the Hebrews but by later Greek translators. Jesus, then, is a new Jehovah, a new Jove, a new variant of the pagan mythic sun-god.

Written for The Humanitarian Review

TO THE PATRONS OF THE HUMANITARIAN REVIEW.

HERE is a proposition I wish to make to the liberal subscribers of The Review, and I hope it will be met with a generous reception.

Our veteran editor has informed us that The Review has arrived at the youthful age of eight years, and no one who has not been associated with the editing of papers or magazines can realize the hard work, the anxiety and the expense of editing a Liberal magazine. Its natural unpopularity cannot but diminish its support and its financial aid. It is unfortunate that the unpopularity of Liberalism is prevalent the world over, and nothing but an intellectual battlefield is constantly before us. To fight superstition and ignorance requires brains, nerve, and money sufficient to place Liberal ideas before the public.

Our Editor has been climbing up magazine's poverty hill for eight years, in order to give the public a truly liberal column where everyone could freely express his or her opinion. Such being the modest fact, is it not the duty of Liberalists to give liberally to aid a cause dear to everyone who dares think, and dares express his thoughts?

There are many writers in The Review that I do not endorse, and many who do not agree with me, yet this is true Liberalism.

Now, what I propose is this—which is for the sole benefit of every subscriber to The Review: Our noble Editor is not a millionaire, and he has had to struggle for eight long years to build up The Review for our especial benefit. Now, I propose that every subscriber, who can and will do so, donate one or two

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dollars, or more, and present The Review with a fund of $500. I have opened up the subscription with $2.00 to start with, and 250 subscribers would cover the amount at two dollars. Those who cannot spare but one dollar, send that, and let us show our liberality by our works. It may be that our editor may kick, but, friends, let him kick! for we will surely receive the benefit, as it is simply a selfish motive in us in benefitting The Review itself.

It might be possible that the editor could afford to add two more pages to The Review to be devoted to miscellaneous subjects outside of the usual topics. May I hope that the editor will keep this letter in type until the object is accomplished?

Hoping that this proposition will meet with a generous response, I remain, a friend to The Review,

G. Major Taber.

Los Angeles, Cal., Dec. 5, 1910.

[See Editorial Department, "A New Proposition."]

Written for The Humanitarian Review

DR. ELIOT'S "NEW RELIGION."

BY J. O. STEPHENSON.

HAVING seen considerable comment both pro and con in the various magazines and great dailies regarding the "New Religion," but nothing so far that I have noticed from the pen of the Rationalist* through such mediums, I would like to indulge the reader in a very brief review of the subject.

Whether it is a compliment to Liberalism or an honor to Christianity to give the doctrine of Freethought the title "religion" prior to their acceptance of it is for religionists themselves to decide.

The fight between theology and science, or Rationalism and Christianity, has been long and very bitter, dating from what is known in history as the "Dark Ages," when Christianity reigned supreme. But after the night, the day. And beginning with the Reformation, about 1200, the truth has made a steady march, winning many victories and suffering few defeats, until at last the sun of science is dispelling the darkness of that awful midnight of superstition and is fairly illuminating the whole heavens of human mentality.

Dr. Eliot's "religion" is not new, as many have already pointed out.

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* The H. R. published some time ago a quite full statement of Prof. Eliot's "New Religion," for the most part in his own words, and has, from time to time, since published brief comments on the subject.—*Editor*

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and as both Liberals and Christians who are well informed are well aware. It is based somewhat on the religious principle, and may very truly be called a religion, but it has not been so recognized heretofore, Thomas Paine said, "I believe in one God, the father of us all; I hope to live again beyond the grave." "This world is my country, to do good is my religion"; and yet he was not called religious, but the epithet "Infidel" was applied to him instead.

Col. Ingersoll said, "The belief in immortality is not dependent upon the Christian Bible, but is as old as man himself, and was born of human affection, would continue to ebb and flow along down the stream of time; and as long as the lips of love kiss the dead, Hope sees a star and love hears the rustle of a wing," but Ingersoll was not religious, you know. He was an agnostic. It don't seem to matter with some people what a man believes, or how good he is, if he don't claim to get it all out of the Bible. Ingersoll had hope, and probably some faith, but no absolute knowledge of the hereafter. He had never seen God—in accordonce with the text, "No man hath seen God at any time."

If this "*New* Religion" is not *old* Rationalism or "infidelity," that in times past caused Freethinkers to lose their heads, have their eyes punched out and their bodies burned at the stake for proclaiming it; if it is not the religion that the church, after she was forced to cease her bloody persecution, held high the threatful flag of public ostracism to all who dared to preach it; if it is not that which has eternally damned the souls of some of the brainiest and best men the world has ever produced (if the Bible be true); if it is not deism, agnosticism, Unitarian and Humanitarian, then I have read after such authors as Emmanuel Kant, Renan, Voltaire, Huxley, Darwin, Thos. Paine, Spencer, Ingersoll and our own renowned Haeckel, to very little purpose indeed. And, if it is not "infidelity," pure and simple, as Webster defines the term infidel—one who denies the inspiration or divinity of the scriptures—then I am just as badly misinformed on the teachings of the Bible and the history of the Christian church.

Just as Christ appeared at an opportune time, when circumstances generally had prepared the people to accept his teachings, and hence became the founder of one of the world's great religions; and later, as Constantine, a pagan, stepped in under the most favorable conditions to fame and embraced Christianity, effected a sort of compromise between the pagan and Christian world and established Roman Catholicism, Dr. Eliot may go down in history as the author of a new religion. Not because of his enunciation of anything new in particular, but simply because he is voicing the sentiment of a very highly educated and cultured people, who have outgrown and cast aside the old dogmas and creeds of their superstitious ancestors.

It has taken a long time to educate the people up to the truth of the teachings of the world's greatest thinkers, owing, to a considerable degree, to their inherited and cultivated prejudice against those authors who have been called, for the most part, "heretics, cranks, infidels,"

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etc., but the work has been done. The truth in the end must prevail And now that Dr. Eliot is a more popular personage, and has labelled his compound "religion," being backed up as he is by the leading educators of the country, including both Liberals and professed Christians, as well as the general sentiment (not so well expressed but nevertheless a fact) of educated people at large, we can confidently predict the speedy downfall of all old forms and customs that have hitherto hindered practical religion.

The honor, the necessity, the consciousness, of having performed one's part nobly, of ministering to the weak and the needy, and living a blameless life before our fellow-man, is a much grander incentive to right action than the fear of eternal torment, which once chilled the savage breast. And it is now generally considered so by even the preacher himself.

It has been said that no one ever saw a religion born or die; that the process in either case was too gradual for any one generation to witness. This must very evidently cease to be a truism in a short while. The concessions the church has made in the last twenty-five or fifty years to science, and her rapid pace in that direction now, fully justifies this conclusion. There is a changing of form, which we have been witnessing in the church for some time. She is now in the very act of accepting that which she has always opposed with all the power at her command. Behold the "new religion" with no resemblance to the old except the name. A higher, truer conception of God, a more humane, practical and reasonable code of morals, and improvement in every respect over the old, evolved out of human experience and the laws of nature, and whose doctrines are clearly traceable to their respective authors, who were men and not gods—learned men and not "ignorant fishermen."

Dr. Eliot has very nearly outlined the religion of the future, and whatever may be said of the "old," the "new" is of human origin, and Liberal writers everywhere should stress this point as they are doing. It is unquestionably the "wisdom of this world"—that which the Bible condemns.

Santa Ana, Texas.

Written for The Humanitarian Review

CREATOR AND CREATION.

BY EDGAR LUCIEN LARKIN.

V.

IN searching for the creator, it is doubtless well to confine ourselves to some assignable limit– to a circumscribed portion of space for exploration. For purposes of this study, the limit selected is a sphere cut out of space, having a finite diameter of one hundred thousand light years, a light year being the unit of space measurement, or the distance traversed by light in one sidereal year—31,558,149 seconds—moving with a constant specific speed of 186,380 miles during each second. The length of this yard stick is 5,881,807,997,000 miles, which number

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multiplied by 100,000 will give the linear diameter of our hypothetical cosmical sphere. This number is here given merely to assign limits to a space, where mind in exploring can stop for rest and quiet, for stillness and solitude, for the wondrous silent hour.

Beyond doubt the universe of suns and worlds is wider than this. At the remote epoch when this exploration opens, this colossal sphere contained nothing but electrons. These were free, for no two, nor multiple of two, had combined to form an atom. My theory is that these had been created, although I am unable to think of the process of creating. We at present are as children in school writing words on a blackboard, soon to be erased. The nearest approach yet made to discovery of any trace of a cause is in electrons. All words so far written on causation since human speech began may as well be erased in presence of electrons. Suppose that at thc end of any definite series of cycles of eons, let us say two electrons began to revolve around a center in between at a set specific speed, in orbits forever fixed in definitive diameters and directions of revolution, whether from left over to the right, or from right over to the left, then the first atom of an element of what chemists call matter appeared. This atom was not created, the two electrons formed it. The electrons only of all existing things were created. This assertion is based on recent deductions of physical science. The electron is a product of creative force, the atom of evolution. To create is to produce. The two words produce and form are widely different in meaning. To produce is to cause to be, to exist; while to form is to build of already existing things. Electrons only have been produced; all other bodies or objects have been formed by electrons. Or made, if preferable; electrons made them. The entire work of the creator is to create electrons. They do all subsequent work, And this from a force without, since electrons seem to be pure force only; and because they know what to do to form themselves into atoms; or, if not, they at at least behave precisely as if they knew. The word mental appears in this writing, and it cannot give place to any other word. The assertion that electrons are dual is untenable. Unit centers of electricity, of force, of mind, are lucid terms here, and interchangeable. We may omit the words force and electricity as redundant, leaving mind only, and this derived from or being actually parts of primordial mind. Electrons forever move with high specific speeds when free, and also when combined with others. This motion is the life of the entire universe. Mind is never quiescent. The term mind-force is superfluous. The expression, matter can proceed from matter, is confusing and impossible. Matter proceeds from the infinity of electrons. Nothing exists but electrons; all forms can be dissolved or resolved back to the original ocean of space electrons. Matter is not made of elęctrons, but by them. But since they use themselves, the troublesome word *of* obtrudes. They form matter of or from themselves. Consequences of vast import follow these studies in electrons.

INEVITABLE RESULTS IF ELECTRONS ARE NOT MENTAL.

Inconceivable eons passed onward into past duration before the earth or any other planet became fit for the abode of life. Hence, if electrons

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are not mental in their inherent nature, then by far the most wonderful entity in existence, mind, is of very recent appearance, transitory, fleeting, and evanescent. Physiological science is only able to discover mind in the brains and nerves of animals and man. But these are the last to appear upon the stupendous cosmic scene. Unless the electrons are mental, or at least impressed with mentality, the entire structure of nature, the universe of billions of suns and more billions of worlds, came into existence and matured to the present alaborate and complex state entirely without the agency of mind. Is any such doctrine tenable? Titanic forces—cosmical, meteorological, geological, thermal, electrical and chemical—labored in elemental conflict for ages here on earth, and finally became so equilibriated to a nicety, to stillness and quietude, that an omœba—a delicate living being—might appear.

Man is a creature subject to terrestrial changes. Slight increase or diminution of the heat energy received from the sun would annihilate man and all other life on earth. Is it possible that the sun and earth were prepared and brought to their present even balance and adjustment without mind being in existence, either in activity or directivity? Or, if all animal life in the universe should be annihilated, would mind come to an end? It thus appears, for no mind has been detected separate from organic, that is, animal, life, unless it be in electrons. The action of a mathematical mind is ever on display within all that portion of the universe within range of the telecamera. So far as human scrutiny is able to discern, the abode of this cosmic mind is in electrons.

This series of five articles must now be concluded. The creator has not been discovered. The old-fashioned assertion that matter is eternal is as obscure as the statement that it has been formed. For by the hypothesis here presented, electrons only were created, and these formed themselves into matter by mental processes. To find the creator is to discover where mind makes its first manifestation. This certainly was in the creation of electrons. This series is merely a re-statement of the long-time riddle of the universe in another form. The hope is here expressed that others may solve the riddle. One cannot write on this subject without using the words knowing and forming. Then the intricate problem arises, how can mind now expressing as human know of electrons unless the knowing of man is of the same order as the knowing of electrons? They assuredly act to form atoms from an impulse within; if not, they are directed from without; if so, mind is indeed so inconceivably near to each electron that it may be said to be immersed in directive mind. If not this, then the mental force after creating electrons impressed or taught them how to build themselves into matter and then into the universe; and apparently withdrew from the active scene of turmoil and turbulance of matter. For all discoveries in recent science lead to one conclusion, viz: electrons act from an impulse within. Man may never secure a glimpse of creative processes, but the idea that there is a creator, a creative mind, behind all existing things, is exceedingly ancient and exceedingly modern. Science demands the existence of this primordial mental cause, even if unthinkable by man's present mental powers.

Lowe Observatory, Mt. Lowe, Cal., Dec. 4, 1910.

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Written for The Humanitarian Review

THE PAGAN'S PRAYER.

BY W. W. BALLEW.

OH Heavenly Sun, and Moon, and Stars;
Oh Juno, Venus, and "Fierce Old Mars";
Star of the North, and Pleiades;
Jupiter, Saturn and Hercules,
Odin, Vili, Vishnu and Vo;
Brahma, Christ, and all gods that be:
Gods of the North, the South, the West and East;
Gods of the universe, man and beast,
Lords of heaven, and lords of hell;
Let all ye do be done right well.
Rulers of earth and rulers of sky,
Rulers of fate and destiny,
With honest voice I ye beseech,
And dare to pray for all and each
Human creature on this earth,
And ask for each but joy and mirth.
The only blessings asked by me—
That each and every soul be free;
Free from grief, and pain and woé,
Free from want and sin below;
Free to think, and speak, and do;
Free from superstitions, old and new;
Free from thoughts of war and glory;
Free from superstition's story;
Free from party, free from clan,
Free from gods and angels, man to man.
Free the man, the child the woman,
Free let every creature be, and human.
Drive from earth all poverty and woe;
All hypocrisy, deceit and false show.
Destroy all tyrants, priests and kings—
All parasites and meaner things.
Destroy all greeds and crimes of man,
And make manifest the glory of your plan.
Let justice, liberty and freedom rule;
Let wise men live, let die the fool.
Let earthquakes cease, and tempests end,
And flood and fire—no scourges send.
Let hope, and love, and charity,
Reign with us all, and all be free.

Corsicana, Texas.

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"The Review" Rostrum

Reports of Liberal Societies—Abstracts of Lectures

San Francisco Materialist Association.

DISEASES OF THE BRAIN.

Dr. Warner Brown in his lecture before the Materialist Association recently did not deal with diseases of the brain merely as diseases, but rather from the point of view of the psychologist who is interested in such diseases because they produce abnormal mental states and lead to unusual actions on the part of those affected. One of the symptoms of brain disease, Dr. Brown stated, is the loss of power to use language, or to understand what is said. Memory is often impaired in other ways, so that a person performs acts which he later forgets and for which he refuses to take the responsibility; or it may be that the loss of memory is only partial, so that the person can remember dimly some things, but cannot remember other things.

Another effect of these diseases, he said, is seen when people lose their will power and become the slaves of bad habits or fall under the domination of some other person. This is called aboulia, and the question frequently arises whether such people are responsible for the things they do when they are under the influence of some one else. Mental disease, or brain disease, is also responsible for common cranks and people with one idea or with a theory which they are always preaching. Such cranks are frequently quite like the insane people that we confine in asylums, except that they seem to be harmless. But they sometimes do a great deal of harm, and it is possible they ought to be prevented from preaching their theories in public. This would not be interfering with free speech any more than arresting a lunatic is interfering with personal liberty.

Dr. Warner Brown, who is Professor of Psychology at the University of California, has addressed this Association for the third time, and the members and audiences present have always enjoyed his witty and instructive remarks. Dr. Brown was followed by questions and discussion and the vocal selections given by Mr. Ewald Andresen were highly appreciated.

Societies of Ethical Culture.

There are in this country and in England and elsewhere certain organizations known as societies for ethical culture, which aim to disseminate modern ideas of right and wrong human conduct from the platform in public meetings and by means of tracts, books and periodicals.

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As exemplifying the character and methods of these organizations, I will here quote briefly from an "Announcement" by

THE NEW YORK SOCIETY FOR ETHICAL CULTURE.

Leader: Dr. Felix Adler. Associate Leaders: John Lovejoy Elliott, Percival Chubb, David Saville Muzzey, Henry Moskowitz, Alfred W. Martin. The officers of the Board of Trustees are: President, Edwin R. A. Seligman,; Treasurer, Joseph Plant, Esq., 120 William st.; Secretary, Robert D. Kohn, Esq., 170 Fifth ave. Meeting House, Central Park West and 64th st. Business office in their School Building adjoining the Meeting House, open daily except Sunday. The Society has a burial ground at Mt. Pleasant Cemetery, with office at 47 W. 42nd st. The public is cordially welcomed to all Sunday meetings, and the Society invites to its membership all persons intererested in its aims and desirous of participating in its work.

Basis of Union.

We aim to increase among men the knowledge, the love and the practice of the right. As a means to this end, our Society devotes itself to the following specific objects:

1. Meetings in public at stated intervals, and the maintenance of a public platform for the enforcement of recognized standards of right, the development of new and higher conceptions of duty and the quickening of the moral life.

2. Systematic moral instruction of the young founded on true pedagogic principles.

3. Promotion of continued moral self-education among adults, by forming classes and groups for study and mutual inspiration.

4. General educational reform, with main stress on the formation of character as the purpose of all education.

5. Earnest encouragement of all practical efforts which tend to elevate social conditions.

6. Such other specific objects as the Society may from time to time agree upon.

Interpreting the word "religion" to mean fervent devotion to the highest moral ends, our Society is distinctly a religious body. But toward religion as a confession of faith in things superhuman, the attitude of our Society is neutral. Neither acceptance nor denial of any theological doctrine disqualifies for membership. The supremacy of the moral end is implied as a cardinal truth in the demand for ethical culture.

Members of the Committee on Hospitality and Trustees in attendance each Sunday morning will gladly furnish any information with regard to the Society, and application blanks for membership. A certain number of free pamphlets may be had on application. Other literature published by the Ethical Societies is on sale Sunday mornings at the Book Tables in the vestibule or during the week at the Assistant Secretary's office, 33 Central Park West.

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American Secular Union and Freethought Federation.

THIRTY-FOURTH ANNUAL MEETING.

From the Chicago *Tribune* of Nov. 26, 1910, is copied the following account of the proceedings of this association's meeting recently held in Chicago:

The principles of American liberty are supported and the ideas of secularism defended in resolutions adopted at the thirty-fourth annual meeting of the American Secular Union and Freethought Federation, at the Grand Pacific hotel yesterday afternoon. Twenty states are represented at the meeting by sixty representatives. The meetings close tonight with a session in the Masonic Temple. This morning H. Percy Ward, of England, will give a lecture in the Garrick theatre on the work of the federation.

The following officers were elected: President, E. P. Peacock, Chicago. Vice-Presidents, Dr. J. T. Bowles, Muncie, Ind.; Mrs. Marilla Ricker, Dover, N. H.; Miss Susan H. Wixon, Fall River, Mass.; and Frank Hart, Doylestown, Pa. Secretary, E. C. Reichwald, Chicago. Treasurer, Dr. E. P. Foot, New York.

The resolutions adopted declared in part: "In view of the growing menace to religious freedom and to the existence of American democracy, we recommend that the organized activities of this union be concentrated on the vital issues of secularization of the local, state and federal governments."

The resolutions express joy "in the triumph of human rights in Portugal," and pay a tribute "to the memory of Francesco Ferrer. the latest world martyr of rationalism."

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Reincarnations and Myths.

(In a note to the editor accompanying this article, Dr. Peebles says: "The enclosed is for the purpose of showing in a jauntily way the absurdity of reincarnation, a dogma taught by nearly all Theosophists, but not by all of them. Personally knowing Col. Olcott and Madame Blavatsky, I have been a Theosophist but not a believer of the tag of reincarnation.")

Your journal interests me deeply, because both yourself and your correspondents have something to say; and you generally say it in good, clear-cut English. Of course I cannot accept its materialism, which, in my opinion, is the direct antithesis of Spiritualism, its believers dwelling in the Mammoth Cave of spiritual darkness.

From the time of my entrance into public life, over seventy years ago, I have been a free thinker; and my free thinking, my unprejudiced in-

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vestigations and the psychological researches have led me to believe in the Infinite Presence termed God, in the personal existence of Jesus Christ and a future progressive life in a more etheric and a better world than this. Accordingly, I sympathize more closely with the calm and candidly-expressed views of your correspondent, C. L. Abbott, that Jesus lived and "was a man," rather than with your efforts to prove him a mere myth. It is easy to pronounce any illustrious person a myth, but myths, to have real account, require demonstrations as to when, how, where and by whom begotten. Theories upon this point will not suffice. I have before me a pamphlet entitled *Napoleon Bonaparte a Myth*, the author basing his conclusions upon Napolean's war records, interspersed with contradictions and unproved assertions.

But I took the pen to thank you for recording the momentous announcement that Ella Wheeler Wilcox had been reincarnated in the reign of Louis XIII and was a leading character in a Parisian center of fame, constituting a "brilliant group." But such reincarnation is really nothing compared to my own. Friend Davis, lift your hat, while I tell you who I am!

Upon the testimony of several Theosophists and several spiritists, very many thousand years ago I was an Aryan adept, functioning on the banks of the Ganges. In my second incarnation, I was a priest, officiating at a temple of Osiris in Egypt; in my next I was Habbakuk, the old Hebrew prophet; then Herodotus, the Grecian traveler; then Origen, the illustrious Christian Father; on my sixth incarnation, I was Peter the Hermit, wielding sword and fire through Europe. Think of it: having been all these illustrious characters, I have now dwindled or devoluted down to plain J. M. Peebles! What a catastrophe! My conclusion:

1. Reincarnation is not based upon a particle of approved science or upon one solid, demonstrated fact. 2. It denies, or sets at defiance, the great immutable law of evolution. 3. Its boasted 800,000,000 believers, mostly in the Orient, constitute the most ignorant, speculative and superstitious people on the face of the earth. Reincarnation is a bald speculation—an old Oriental superstition, nothing more.

To what an extent this reincarnation superstition reduces the ordinary intellect in some cases, is exhibited in that of Mrs. C. L. Freeman, of Kansas City. At the late great "Tabby-Cat Show" in that city, Mrs. Freeman said:

"Before I was given a human body I lived my last preceding life as a poor little abused alley cat. `Any Theosophist will knows how my experiences while a little alley cat must have graven into my soul."

Mrs. Freeman says when she walks down the streets cats turn and follow her. "They know that I, too, once led the cat life," she said.

Reincarnation and Karma, are the two rustiest links in the chain of Theosophy.

519 Fayette st., Los Angeles. J. M. Peebles, M. D.

Editorial Remark.—The doctor's remark about The Review's "materi-

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alism" is not quite relevant. This magazine is not devoted to the dissemination of materialism. The term materialism is entirely too narrow to cover the domain of thought within the compass of The Review's discussions. It is a word, like infidelity and atheism, that is not only of extremely limited meaning, but carries with it a negative as well as a disreputable meaning. The world today uses this word to mean that gross, covetous sensuality that delights in mere physical pleasures and acquisitions more than in high and noble intellectuality and moral and esthetic sentiments—in selfishness rather than in altruism, in animalism rather than in humanitarianism. It is not enough to merely dogmatize that all is spirit, or that all is matter. Human evolution—intellectual education, physical culture (not merely muscular, however), esthetic culture, and above all ethical culture—in two words, character culture, are terms which mean things practical, beneficial and worth while to the race whether in this life or any possible future life. So The Review is not a special pleader for Spiritualism or for Materialism, but for Humanitarianism. Then, as to the editor's articles on "The Myth of Jesus Christ," the doctor is a little premature in criticising before he had read all I had to say, and is referred to the continuation in this number of the magazine. His remarks about pronouncing anyone a myth is not relevant. It is not a mere pronouncement, but a statement of facts gathered from extensive investigation and of principles of myth-making arrived at by inductive reasoning from these facts. The reference to the Napoleon pamphlet is a thread bare argument that is the weakest of sophistry. There is really no parallel.—*Editor.*

The Transforming Power of An Ideal.

Sapulpa, Okla., Dec. 1.—Simple morality is based on a sense of duty, but Christianity is based on something higher than a mere sense of duty. Christianity appeals to the heart, the affections, which are the motive power of all action. Jesus Christ, who is the "head of the church," sustains the same relation to the church that the husband does to the wife in the marriage relation. He is spoken of as "the bridegroom," and the church as "the lamb's wife." Each member of the church has that same love, honor, and adoration towards Christ as the wife has for her husband. Love, worship and adoration is an act of the mind towards its highest ideal. There are three words that express the action of mind, and these are, idea, ideal and idol. An idea is a thought or imagination in the mind. Ideals are those ideas that are loved and cherished as beautiful and perfect. To illustrate by the marriage relation: A young man is thinking of "getting him a wife." In his imagination he pictures to himself a number of young women whom he has perhaps seen and known. He selects, in his mind, those forms of person, adornment and characteristics that, in his estimation, make

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the most beautiful companion. In the various acquaintances he forms he meets one whom he conceives to possess all these requirements. We say, "he is in love." She then becomes his idol. An idol, then, is nothing more or less than a material representation of the heathen gods. Jesus Christ is to the Christian the "fairest among ten thousands, and the one altogether lovely." The transforming power of an ideal is seen in the fact that our characters are formed by the ideals within. "As a man thinketh in his heart so is he," is a true saying. Those who entertain high and noble thoughts and aspirations, will be great and noble in character, while those who are low and grovelling in their ideals will be likewise mean, low in character and doing. The practical working of this is seen in the case of a young man who becomes reckless and dissipated in life, who falls in love with a beautiful, virtuous and accomplished young woman and is redeemed from all his evil habits and associates, and becomes an upright, good and useful citizen. This is why Christianity, love and adoration for the ideal Christ, is far greater than theoretical morality; because it has a regenerating influence on the heart and life which mere will or resolution cannot accomplish. Jesus said, "And I, if I be lifted up, will draw all men to me"; "If ye love me, ye will keep my words."

A. E. Wade.

Comment.—Of course the above letter will not meet with the approval of Rationalists generally. It is in its matter and method strictly Christian. Friend Wade accepts the New Testament mythic Jesus Christ both as a real being and as a metaphysical character—the "word"; for he quotes approvingly the metaphysical description of Christ as the bridegroom and the church as the bride—the one "the Lamb," the other "the Lamb's wife." Now, the statement that "Jesus Christ sustains the same relation to the church that the husband does to the wife in the marriage relation" is to the Rationalist both untrue and metaphysical nonsense. Not in a single particular is there any sameness or even similarity, as seen from a common-sense view-point. And to speak of a "lamb's wife" is too ridiculous for anything but a child's nursery tale or a "fake" animal story book. Again: Mr. Wade's definition of an idol is incorrect. An idol is any object of adoration except the God of Christianity, and the word is like the word infidel, wholly relative in its application according to the opinions of the person who uses the term. Webster quotes approvingly Miller's definition: "An *idol* is anything which usurps the place of God in the hearts of his rational creatures." And the child or the lover who is idolized is not an idol because representative of an ideal, but because he or she is supposed to receive the adoration that belongs to God only. But to the Rationalist, even accepting this definition, Jesus Christ is himself and idol.—*Editor.*

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Views and Reviews

By The Editor

Prof. Hyslop Says "There is No Question."

A direct wire dispatch to the Los Angeles daily *Times* of Dec. 2, is printed under the heading: "Spirits Talk to Woman—American Professor of Psychical Research Declares Fact Proves Deity Exists." The following is the dispatch:

Boston, Dec. 2.—Mrs. Verral, lecturer of Greek and Latin at Newham College, England, has had a communication with the dead, according to Prof. Hyslop, secretary of the American Society of Psychical Research. The professor said today, "There is no question that Mrs. Verral has had communication with the dead and such communication does more than anything else to prove the immortality of the soul or spirit. Such proof of immortality strengthens the argument for the existence of a Deity. I don't think one can get adequate evidence of the existence of a Deity until immortality is proved."

¶ Prof. Hyslop has the reputation with many people of being a scientist, and especially a psychologist. But it is difficult to see from the reports of his reasonings and conclusions why he should be called either a scientist or a logical reasoner. Many sound-minded believers in the possibility of a future life deny that whether a fact or not, ith as any bearing whatever, one way or the other, upon the question of the existence of "the deity," or any deity, or any other personal being who had not previously lived as a human being in a material body. Prof. Hyslop, I think, is entirely too credulous to ever succeed as a scientist.

Protestants of Spain Petition for Religious Liberty.

A dispatch from Madrid to the daily papers of Dec. 1, says:

A committee presided over by Don Francisco Oviedo, representing the Evangelist Protestant church of Spain, this afternoon presented to De Romananes, president of the Chamber, a petition signed by 150,000 Spaniards. The petition calls upon the Cortes to re-establish absolute religious freedom for denominations other than the Roman Catholic church, instead of the mere tolerance now existing. In presenting the petition, Senor Oviedo said it was the right of all Spaniards to address the Cortes.

De Romananes promised to give the petition the fullest attention compatible with the law. His probable course of action will be to refer the petition to a committee of the lower house.

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THE UNIVERSITY OF CALIFORNIA

According to the most recent census there are only about 30,000 non-Catholics in Spain. This would indicate that the petition referred to in the above dispatch was signed by more than 100,000 adherents of the Roman Catholic or official religion of the State. Restricted liberty of worship is by law allowed to Protestants, but it has to be entirely in private.

¶ It appears from this that there is a very large element of the Catholic church in Spain that sympathize with the movement for religious liberty in that country. Rationalists may feel encouraged by the fact that, though less radical, the Protestants and a great many Catholics are actively aiding in this movement.

Christian Science Meets Reality.

The morning papers of Dec. 4, contained long dispatches telling of Mrs. Eddy's demise. Here are a few brief extracts from them, setting forth the main facts of her death:

Announcement of the passing of the venerable leader, which occurred late last night at her home at Chestnut Hill, was made at the morning service of the mother church in this city today. "Natural causes," explained the death, according to Dr. George L. West, a district medical examiner, who was summoned a few hours after Mrs. Eddy passed away. Later Dr. West added that the more immediate cause probably was pneumonia.

The news of Mrs. Eddy's death was made known simultaneously by Judge Clifford P. Smith, first reader of the mother church, at the close of the morning service, and by Alfred Farlow, of the Christian Science Publication Committee, in a statement to the press. According to Mr. Farlow, Mrs. Eddy passed away at a quarter before 11 o'clock last night.

"She had been indisposed for about nine days," said Mr. Farlow's statement, "but had been up and dressed, and as late as Thursday transacted some business with one of the officials of the church. She took her daily afternoon drive until two days before death. Saturday night she fell quietly asleep and those around her could at first hardly realize that she had gone. Her thought was clear until the last and she left no final messages.

As to leadership in the Christian Science church hereafter, those who expressed a view said there would be no change in the methods of carrying on the work, that Mrs. Eddy's teachings and instruction would be implicitly followed and the church she founded would continue to grow in the future as it had in the past.

¶ Mrs. Mary Baker Glover Eddy is dead. This is the fiat of nature and the logic of events; it is the common-sense use of the English language, and the words are used with a meaning that every speaker of English understands. Say what we may about the reality of life and the unreality of death, the moss-cov-

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ered log in the forest, the carcass of the brute in the field and the corpse of the man upon the bier, all alike affirm the reality of death. The weeping babe as it draws its first breath speaks no plainer of the reality of life than does the weeping friend at that same babe's last breath speak of the reality of death. Theories, and especially those in regard to the things people do or do not wish to occur, as apparently greatly affecting their lives and the happiness or sorrows accompanying them, are held to with a persistence that defies both reason and common sense. Doubtless Mrs. Eddy's teaching in regard to mental healing has done some good in the world, though she herself misunderstood the means she used. To the scientist, her means was identical with that of the "mental scientist," the hypnotist, and other so-called divine healers, and that means is called by the psychologist, suggestion.

Dogma Parts Wedded Pair.

An Indiana Superior court recently annulled a marraige because the man was not baptized, as he had asserted when he obtained a church dispensation for his bride-elect to permit her to marry him. A dispatch to the press from Indianapolis, Dec. 14, says:

The petition of Mrs. Mamie C. Preston to annul her marriage to Harry C. Preston for the reason that he fraudulently represented to her that he was a baptized person, and in accordance to his representations she obtained a dispensation from her church to marry him, but later discovered that he never had been baptized, has been granted by Judge Collier in the Superior Court. Mrs. Preston also obtained the restoration of her name to that of Mamie Cudworth. She alleged that the dispensation she obtained was not a valid one as a different dispensation was required to marry a person not baptized.

¶ Why a church dispensation should invalidate or in any way affect a marriage under civil law in this country is not explained or explainable. The churchly connections with marriage ceremonies should be wholly ignored by the State, if church and State in this country are, under the National Constitution, wholly disconnected. Doubtless the true reason, in this case, for getting release from the marriage contract, was not as represented by the lady, but was insufficient to secure a divorce for her.

¶ 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 10c. each postpaid.

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Rellgions by tbe Scientifc Method and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

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EDITORIAL DEPARTMENT.

A NEW PROPOSITION.

¶ Mr. G. Major Taber has addressed a communication to the readers of The Review which is printed on page 345, in which he offers a new proposition looking to means for the complete success of this magazine. Asking you to read his letter first, I will now offer a few remarks upon it.

The proposition comes to me in such a way that I have decided not to "kick," as expected by Friend Taber. I have always said I would not ask for donations, and I do not now, but I have also said I would not refuse donations to The Review—not for my personal use—if offered voluntarily. In this case the proposition comes to me unexpectedly, and without a suggestion or hint on my part that I desired assistance. It is Mr. Taber's own voluntary act, prompted, no doubt, by his admiration for The Review and his broad Liberalism and Humanitarianism. I have, myself, been all along trying to benefit the readers of The Review, and Friend Taber's proposition is nothing more than an offer for himself and other friends of the magazine to join me in this work. Without in the least urging anyone to contribute a cent in this way, I have presented Mr. Taber's statement in the magazine for its readers to consider

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and act upon it or not as they deem best. One thing is certain, however: Such a help just at this time would come to The Review not like a "god-send," but, like a human-send, for the recent undertaking to supply the subscribers to another magazine that unfortunately had to cease publication, has brought upon me a burden that is far heavier than I should bear—or possibly can continue to bear—alone. This, I believe is only a temporary difficulty, however, for I think in the end the *Searchlight* subscribers will nearly all become paying subscribers to The Review, for quite a number of them have already come forward and renewed their subscriptions in advance. I will add, that I will publish in each issue of The Review the names of donors to the fund proposed by Mr. Taber, so that credit may be given to whom it belongs. To begin with I here place these names:

G. Major Taber, $2.00. E. B. Foote, M. D., $9.00.

In reference to Mr. Taber's suggestion regarding addition of two or more pages, I can only say that should the income permit it I would gladly make that addition.

SEARCHING FOR THE CREATOR.

¶ During the whole of the historic period of the life of humanity up to the present moment, and probably back in the prehistoric period to the very dawn of intellectuality, men have been searching for "The Creator"—searching for "God." But, from a truly scientific standpoint, this search has been a mere wandering after a Will-o-the-wisp, for there is no such thing as an absolute cause much less a first absolute cause. It is worse than futile to search for that which has no existence.

In another part of this number of The Review is an article by my friend, Prof. Edgar Lucien Larkin, the fifth of a series on "Creator and Creation," and his theorizing and postulating a creator with the final admission that he had not yet found one, led me to write this article; not so much as a comment upon or criticism of his articles, or argument against his theories in particular, as an attempt to make clear the idea that no absolute causes exist or are needed in nature, and therefore it is a waste of time and energy to search for a creator.

Causes are relative only, as we may clearly see by every-day observation. One event stands in relation to another event as its cause because it is a necessary precedent of it; but that causal

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event also is an effect of some other event, and that effect is the cause of some succeeding event, so that causes and effects are only relational. The term cause designates an event that invariably precedes some other event that we call its effect; and the term effect designates an event that invariably succeeds some other event that we call its cause. Causes are *conditions*, not *things*. We may, and often do, speak of things or persons as causes, but strictly speaking it is the *action* of these things or persons that is the cause. We may see this from the fact that we do not speak of things or persons as effects, and causes and effects are correlatives.

How do we know there is no such thing as a primal or absolute cause? First, because in all human observation and experience we have never perceived such a thing; second, because it is not necessary to even hypothecate a primal cause to account for all the effects or events in nature. No one has ever yet observed an event that was not the effect of a preceding cause that was itself an effect; and if an effect, it could not be a primal or absolute cause. A primal cause is not necessary in nature, because there is no *first*—no absolute first—in nature. First and last, cause and effect, are only relative. That which is first is first only in relation to something which succeeds or follows it; and that which is last is last only in relation to something which has preceded it. We know absolutely nothing, by observation or experience, of any absolutely *last* thing or event, as things and events are still in existence; and likewise we know nothing by observation or experience, or testimony of others, of any absolutely *first* thing or event in or above nature. It is impossible for man to know these things, because, being himself a thing—an entity—and his life activity a series of events—a chain of firsts and lasts relatively—he could not exist before the absolute first or after the absolute last to observe or be conscious of experience. Man is so completely enveloped in the network of causes and events, of firsts and lasts, that he cannot conceive of a time or place when or where something did not exist or occur, in the past or in the future.

When we know that movement or motion is the essence of

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events and the inseperable property or condition of all matter, and that motion cannot be either created or annihilated, we can clearly see that an absolute or "first cause" is not needed in the economy of the universe. We see that the changes that constitute events or the movements in time and space, are correlative and of necessity one succeeds another and one precedes another.

The human intellect cannot conceive of a first cause—even "A Great First Cause"—for just as soon as one tries to do so he immediately tries to conceive of the cause or precedent of that first cause. In other words, we say, If God made the world who made God? To assume that a primal creator exists, or ever did exist, is to assume that it or he existed from all eternity in the past, or else that it or he had a preceding cause, which destroys its or his legitimacy as a *first* cause. It has been said that we cannot conceive of the cosmos existing during a beginningless past; even so. Neither can we conceive of God or the "Great First Cause" existing during the eternal past. We can no more conceive of the one without a preceding cause than of the other, if we assume that a primal cause was necessary to initiate being.

To say that all things were *made* by and of electrons, but that the electrons themselves were *created* is only a bald assumption without a single fact, scientific or common, to support it. It is just as inconceivable that a single electron should be created out of nothing by nothing, or by a "first cause" that was itself uncaused, as that the most complex body in nature so originated, or the entire cosmos itself. To go back to the electron as a first cause is exactly parallel to going back to "God" as a first cause; and to assume that the electron was the primal element of all that is and was created out of nothing is to arouse the inquiry, what created the creator of the electron? The chain is beginningless and endless. Prof. Larkin intimates that mind is possibly the primal creator of electrons and positively the maker of bodies of matter as built up of electrons. But to say this is to only offer another name for God or a "Great First Cause." We can no more conceive of beginningless or uncaused mind than we can of a beginningless or uncaused God, or of a beginningless or uncaused cosmos. The assumption does not remove the

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difficulty; it only shifts it from one hand into the other. It only gives a different name to an unknown and incomprehensible entity—a mere illusion.

Biological science has demonstrated that mind is not an entity—a thing independent of other things—but an action, an effect, a result of organization of matter in a specialized form, called brain. To apply the term mind to anything that is independent of a living brain or nerve ganglion is to misapply the term. Hence mind could not have preceded the electron to *create it*, nor even the brain to *make it*. Mind, like all other phenomena, is both a cause and an effect, relatively—according to the relation it stands in to the thing or phenomenon we are considering with it. While mind causes some bodily events—actions—it is itself an effect of other bodily events or actions. It is not an absolute or primal cause—not an uncaused cause.

All of the phenomena of nature are but variations of relativity of one thing with another as perceived by our specialized senses, and the phenomenon of mind is no exception. The truth probably is that there is no such thing as a cause of *being*, or existence, causes only effecting *action;* and correspondingly, there is no such thing as *existence* being an *effect*, effects only being results of *action*.

The electrons are the latest and the most numerous of all the gods. Even some who believe themselves to be scientists believe in and venerate these infinitesimal gods of modern times. But for my part, I see no occasion for bending my knee or my common sense or my reason in reverence to these gods any more than to the cruder ones of my forefathers. The electron, like the atom, is a convenient resting place for the human intellect in its travels of exploration down into the regions of the infinitesimally small, and remote, and simple. But, like the atom, it is only a hypothetical creature of the human imagination. It is a "creation" of the intellect, and being a "creation," it is not a reality.

Prof, Larkin has not found "the creator," nor has anybody else. The reason of the failure is the best possible: There is no "creator" to find. Let us not longer search after that which does *not* exist, but search after the facts of nature that *do* exist. This alone is the modern science field and task.

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A LIBERAL SPIRIT IN DISCUSSION.

¶ In a recent letter from my friend C. L. Abbott, author of the articles on the historicity of Jesus in The Review for November and December, in relation to the debate between himself and others upon that question, he says:

"Controversy agrees with me, and when I deal a blow I expect to get one as good or better in return; and I take for granted you feel the same way about it, and that nothing said on either side will endanger our personal friendship and mutual esteem. Go ahead, and blow my theories sky-high. It will not offend me in the least. I am getting a great deal of pleasure out of it so far, and the end is not yet. Should there be anything left of me after you are through, I understand there are others who intend to finish me. I hope they will. Let both sides be fully presented. We can all enjoy it and perhaps all learn something. The thorough discussion of the subject will then be found in the pages of The Humanitarian Review."

Mr. Abbott is right in this, I think. He takes the true Liberalist view of conducting a Rationalistic controversy—which I prefer to call a discussion. It is far from Liberal or rational to become angered at an opponent in argument so long as he really discusses the *question* and not the character of his opponent. I am sure Mr. Abbott has said not a word in his articles that could possibly offend me, and I hope and believe I have said nothing in my articles on the subject that was in the least offensive to him. I would not begin a discussion with anyone if I thought I should resort to language that would reasonably give offense, and in this case I regard Mr. Abbott as not only a gentleman, but a man of natural ability and learning—a man who is fully equipped to present his case to the best advantage.

NOTES AND BRIEF COMMENTS.

¶ Dr. T. J. Bowles, of Muncie, Ind., wrote for the Muncie *Morning Star* a good article upon the passing of the late Mrs. Eddy. The article is very liberal in spirit, and is well worth reading by Freethinkers as well as others.

¶ Professor Edgar Lucien Larkin in a recent personal letter to the editor, remarked that "Your magazine is growing better and better with each issue." If so, I am succeeding in doing that which I most desire to accomplish.

¶ In the Correspondence department of this magazine is a letter from Mr. Robert McLay in which he suggests that admirers of Mr. Shaw, late editor of the *Searchlight*, make a donation to him as a recognition of his valuable services to the Freethought cause, and that the editor of The Review be custodian of funds so donated *pro tem*. This is all right

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and I am willing to accept and promptly pass over to my friend Shaw. But those who prefer to send their contributions to him directly can do so by addressing him at his home, No. 114 W. 9th st., Glendale, Cal. Glendale is a beautiful suburb, a few miles north of this city, and Mr. Shaw has a lovely home there among the fruit trees, roses and other beautiful flowers. I made him and his family a visit a few weeks ago and was received in the most cordial manner, and I enjoyed the brief visit very much.

¶ In renewing his subscription, W. H. Butterfield, of Mulvane, Kansas, said: "The December number of The Review is a masterly production." It is encouraging to hear from readers that they appreciate the magazine, and it requires encouragement—courage—as well as money to keep a Freethought magazine moving ahead.

¶ Recently Mr. A. Nielan, of Cincinnati, O., made a pleasant call at The Review office. He expressed himself as well pleased with The Review, and left an order for the magazine to be sent one year at his expense to two friends. He is quite an extensive traveler and quite well acquainted with the several countries of the world, and besides is an intelligent Freethinker.

¶ A Paine Birthday celebration is to be held in this city under the auspices of the Liberal club, in the large Mammoth Hall, 517 S. Broadway, Sunday evening, Jan. 29th. Rev. E. Stanton Hodgin, pastor of the Unitarian church of this city, will be one of the speakers, and probably Mr. Reynold E. Blight, of the Fellowship, and others, will be among the speakers. Good music will be provided, and a nicely-printed program with portrait of Paine will be supplied. The public are cordially invited to attend.

¶ On page 379 of this magazine Mr. Fisk, in his letter, says he "had prepared an article for The Review, when I noticed your rigid rules to contributors, which bar me from your columns." I am not sure as to what Mr. Fisk means. My "rigid rules," I am sure, do not bar any writer from the pages of The Review who has something of interest to write about and can express his interesting ideas in plain, unabusive and fairly-correct language, duly signed by the writer's true name *for publication*. These rules I myself observe and no contributor should feel debarred by rules that the editor himself is subject to. I do not desire to make The Review anything less than the *best* in quality, quantity, and good taste, as to both its typographical and its literary features, and I think all high-minded Freethinkers can and would appreciate a magazine that they would not be ashamed to show to their most refined friends.

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BOOKS AND PAMPHLETS—REVIEWS AND NOTICES

Five Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and Other Oriental Countries. By J. M. Peebles, M. A., M. D., Ph. D. Sixth Edition. Peebles Publishing Co., Battle Creek, Mich. Retail and Mail Orders to same company, Highland Park, Los Angeles, Cal. Pp. 522, cloth binding; illustrated, including portrait of the author, $1.75, postpaid.

The author begins his introductory chapter by saying: "Thoughts are etherialized forces preceding deeds. They are pointers rather than creators and far less potent than ideas." But this language conveys to me no meaning whatever. I know of no such thing as "etherialized forces"—no scientist has ever observed such things, none has ever discovered such forces. Let me ask: Granting the existence of "forces," in what way can they be "etherialized"? And even granting that "etherialized forces" exist, upon what facts of observation or experience does anyone base the assertion that "thoughts" are such forces? If matter is a "crude" form of the substance of the cosmos, as many Spiritualistic theorists seem to think, and ether is but a more "refined" condition of the elements of matter—the medium for the action of the forces called light, electricity, etc.,—and thought is "etherialized"—made like ether—then thought is only a "refined" form of matter—which may be called a materialistic idea. Then to say that thoughts are "far less potent than ideas" means what? Are ideas not thoughts? or results of thoughts? If the former, they must be equally potent; if the latter, thoughts must be more potent, or they could not form or produce ideas. The maker is always more potent than the thing produced.

However, the book is valuable not on account of its philosophy. be it logical or not, but on account of its facts of travel set out by the traveler. So long as he confines himself to statements of facts observed on his travels in the countries visited, this writing is valuable in instruction and entertainment. Then, to give clues to the instructive and entertaining features of the work, I will here name some of the themes treated in some of the forty-five chapters of which the book is made up.

Chapter I treats of Home Life in California—in which he speaks of the scenery, fruits and vines, required improvements, etc. But his suggestions under this last head are rather impracticable. He asks, "Why not have the Gardens of the Hesperides in our midst today? Why not have a heaven on earth, with the divine will fully done? When half-dreaming of heaven, with its homes of love, dreaming of the spirit-gardens that hang and float in ether spaces above us, our brain throbs and brims in ecstacy. Let us then make real today our divinest ideals." But the *real* gardens of California are today far more true to my ideals than are any dream- or spirit-gardens I have ever heard of or read about. Ideals are good if rational; but dreams and "spirit" pictures are "airy nothings."

In Chapter II he very briefly tells of his third voyage around the world; in the next chapter is given an account of his visit to the Sandwich

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Islands, followed in the fourth chapter by remarks on "The Pacific Island Races." Thence the Doctor goes on to Auckland, New Zealand, and Australia, in five chapters. Much of this is very interesting.

Then comes descriptions of his ocean voyage "from New Zealand onward," largely padded with desultory discussions of various spiritualistic and metaphysical notions, etc., including a series of seances upon the ocean. At length the traveller reaches China, and gives us some interesting accounts of the country and its cities and citizens—in rural China, as well as in Hong Kong, Canton, Singapore, and Anam. In the fourteenth chapter the traveler tells us of Johore, and then of Calcutta, and then in a dreamy chapter gives us more seances on his voyage upon the Indian Ocean. But beginning with the sixteenth chapter, the doctor writes some very entertaining and instructive paragraphs about India; its history and its treasures, religion, social characteristics, its Buddhism, Brahmanism, Spiritualism, its Parsees, etc. Then the traveler goes to Arabia, and tells us about Aden and the Arabs. Thence he goes to Egypt—and here is perhaps the most interesting and instructive portion of the work.

In Chapter XXV, he goes from Alexandria to Jaffa, the Joppa, as supposed, of the New Testament, thence to Jerusalem, continued in the next chapter. Right here I must hesitate a moment to tell the reader how summarily the Doctor "settles" the question which Mr. Abbott and the editor of The Review have recently been discussing—the historicity of Jesus. Dr. Peebles says, in reply to the question, "Did Jesus exist?" "It is too late in the day of historical erudition to raise such an inquiry. Intelligent spirits without exception---so far as I am aware---thinkers and *savants* in all countries, admit that Jesus lived and taught, was persecuted and martyred upon Calvary." Then he quotes Gerald Massey, an English Spiritualistic poet, and says this of another writer "in the spirit world:" "Aaron Knight, one of my spirit teachers, assured me many years since, that from conversing with the apostle John and other ancient spirits, he had learned that Jesus, between the years of twelve and thirty, visited Assyria, Egypt and Persia, studying spiritual science"! That ought to settle it---in the minds of those of extremely credulous simplicity. Much follows this about Jesus and Jericho, etc., including this Christian confession as a result of the Doctor's investigations in earth and in the land of spirits: "That pleading prayer upon the cross, breathing forgiveness towards murderers, proves the Nazarene divine." O, does it? But what does that other thing he is reported to have breathed upon the cross prove?—"My God! My God! Why hast thou forsaken me?" If it "proves" anything it is that Jesus was "divine" while he lived, but his divinity—his God—forsook him at the hour of death, and that he reproved his God for such act as not treating him justly.

Dr. Peebles gives an account in his 29th and successive chapters of his travels in Asiatic Turkey, Greece and Itaiy, especially his visits to Constantinople, Athens, Naples, Rome, Venice, Florence, Milan. Thence he went to France and Paris is given a large proportion of his attention. Then to London. In the 32nd chapter he describes Ceylon and its Buddhists at some length, and all the rest of the book seems to be in the nature of addenda, in which India and other countries are again treated upon, including Australia and the Fiji Islands. The last chapter is entitled "Spiritism or Spiritualism—Whieh?" And he closes his reply to this query by this Christian-Spiritualist assertion: "And in the

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good time coming there will be an aggregating and unitizing of Christ's Christianity and the higher rational, religious Spiritualism. And the trend of all religion is to this grand and glorious consummation;" and in his closing sentence he says to the friends he met on his journeys: "We will meet again in the high lands of heaven, where suns never set nor blissful souls say farewell."

The Age of Science. Containing Chapters on Evolution, The Predecessor Races of Mankind, etc., etc. By J. R. Perry. Published by the Author, Wilkes-Barre, Pa. Cloth, 8vo, 491 pages, with frontispiece portrait of the author and other illustrations. Price $1.50, postage 20 cts.

The very first thing that challenges the attention of one who opens this book is the extremely long title—or, rather, the large amount of printing on the title page. To begin with, this gives one a bad impression of the work at the first. Other features that give bad impressions are the great number of typographical errors in the book, the want of systematic arrangement of the subject matter, etc. But, of course, the work has some good features. It contains some good ideas, fairly well expressed. But I can at this time only offer such a description of it that the prospective reader may be able to form some idea of its scope and general character.

The book is divided into fifty-one chapters, with numerous sub-headings, and so I will not attempt to give a complete list of its contents by chapter titles, but only a few of the most characteristic of the headings and sub-headings. The first chapter is called the Introductory, and in it the author starts out with several pages of comments upon Thomas Paine and his slanderers. In one paragraph he says:

"Science will cure the world from the errors of the past and establish a religion of good works, sound, moral ethics, based on the brotherhood of mankind and the social instincts of our natures. This will be a scientific religion, founded upon the principles of justice to all, and free from dogma, church rule and superstition. It will be founded on science and morality."

And then he remarks that "the object in writing this book is to aid in the above-named purpose. While it is not intended to be a class-book on science, it will in all cases compare the facts of science in explanation and contradiction of dogmas of theology and show that most of them are contrary to the indisputable facts of nature."

Then, in ending his introductory chapter, the author gives a hint of his idea of "immortality" in a paragraph in which he asserts that certain facts "in all germ life" "would indicate that there must be an inherent mind-force, or its equivalent, in matter, and that it develops into diversified animal life and organizations, varying from the infinitesimal orders up to the most intellectual and complex organically and mentally, and probably the only sufficiently perfected being to have a consciousness and memory, with the faculties to reason and store away in that consciousness most of the incidents of life, and which combination of powers have created in man the desire for a life immortal."

Then come chapters and parts of chapters on "Electrical Psychology,"

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"The Origin of Worship," "The Design Theory of Creation," "Prayers," "Our Earth— How it Originated," "Wonders of Nature and Science of Life," "Creative Processes, Nebulous Matter," "Have the Churches Repented?" "New Thought on Missing Link," "The Bible—Its Morals," "Miracles of Jesus," "Saviours and Sons of God much older than Christ," "Self-Contradictions of the Bible," "Socialism and Co-operation for the Working Man is Only Logical Remedy," "Modern Spiritualism Sustained by Scientific Truth," etc., etc.

These are only a very few of the titles under which the author writes his desultory remarks. The book is evidently the work of a tyro, and its chief object, regardless of what the author proposes in his introductory remark above quoted, is to try to set forth an argument in support of Socialism and Spiritualism, though he may scarcely be conscious of this fact. The general trend of his remarks show this to be true. The book should be ordered by buyers direct from the author, 33 W. Jackson st., Wilkes-Barre, Pa.

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Caledonia, Mich., Dec. 7.—With pleasure I send you $1.25 to pay for my next year's subscription to H. R. and a quarter's worth of extra copies of the January number. Harvey W. Jacox.

Purdue University, West Lafayette, Ind., Dec. 6, 1910.—I enclose my check for $5.00 in pre-payment of a 1911 subscription to The Humanitarian Review for each of the following four names and addresses and myself. Edward H. Davis.

Creston, Mont., Nov. 25.—I have received two copies of your magazine and I like it very much. I was a reader of the *Searchlight* from its beginning to its end. Please let my subscription begin with the October number, as Mr. Shaw owes me nothing. Please find order for $1.00 for which send me your magazine one year. Joe Wiedman.

Douglas, Wyoming, Nov. 14.—Enclosed please find one dollar for a renewal of subscription to The Humanitarian Review. I like the magazine for the scientific information it gives me. You are doing a good work, Mr. Davis, in showing up the fallacy of religion. A man whose mind is dwarfed with religious bigotry, is not a good neighbor and hardly a fair person to deal with. Eli Hodder.

Corsicana, Texas, Dec. 5, 1910.—I enclose $1.00 for Humanitarian Review, commencing with October number. I want no credit on my subscription to friend J. D. Shaw's magazine. I wish I were able to donate $100 to a pension fund for him. Shaw is a noble man. I have known J. D. Shaw ever since he became a Liberal. May he live in peace and happiness the remainder of his life. W. W. Ballew.

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Boone, Ia., Dec. 5.—I see my subscription is out with December number, so I enclose you money order for $1.45 for another year and for four booklets, as follows:———. I am 74 years old, and may not hold out many years, but while I live I'm going to take The Review if it takes the last $.

T. C. Hoxsie.

St. Joseph, Mo., Dec. 15.—Not to renew my subscription to The Review would torment me more than a fully developed remorse. The merits of your magazine cannot be denied. Every one of your readers who thinks and meditates, who believes in the empire of reason, is impelled to sing your praise. Whenever such philosophical entertainments as The Review presents will be generally appreciated one may hopefully look forward to the time when humanity rationally organized will advance, slowly to be sure, but with more security. more dignity, and justice than humanity theologically led astray.

Wishing you a happy new year and as much prosperity as you can use with satisfaction, I remain your sincere friend,

E. M. Blum.

Comments on "Positive Proof that Jesus Was a Man."

Augusta, Mich., Dec. 14.—I enclose $1.50 for a continuation of the H. R. another year. It is cheap at that. Prof. Larkin's articles are worth much more to inquiring minds.

I see by a report in a paper, that Edison thinks there is a still more powerful force than electricity, which living forms have command of. He may be mistaken, as electricity seems now to be the universal force, and why exceptions in living forms is not clear.

In your reply to C. L. Abbott's "Positive Evidences of a Historical Jesus," you point out that the Docetism existing among the Gnostic sects was no evidence of a historical Jesus. This is well taken. Prometheus's vitals grew at night, and the vultures tore them out by day, so that the creator could be pleased by such a sacrifice. Many readings in the Old Testament would make Jehovah a man, if Abbott's reasoning is correct. Read Gen. iii:8–20; also Gen. xiii:1–23. One can plainly see if Jesus was a *man*, Jehovah was also a man. The *inharmonious* readings in the New Testament are Mr. Abbott's greatest "evidences." He does not make clear how any writing fifty years old, without date, place of writing or signatures, can be used in our courts today, much less writing eighteen centuries old. I think Mr. Abbott is much at sea in his evidences, as he admits that "the accounts of him (Jesus) are not very reliable," etc. Also, "the gospels were not written by eye-witnesses." In fact, I feel as if Mr. Abbott had *utterly failed* to give us that "proof." The Jesuit Father, a learned man, too, it appeared, failed to produce the *evidence* of Jesus in his debate with the *Iconoclast* editor in Chicago a year ago. He said there was proof in "the *true* acts of Pilate," but they had been destroyed! When such a man as this Jesuit father Kluser, appeared to be by his skill in debate, his learning, *fails*, the ordinary retired ministers of Protestantism need not apply. There is no *proof*, and *never will be*, for saviors were all off of *one* piece, and puerile, ignorant men were their makers.

F. B. Hall.

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Tolland, Ct., Dec. 9, 1910.—Henry Clough's communication last month in regard to Charles Foster I thought queer. Foster often—several times a day—bared his arm and showed names of the dead, etc., in blood-red letters. But this is the first instance I ever heard of his producing the phenomenon on another's arm. Clough has evidently gotten things mixed; the writing must have been shown on Foster's arm. Could he have meant *my* for *your?*

Geo. C. Bartlett.

Speegleville, Texas, Dec. 1, 1910.—Enclosed find two dollars for The Review two years, commencing with the October number. I do not know how long my subscription to the *Searchlight* was paid, but Mr. Shaw does not owe me anything on that account; as every Liberal in Texas is under a debt of gratitude to J. D. Shaw for years of devoted service to Freethought. Any kindness shown to Mr. Shaw we esteem as a personal favor, for we deeply regret that it was necessary, on account of his health, for him to give up the *Searchlight*, and try a milder climate.

J. D. Lovelace, M. D.

Austin, Texas, Nov. 25, 1910.—Received several numbers of The Humanitarian Review, with which I am very much pleased. For many years I was a subscriber to the *Independent Pulpit*, later the *Searchlight*, and while I much regret that the *Searchlight* shines no more, I am truly glad to hear that Mr. Shaw has found a much-needed rest in California's congenial clime. Enclosed find $1.00 for subscription to The Humanitarian Review, commencing with the January number. No difference whether there still is a balance of *Searchlight* subscription to my credit.

M. E. Lindheimer.

Gatesville, Texas, Nov. 27, 1910.—I write to say that I received the October number of The Review, as well as the November number. I was indeed glad to hear from my old friend Shaw, and beg to say the arrangement he has made with you is more than satisfactory with me. I do not know how my account stood with the *Searchlight* at the time it was discontinued, but that makes no difference. Enclosed please find P. O. order for $1.20, which will pay my subscription to January, 1912. I hope The Humanitarian Review will out-live the damnable superstition of the present age.

Lee Rubarth.

Plainfield, Ind., Nov. 19.—I am truly glad to learn through your valuable magazine that the editor of the *Searchlight* is improving in health, though very sorry to learn it would be published no more, for it was certainly a benefit to Rationalism. I have been a reader of it for several years. I think there are several numbers due me, but I don't care for that. His proposition to furnish The Review in its stead was very fair and honorable, but as I am already taking The Review I am satisfied as it is. I hope friend Shaw may regain his health and yet be a great help to the cause of Rationalism. Enclosed you will find draft for$ 1.50—

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$1.00 for The Review for a year and 50 cents for Brother Shaw. I want to assist Bro. Clausen with his pension roll. Please see that Bro. Shaw gets it. I don't know his address, or I would send it direct to him.

John L. Gunn.

Sapulpa, Okla., Dec. 9.—I received two copies of The Review, and was very glad to get them. Mr. J. D. Shaw doesn't owe me anything. I am sorry he could no longer issue the dear *Searchlight*, and I am very glad his health is improving. I like The Review very much; it is much like the *Searchlight*, and am glad to know we have a good worker for Liberalism. Enclosed find P. O. money order for $1.00 to pay for the subscription for one year.

U. Tolstedt.

Chicago, Ill., Dec. 6, 1910.—Some kind friend has been sending me The Humanitarian Review, with which I am so much pleased that I am enclosing you my check for $2.00 in payment for one copy to be sent to myself, commencing with the first of next year, and another to ———— Wishing you continued prosperity in the spread of the gospel, believe me to be, with kind regards to my unknown friend, yours faithfully,

J. J. McDonald.

Waco, Texas, Nov. 21, 1910.—Enclosed find one dollar for The Review. I like it too well to be without it. There may be due me a year's subscription to Mr. Shaw's *Searchlight*, but I consider myself paid over and over. Mr. Shaw has done too much for me for him to owe me anything. I feel like I owed him a debt I can never pay. I think he has done great things for Texas, and I'm glad to say that he is held by one and all in high esteem.

Dr. W. E. Hall.

Wilkes-Barre, Pa., Dec. 8.—I have mailed you one copy of *The Age of Science*, which I would be pleased to have you give a reading so as to grasp the ideas I suggest in reference to the great questions which have been so ineffectually settled by the churches and people in general Barring unavoidable mistakes, customary to new publications, I submit it for its merits, whatever they may be, in solving some of the "riddles of the universe. I enclose $1 as a subscriber to The Humanitarian Review, a copy of which fell into my hands accidentally. I like its subjects and scope in the field which it so fully ranges. Commence with January, 1911.

J. R. Perry.

Tularosa, Texas, Nov. 16.—Find enclosed 30 cents, for which please send me *Humanitarian Proverbs*, *Chaldeo-Babylonian Civilization* and *The Christ Story*. I am a late subscriber and like The Review very much. Have been a Freethinker for twenty years; that is, have done my own thinking, and have found many of the so-called Freethought magazines entirely too dogmatic and intolerant. The Review, however, is broad, liberal, tolerant and respects its own and all other honest opinions. I have been reading "Creator and Creation," with much interest, but must confess it goes a little too deep for me. Those intelligent electrons are

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as hard to comprehend as an intelligence supreme and personal. The wonderful display of mathematics seen in what little of space the human eye can reach, would, it seems to me, incline the scale slightly in favor of the latter proposition; but, frankly, I am out of my depth.

Dav. Rose.

North Waco, Texas, Nov. 16, 1910.---Enclosed is P. O. order for $1.00. Mr. Shaw does not owe me anything on the *Searchlight*. Enter me as a subscriber on your list to embrace the two numbers sent me, October and November, but if I do not renew by first of next October cut me off at that time.

G. B. Gerald.

Brighton, Wash., Nov. 12, 1910.---Enclosed find $1.00 for The Review one year, beginning with the October number. I have read the *Pulpit* and *Searchlight* from the first, and if Bro. Shaw was due me anything on subscription it is freely cancelled. He is a noble man, and has done noble work in a noble cause, and the influence of his efforts to benefit humanity will be appreciated and felt for many years to come.

B. F. Bell.

St. Louis, Mo., Dec. 8.—You seem to derive most existence from Jasper Monroe who created the *Ironclad Age*. He told the story of Adam and Eve as original as in Genesis. Why don't you make more of your acquaintance with Lyman Abbott, who evoluted the *Outlook*? Mark Twain is now seen to be a teacher. At first blush he appeared to be a humorist, and then developed into a philosopher. At last the highest—transfigured, glorious. Freethought will get its chance to shine. Just wait till all the sects shine out equally together; the *Outlook* and the Vatican are fixing it.

James F. Mallinckrodt.

One of The Best Magazines in the World.

Muncie, Ind., Dec. 12.---Enclosed you will find $1.00, for which please send to my address The Review for another year. I hope that all the friends of mental liberty and all the lovers of humanity will unite their efforts to extend its circulation throughout the United States. It is one of the best magazines in the world, and if some means could be devised to send it into the homes of the unfortunate slaves of superstition, the accursed priesthood would soon be driven from our beautiful earth.

I rejoice to tell you that the recent annual congress of Rationalists in Indianapolis and the national congress in Chicago far surpassed in interest, enthusiasm and numbers all previous conventions in the United States, and if the Freethought wave continues to rise for a few more years as rapidly as it is now rising our beautiful white banner will soon float in triumph over the dismantled ramparts of priestly tyranny.

With many kind wishes for your health and happiness, and sincerely hoping that The Review will prosper as never before during the year 1911, I am yours always,

T. J. Bowles [M. D.]

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From a Doctor to His Friend.

[The following letter written by Dr. Crutcher to one of his friends in Kansas was sent me presumably for publication in The Review. I have omitted some of the more personal portions only.—*Editor.*]

Roswell, N. M., Nov. 20.—Your enjoyable letters and the papers came duly to hand, and am deeply obliged for all. Thank you. Keep up the good fight.

In this mail I am sending a request to Dr. Singleton W. Davis, of Los Angeles, to forward to your address a copy of The Humanitarian Review, which you will find greatly to your liking. Prepare one of your short thunderbolts and send it to Brother Davis.

Notwithstanding the activity of the churches, Freethought is growing with tremendous speed. Never doubt it! In my own case I have had a tremendous struggle to throw off the miserable superstition. My father was an old-time preacher, as was my grandfather. My mother writes to me the most tender appeals to leave "all things to the loving Saviour, who solves all things so well." She has reduced the thing to a system. It is so infernally simple that a man with three stories of his head knocked off can understand it by moonlight. But, mother, this thing really puzzles me. "Why, of course, son, you are very foolish for trying to comprehend the Infinite; when you go to God in the proper spirit He will reveal all things to you!" A few days ago I asked the Rev. Dr. Alexander for some light on the little matter of the Holy Trinity. "Why, my dear doctor, certain things are fundamental: they are past all argument!" And there we are!

Really, when I recall all the miserable religious vagaries of my parents it almost shakes my faith in human progress. Father was a man of excellent mind and was always a student—a student of theology and allied subjects. He never knew anything of science. He told me thirty years ago with a sneer that Haeckel was the most daagerous man since Christ.

If you have not read Haeckel's *Last Words on Evolution* do not fail to get it. I think Dr. Davis can tell you the publisher. My copy has done noble service, and is now in the hands of a devout Roman Catholic. I like to see such books in active circulation.

I wish you might take a run down and pay us a visit. We can read The Review and the *Truth Seeker* together, and talk over matters generally. You will find here a silent but powerful colony of Freethinkers, whom it will delight you to meet. [Dr.] Howard Crutcher.

Koksilah, B. C., Dec. 9. 1910.—I suppose I am about the last of the *Searchlight* patrons to acknowledge the change in editorship. I am in receipt of three numbers of The Humanitarian Review, and would have written sooner but the bad weather rendered it very disagreeable to get around. I enclose postal note for $2 00; one dollar as a year's subscription for the H. R., beginning with the October number, 1910, the

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remainder for your book, *A Future Life?* The trifle between the *Searchlight* and me is not worth mentioning. But it seems to me that when we are all so generous that we might go a little farther and make Mr. Shaw a little present. Perhaps you would be kind enough to look after subscriptions for that purpose, and each of us could show our gratitude and sympathy with him in his present seclusion. I have thrown out this hint; you are at liberty to make it public and see what comes of it.

Robert McLay.

Fort Worth, Texas, Nov. 29, 1910.—Enclosed find money order for $1.00 subscription to the Humanitarian one year, as I am much pleased with the publication. I feel a little sad however at the failure of the *Searchlight*, as it was a very meritorious publication, and Mr. Shaw, whom I know personally, is a very fine gentlemen. You will doubtless be very glad to get the enclosed clipping from today's Dallas *News*, as it shows that "the world do move." I feel sure that this gentleman is safe in his assumption that there were no fishes on Noah's Ark, as the whole thing is a myth, and it does seem ridiculous at this age of the world that men will make such asses of themselves.

J. P. Brashear.

Georgetown, S. C., Nov. 7.—I was a subscriber to the *Searchlight* and received but a few copies when it ceased publication. I am indeed glad to hear from Mr. Shaw, and glad to know that he is enjoying life in his own little home, surrounded by members of his family. The few numbers of the *Searchlight* that I received amply paid me, so that you will not need to apply any of the unearned part of my subscription to The Review. I regret that those who labor for humanity's sake are not better paid and more fully appreciated, yet to any intelligent man the advancement of truth should be a greater reward than the accumulation of dross. In my earlier days the teachings of the church made of me a coward, but thanks to such men as Mr. Shaw and yourself I no longer fear the devil and his imps.

F. M. Brickman.

San Diego, Cal., Dec. 7, 1910.—Just what I was looking for—The Humanitarian Review for December was received on the second day of the present month—December, the last month of the year. Father Time pays no heed to that, but marches on at his usual gait. June and January are the same to him, but with people who hurry along to keep up with him, it is different. Idle persons lose time without seeming to be aware of it. Minutes are such little things—hardly worth while to save them; just as some folks spend silver dimes for worthless objects because a dime is a small coin. The dear old Father Time meets with no obstacle to check his progress. He is never ill, never tired, never bored by the gossip of an intruder, nor run over by a speedy automobile. Rocky roads and up-hill ways are equally smooth to him. Impossible

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for man to keep on his even-tempered way like him. Some have tried, but always failed. I like to see people practice their own preaching—expressing belief in immortality of the body and then leaving the body before respectable old age overcomes them. In that respect we commend the example of the Christian Science leader. She not only told how to live but lived.

Mrs. C. K. Smith.

Kerrville, Texas, Dec. 6, 1910.—[In renewing his subscription to H. R., the writer adds:] I am in my 75th year, and regret to say am almost at the foot of the financial ladder by a series of misfortunes. Were my condition not as it is I would gladly remit you more, for there is not an article in The Review that is not well worth a year's subscription to it. Such literature as you publish is about the only consolation I have left me in my old days.

Thomas M. Bradwell.

Elkton, Ky., Dec. 7.—I enclose one dollar to pay my subscription for another year. I take great pleasure reading The Humanitarian Review. I regard it as one of the best Freethought and Rationalistic publications we have. I am a very busy man in my profession, and my only chance to read much is at night after my calls are through with. I have my medical journals, daily papers, magazines and three Freethought journals and papers. There is none I enjoy more to read than The Humanitarian Review.

[Dr.] Alva T. McKinney.

Doylestown, Pa., Dec. 6, 1910.—Some time ago, Mr. Geo. Longford, of Philadelphia, an old-timer, and an earnest worker in the cause of Freethought, handed me a copy of the H. R. It is ably edited and quite entertaining throughout, and I take pleasure in enclosing my subscription for one year, commencing with the December number. The outlook for Freethought and Secularism was never brighter. The wail of the clergy about the decline of faith is almost universal. The *real separation* of church and State is the main issue. They are separate now in theory; in practice, it is a joke. Church exemption, religious exercises in our public schools, and the unjust and impractical Sunday laws, are all doomed. My guess is, that church taxation will come first.

Frank Hart.

Minneapolis, Minn., Nov. 29.—One great and pleasing feature of the congress of the American Secular Union and Freethought Federation was the harmonious feeling which prevailed from first to last. So much so that the venerable Freethinker, Mr. Samuel Roberts, took the floor and with heartfelt emotion said: "I rejoice to see this day after so many years of labor in the Freethought ranks. I feel like old Simeon, of New Testament fame, and am ready to depart in peace for mine eyes have seen great changes in the world." Indeed, if a Methodist parson had come in at the finish of the meetings he would have thought by the happy faces, the pleasant jabbering and the hearty hand-shaking

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that he had got himself into the wind-up of a great religious revival. If the apostle Paul had been there he would have found that there is as much joy in unbelieving as he claimed there is in believing.

John Maddock.

Pella, Ia., Nov. 21.—I am in receipt of notice that my subscription to the H. R. has expired, and hasten check for renewal.

I had an article prepared for The Review, when I noticed your rigid rules to contributors, which bars me from your columns. It is better, I get in my own class, as the Dutchman says. This reminds me of an incident that took place in the war of '61. Our colonel was an old Hungarian military man, was well versed in the arts of war, and was right up to the time with army regulations in everything. One of my comrades who went to the colonel for private counsel, hadn't more than opened his mouth, when the colonel broke loose on him, and said, "To your quarters, tam you, talk to your equals." Brother Davis is an excellent editor, a high-class writer and Freethinker, but he says to the man with callous marginal notes on his hands, "To your quarters, tam you, talk to your equals,' and they go like the comrade.

H. M. Fisk.

The Secular Union Congress.

Towanda, Ill., Dec. 8.—Inclosed find money order for one dollar. I appreciate what you are doing for humanity. Your magazine is rightly named. The noblest work we can do is to help lift the veil of superstition from the mental vision of humanity. When I say superstition, I mean supernaturalism. I think super embraces both. I attended the Secular Union congress held in Chicago recently, and was pleased with what was done and said by most of the speakers. Of course time was wasted by some in airing their pet theories, but it seems that that can not be avoided. I am the only straight-out Rationalist in our village. I have been sat on hard by the elect, but manage to hold my own pretty well. Natural people, normal people, do not realize the strength of the Christian organization. The war is on, and war it must be. We must stand by our 'colors; not a blood-stained banner, but one as white as the snow when it falls on Mother Earth's bosom. It means much to be free, but freedom is a gem that requires heroic action to gain and eternal vigilance ta retain.

A. C. Harmon.

The Paine Museum.

New York, Dec. 7, 1910.—The Review, filled with excellent reading matter, arrived this morning. I am surprised that the interest in Paine is waning, and when intelligent lawyers like Mr. Sherman, of New York, volunteer to read the life of Thomas Paine and present to an uninformed and practically orthodox audience a favorable opinion of this great man, in opposition to what has been charged against him by

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Roosevelt—that none of The Review readers wanted to read the same.

I believe that the *Age of Reason* has been the stepping-stone to all the investigation of the Bible and has hastened the verdict against its infallibility, and the readers of The Review should do their share to help us establish the museum which the owners of the Paine Homestead has offered the Association. It will not contain relics of bones of saints warranted to cure disease, but the health-giving literature to cure the mind diseased by superstition; and, as his *Common Sense* gave us the American independence and suggested the purchase of Louisiana, and and the states of Pennsylvania and New York gave him money and land, so I hope the Liberals will respond and help us. There ought to be enough in California alone to do all we wish.

The work of the Paine Association is local in character, but universal in scope. Its officers work for love and ought not to be expected to bear all of the expenses in addition. As space is limited, I will call attention to but two matters. The portrait of Paine that cost $300 and 16 years struggle to get admitted to Independence Hall, and the marble bust which cost $1,200 and 28 years work, ought to receive the same decoration of a wreath as put upon Gen. Washington by the G. A. R., or the Capt. Barry statue, which is taken charge of by the Catholic Sons of St. Patrick. Is Paine to be neglected while the others are honored?

Is the Paine Museum to be abandoned? Are the friends of Paine so few, or so poor, that they will not come to our rescue? Think what the Christians do for their superannuated preachers. Think of what we do for the pioneers of Freethought and our editors and publishers.

I would suggest that at the Paine celebrations collections be taken up toward furnishing the Paine Museum, and sent to the treasurer, Dr. E. B. Foote, 120 Lexington ave., New York.

J. B. Elliott.

Caledonia, Mich., Nov. 17, '10.—With thanks, I see my little rhyme "If" correctly appear in the H. R. I deem it of importance to have my stuff read by those of sufficient intelligence to appreciate the largeness of truth given in The Review. I know of no Freethought publisher who puts so much personal, scholarly work, into his magazine as does the editor of The Review. It is easy enough to write current editorials showing the crookedness of religious happenings, and this is rightly of value, but to do real, constructive work, along the lines of ethics, scientific research, etc., means something. Your essays on the "Origin and Evolution of Ethics." should be published in book form; they are a real addition to the best ethical literary reviews. I do not agree with all that you say in them; but I have learned more from the people with whom I do not agree than from those with whom I do agree. If at any time you fail to receive the pay for extras, please notify me promptly, because I do not expect nor wish any donations. You are certainly paid little enough for the class of work you are doing.

Harvey W. Jacox.

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(Photo by Wm. M. Van der Weyde, Sec. N. Y. P. H. Asso.)

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THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Etbics and Reiigions by the Scientifc Method

and the Promotion of Ethical Culture, Humaneness &c.

Voi. IX, No. 7.] FEBRUARY, 1911. [Whoie No. 98

Written for The Humanitarian Review

MARRIAGE AND DIVORCE.

BY FRANCIS ALGER.

VERY diverse views exist on these vital subjects. The Catholic church launches forth all her energy against divorce, and the Catholic bishop of New York several years ago refused to be present at a meeting to act with Protestant clergymen for the improvement of divorce laws.

Fr. Alexis, also, in a lecture at the cathedral in Boston, said: "There is no such thing in the sight of God and heaven as divorce." He then went into statistics, and said that in the United States "there are 100,000 divorces every year, and seventy-five percent of these people marry again. The crime of divorce is bringing the curse of God on our country. It is robbing homes of happiness and children of existence." He also opposes mixed marriages, and states that seventy-five percent of the children born of such unions are neither Catholics nor Protestants, but down-right infidels. Our friend appears to have a wonderful amount of information in regard to what God and heaven think of divorces, but such statements are not worth an answer. His claim that mixed marriages bring into the world a race of "infidels" or Freethinkers is most likely true, and I am very glad if it is so, as it is this independent, agnostic spirit which has overthrown old superstitions and persecutions.

Paine, Parker, Ingersoll, and the more scientific heads, like

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Darwin, Huxley and Haeckel, are all pioneers of progress, and we need have no fear that they will be forgotten.

The American Federation of Catholic Societies, in Bufialo, declared their opposition to "all forms of absolute divorce," and also claimed that their church "dignified marriage by holding it to be a sacrament"; but they permit separation in "extreme cases of unhappiness." This living apart without any divorce or right to re-marry, is a species of mighty cold comfort. Divorce was opposed at the meeting on the grounds of being a barrier to civilization and the marriage sacrament.

I also saw it stated that Bishop Webb, of Milwaukee, an Episcopalian, had said: "Personally I never enter a home of a divorced person; neither do I invite anyone that I know to be divorced into my home. I have lost many dear friends through the enforcement of this rule." We need not wonder at his loss of friends, as he takes such an extreme course. The bishop, of course, knows well enough that thousands of the most pure and upright persons have been divorced and happily re-married. His attitude shows a frightfully warped judgment or hardness of heart in the matter. He certainly does not deserve any sympathy.

When the Romish church claimed marriage to be a sacrament Bishop Doane felt the weakness of the position and said, "Marriage is a legal contract as well as a sacrament." The bishop deserves credit for trying to put the knotty question on a rational basis.

The Rev. Leighton Parks, of New York, Episcopal (high church), said in a sermon: "The subject of divorce must be banished from the conversation of respectable people. Let the clergy refuse to marry a man or woman whose wife or husband is still living; let it be distinctly understood that social invitations will not be extended to persons divorced and scandalously re-married." Mr. Parks certainly shows a very narrow spirit, and one quite different from that of the late Bishop Potter, of New York. The latter wished to have a convention of American people called without the clergy predominating, and he felt that by free discussion and exchange of views a majority of all present would come to just conclusions upon the subject of marriage

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and divorce. He certainly showed wisdom by the open method proposed, but I believe the verdict would have left him in a complicated position as a bishop.

I lately saw it stated that the House of Bishops in the Episcopal church voted to allow no longer her clergy to marry even an innocent divorced person. The canon now reads that divorced members of the church "cannot marry." It is to be hoped that this selfish control of the church members will cause them to wake up to their rights in the matter.

Let us now look into some of the Liberal views on the other side of the question.

Rabbi Fleischer says: "Divorce is not a sign of degeneracy of the race, but an example of the growing tendency towards democracy in all the relations of life"; nor does he believe that divorces argue a "lessening regard for marriage." In unions "where the male is an autocrat and the woman a democrat there are but three solutions to the marriage question. Either the woman must commit mental suicide, secure a divorce, or exist in a hell on earth." He also says: "I do not wish to encourage divorces, but when complete incompatibility exists in a married life, there is no other satisfactory outcome than divorce."

The Rev. S. W. Dike, corresponding secretary of the National League for Protection of the Family, says that a numerous class of persons maintain that the "social evolution now going on has produced this increase of divorces, "and that it is an evil. He however, maintains that it is in the "main a wholesome movement and to be encouraged"; and though he regards the number of divorces taking place as an evil, he still feels that the churches will receive little encouragement in "legal or social ways" in their fight against divorce.

Mrs. E. P. Grannes, head of the League for Promotion of Purity, says; "Subjugation of women is one of the grand causes of unhappiness and unsatisfactory marriages to both husbands and wives."

Speakers and writers in this and foreign countries, frequently allude to the fact that the United States grants more divorces than any other civilized country except Japan. Why? For many

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civilized reasons. Infidelity in wedlock is a legal misdemeanor in all of our federal states except Louisiana and Delaware. Most of the legal causes for divorces in our states are just, and prove a higher degree of civilization than to compel wedded people to continue family relations when utterly unfit conditions exist between husband and wife.

Judge Richardson, of the Superior Court, has given us valuable testimony on this subject. He said: "The laws of Massachusetts in respect to divorce are founded on mercy—in a large majority of cases as to practical results—mercy to women." He also remarks: "Those persons who talk so much against divorce and divorce courts mistake, among other errors, the cause for the consequence. Divorce is the consequence of habitual drunkenness, cruelty, desertion and other crimes which are justifiable grounds for divorce, and not the cause of them." We might as well say "the law for punishment of thieves produces or causes larceny." He wishes us to remember that "it is only within the last half century, and under governments purely secular, that married women have had adequate protection in respect to their property or persons."

Gardner Perry, counsellor-at-law, can speak with authority on the subject of marriage and divorce. He says: "There are a few vague and lax exceptions, but as a whole nearly all legal grounds in the various states bearing upon the subject of marriage and divorce are just and the real evil lies in the looseness of administration." What is lacking should be corrected, of course; and one strong point showing the need of uniform laws in the various states is the following fact: The highest tribunal in this land declared several years ago, as a general principle, that a state in which only one party to a divorce proceeding resided cannot dissolve a marriage tie which all other states must respect. This circumstance may, of course, cause much confusion and suffering in certain cases. Marriages and divorces are sacred and serious things, and there should not be any looseness or uncertain features about them, so far as law is concerned. Where families exist, divorce will bring in many complications and perhaps suffering, but for persons to live together without love and in silent or open conflict, or to live apart without the right to re-marry, is misery. Just what is best to do in a particular case depends on circumstances, but no matter about the

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difficulties, the fact remains that divorce laws cannot be dispensed with. As is well known, the Catholic church priests claim to lead a life of celibacy, and rigidly claim to uphold this form of life as sacred, pious and necessary, in conformity to the rules of the church; but do the priests conform to the rule, or do they lead double lives, living, in fact, a lie? In answer to this question, I will simply quote the following incident: Some forty or fifty years ago a friend of mine resided in Cuba for a year or more, and on the way to his home he had to pass a good-sized house with a yard in front of it, where he had frequently noticed several children at play in the enclosure. So one day he asked a Cuban whose house it was. The man replied the priest's house, and that the children were his and the mother is the house-keeper. These points make us feel that the attitude of the Catholic church upon the question of marriage and divorce has not any really strong principle at the bottom of it.

In regard to the teachings of the Bible upon this subject, much stress has been laid on the words purporting to have come from the lips of Jesus, that except for unfaithfulness the marriage tie should not be dissolved. It should, however, be remembered that in his time all a man had to do in order to get rid of his wife was to give her a written document of dismissal. No court figured in the matter and the poor woman, no matter how innocent she may have been, was helpless. The man's will was law, and if Jesus had any humanity in his nature how could he help pitying her and saying what he did? Modern progress has changed all this and given woman her rights. At best, Jesus does not appear to have looked into the matter very deeply, as he gives no consideration to general cruel treatment, drunkenness, etc., on the part of a husband. Perfect love means perfect happiness, lesser love, less happiness, and when love ceases or degenerates into hatred, then divorce is the only solution of the question. Marriage is a civil contract in the broadest sense of the word, but without love how empty the marriage ceremony is. How beautifully Col. Ingersoll has expressed a true union: "The home where virtue dwells with love is like a lily with a heart of fire—the fairest flower in the world."

I once heard a clergyman say in a marriage ceremony that all unions were made in heaven, and I felt that he was safe enough in his mythical fancy, as no one could prove it to be either true or false.

Russia tried years ago to prevent divorces by making legal proceedings so expensive that few persons could afford to resort

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to them, and what was the result? Not even the well-to-do now care for the law, and it has become common for persons there to re-marry without obtaining any divorce, and such marriages are recognized as "legitimate and are respected."

Mr. Henry B. Brown, former justice of the Supreme Court of the United States, opposes the views of Cardinal Gibbons upon divorce. Mr. Brown held that divorce, fairly obtained and upon due and personal notice to the other side, generally redounds to the welfare of both sides and proves a blessing. He says: "No system of laws adopted by idealists 1900 years ago, and taught by a following of pious and conscientious enthusiasts, can maintain its authority forever, however exalted its origin, if it runs counter to the traditions, customs and general moral standing of the people."

Divorces are much more expensive and difficult to obtain in England than in this country, so that Lord Garrell Barnes, president of the Divorce Court, has been seeking to have the laws modified so as to bring them within the means of persons in moderate circumstances. The only court in England that can act in divorce cases is the High Court. The laws there seem to to have been made simply to favor the wealthy, and they really tend to lead to immorality, and also to make the community lose its respect for law. Human nature is about the same in every civilized country, and to just the degree that divorces are expensive and difficult to secure, persons will ignore law, and marry without a divorce and many men, in view of the difficulty, will support a mistress. Too stringent laws might also lead to trial marriages, as has been advocated in all seriousness by Mrs. Herbert Parsons, and many years ago the same thing was advocated by Marshal Saxe, a German, in his *Reveries*.

The marriage and divorce question needs clear-headed legal and rational judgment, and we have it in the opinion of such men as Judge Brown, Gardner Perry, Judge Richardson, and others. It is also a relief to find a clergyman in the pulpit, like Rabbi Fleischer, who looks at the question in a thoughtful, legal way, independent of the supposed opinion of Jesus. One all-important point is to have uniform laws throughout the United States so as to do away with the now existing conflict between states; and of course these laws must be purely secular, democratic and liberal, as otherwise they will cause more evil than they prevent.

The following incident, taken from a Boston paper lately, indicates that this country may yet have serious conflict with the Catholic church in case it refuses to recognize legal court di-

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vorces: A couple in Pawtucket who had been divorced wished to be re-married and got at city hall a marriage license; then they applied to Father Lawney, of St. Joseph church, to re-tie the marriage knot, but the priest refused to do so, declaring the ceremony was unnecessary as the Catholic church still recognized them as man and wife in spite of the court decree. In this case, after the divorce the woman had resumed her maiden name, he who was her former husband had won her back and they wished to be re-married. When they left St. Joseph church they certainly were not husband and wife in any legal sense, though the priest claimed they were. In such cases, when only the two individuals are involved, nobody would be likely to trouble himself over the complications, but if children and the rights of property are involved in the issue, and matters go into the hands of the probate court, the case would have a different aspect.

Yarmouth Port, Mass.

Written for The Humanitarian Review

THE RENAISSANCE.

BY JUDGE PARISH B. LADD.

THE term Renaissance being of French origin and wide significance calls for a brief explanation before entering on a discussion of the subject matter covered by the term. It will be remembered by historians that Christianity took its first national step under the Roman emperor Constantine, during the fourth century of our era, and that Augustus Ceasar, the second emperor, was born in 67 B. C., and died in 14 A. D.

Augustus, being a man of great learning, devoted his imperial life to the welfare and happiness of his people. Rome at that time was in the zenith of her power politically, socially and intellectually. The reign of Augustus marks an era of intelligence, prosperity and virtue unsurpassed in the world's history. The extent of empire had reached its limits. This state of things remained little disturbed, socially and intellectually, down to the reign of Constantine, called The Great. Constantine, being ambitious, left nothing undone that would augment his power. He was totally unscrupulous, a pagan by birth, a non-believer in all religions—using all for selfish ends. The early Christians, who had become formidable, were opposed to entering the army. To bring them over to his support he granted them, in common with the pagans, many favors, and finally turned the empire over to them; and on his death-bed he joined their sect. Thus was Christianity launched on the

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throne of empire, destined to rule and ruin for a thousand years the fairest part of earth.

With the reign of Constantine commenced the decline of the Roman empire; more especially its intellectual development. The church once in power, the decline became rapid. The arts, sciences, learning and virtue were neglected. Piety, forms and ceremonies took their place.

The Christians lived not for this world but for another, hence felt no interest here. Under the control and guidance of a licentious priesthood the great empire was lost in the ruins of her former grandeur. The old empire broken into fragments, became a prey to the pope and his satellites. From bad to worse was the almost daily record. From the fourth to the fourteenth century, all Europe, and parts of Asia and Africa, were at the mercy of the papacy. The popes and their priests had absolute power over all christendom. Hierarchal rule had overthrown civil government; progress was out of the question; Christianity and its Bible were from the God of Israel—the Christian trinity, perfect, of course, as all things must be from such a source. All learning outside of the Bible and the teachings of the priesthood was not only useless, but wicked. Thus stood Christianity the master of the world. All books and libraries on which the church could lay hands, other than such as were furnished by the church, were destroyed, and all persons denied the reading of forbidden books. Hence the vast literature of Greece and pagan Rome where preserved was useless. Ignorance being largely the source of poverty and crime, all Europe gradually sunk to the lowest depths of misery. There was no public conscience. No one dared to express an opinion contrary to Christianity as interpreted by the church. The church put into practice the saying, "Think not that I come to bring peace . . . but a sword." It became the right of the church to use the sword. To this, burning faggots and instruments of torture were added, until all Europe was illuminated by the lurid glare of burning faggots piled around the quivering flesh and charred bones of unbelievers; first in small numbers, later by hundreds and thousands. To this, force was everywhere used to add converts to Christianity. These forced conversions staggered all Europe. Amid all these crimes no voice dared be raised in protest; all Europe was socially, morally and intellectually dead. Christianity and its church only lived. Poverty, filth, rags, starvation, piety and crime, were all that Christianity produced from the noble heritage which came down from pagan Rome. Europe had a few poverty-stricken cities, with hovels for shelter, mud lanes for roads, and no lights. It was still worse in the country, where the people lived in huts like our wild Indians do. The mode of travel was on foot or in ox-carts. For clothing they wore untanned skins, or rags filled with vermin; and straw, in many cases, was wrapped around their limbs to ward off the winter cold. In the summer they were reduced to almost nakedness. To this was added a still more revolting picture. At this time about one man in five took to the hills, deserts and rocks, where, as monks, they lived partly on what they could beg; otherwise on snakes, lizards, toads, bark of trees and grass.

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These are some of the blessings of Christianity so often the boast of the clerics and other devotees of the cross. Few, even of the priests, could read or write.

In this time came the numerous crusading expeditions, which, to a great extent, denuded Europe of its youthful population. Such is but a glimpse of the horrible picture produced by Christianity during most of the time of the Dark Ages, all the natural result of the system—the inevitable product of Christianity, and to a limited extent of all religious systems where the next fabulous world occupies all man's time to the exclusion of the affairs of this world.

This terrible state of things produced what ought to have been expected, the disgust of all men born with thinking faculties. Not daring to express their opinions, they hid their infidelity and contempt behind the vail of conformity, trusting the time would come when the church would be so stultified with its own rottenness as to be unable to enforce its brutal decrees. Nor were they in error in this. The spark from the old fire of Grecian and Roman intelligence, virtue and civilization, was kept alive in the brains of free thinkers, ready to rekindle, light up and adorn, as of old, the fires of pagan intelligence, progress and humanity. First in whispers, later in louder tones, these living spirits conferred in secret council, where plans were devised to lift the vail of piety, crime, poverty and superstition, and allow nature in her simplicity and purity to come forth and give to benighted christendom and the world the benefit of her luminous rays.

The church, so sunk in the mire of crime, poverty and degradation, was too stupid to discern the purpose of these new spirits, who were determined to restore to the world what the church and her Christianity had taken from it.

This meeting of kindred spirits furnished the germs out of which grew what is called the "Renaissance"—re-birth, resurrection from Christian death, revival of learning, virtue and suspended humanism. A new life was in store, a feast of intelligence, to supplant the feast on a dead myth. Every move by these thinkers was in the direction of restoring to mankind the blessings of the old Roman empire as they existed under the reign of Augustus, and down to the time of Constantine—

> When Great Augustus made wars and tempests cease,
> His halcyon days brought the arts of peace."

A few saw no other way to accomplish this except by the restoration of Roman paganism; but brighter stars shone among these free thinkers; paganism was discarded and reliance placed on the dawn of the new era. Italy, the source of all the Christian misery and degradation, was to be the first battlefield. The pontifical head of the church was to be bearded in his den. The people, in the place of crime and piety, were to be given the protection of civil governments. From this time, and from these resolves by free thinkers, may be set down as the dawn of the restoration of civil government, the re-birth of learning, liberty and conscience; a world of thought and progress; a time to prepare and live in this bright world of ours; to enjoy the fruits furnished everywhere by the bountiful hand of nature. Christian tortures and death at the hands of the pope and his priests, were no longer to be tolerated.

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This new field of action, the restoration of life from Christian death, was all the work of free thinkers.

The duration of the Renaissance may be fixed at about four hundred years—fourteenth to the seventeenth century inclusive. The contest which was inaugurated and carried on during that period, was not sufficiently powerful to eradicate the poisonous germs of Christianity, which had become so imbedded in the minds of the populace that they still linger to keep alive the old fabric of superstition, which from day to day has been getting weaker and weaker until this time, when it may be said a second Renaissance is on, holding court and dispensing justice from the Higher Criticism and the unearthed records of Babylon and the monumental inscriptions of Egypt, aided by the battering rams of common sense. At this time the Renaissance bids fair to exterminate the entire fabric of ignorance, piety and crime, and thus give to the world a new era of intelligence, progress and humanity.

The old theories of a devil and hell have gone to return no more, while Jehovah is lost to view, and Christ is no longer in sight—all gone with men of active brains—fragments only, left to edify and amuse the proletaire. It was during this period of the Renaissance that the bitter strife between the pope and the civil governments was waged, ending, as we know, in the complete overthrow of the papal rule and the partial establishment of religious liberty in Europe. To gain this much, the strife has been long and severe, nor is the end with us; the warfare must go on until freedom of thought, expression and practice has been gained. All that has so far been accomplished is the work of free thinkers, and in the teeth and protest of the church.

PROGRESS OF THE RENAISSANCE.

The old Grecian and Latin classics, which the church had so long suppressed, again appeared. The Copernican was about to take the place of the Ptolemaic system of astronomy; the flat earth was to give place to a globe revolving on its axis and around the sun, and the philosophy of pagan Greece and Rome was to be resuscitated. Many of the more intelligent popes and priests, seeing no intervention from heaven to stay the hand of fate, ceased to believe in their religion. Some covered their unbelief by strict conformity to the rules of the church, while not a few joined hands with avowed unbelievers, even to the denial of a God. A few of the popes at this time and a little later loaned their influence to the promotion of the Renaissance.

The 14th and 15th centuries were destined to be eras of growing illumination. Renaissance marked the dawn of a new life. Ecclesiastical and feudal despotism were to give way to a return of classic paganism, not in a religious sense, but as a renewal of ancient literature, philosophy and art. Deep inquiry brought criticism to the front which shook the foundation of mediæval orthodoxy. The land of Italy was to be the early battle ground on which truth and error were to contend for supremacy.

The Italian Renaissance laid the foundation for the uprising of all Europe. The so-called Reformation, with Luther and Calvin in the front, was the event which aroused the pontifical dragon, whose tail set fire to France and burned over the ripe fields of free thought. England was still feudal and mediæval when Italy had decided for freedom. England at the close of the sixteenth century reached only the position

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occupied by Italy in 1368. The torch of civilization and humanism, lighted on Italian soil under the very shadow of the vatican, spread until Europe found itself basking in the sunshine of a common civilization.

One of the most momentous epochs in the history of this progress finds its date in 1453, when Constantinople, the seat of the Christian empire, fell into the hands of the Turks, a people who, for a time, under free-thought rule, loaned their influence to the building up of a higher civilization. At this epoch, mediæval christendom, the Eastern empire, and the Holy Roman empire (as it was called), with its papacy, struggled in the throes of dissolution. These events awakened free thought, which brought to the front men of daring undreamed of by their predecessors. Stepping into the foreground of 1493–1500, we meet other events of equal importance. The expedition of Charles VIII, sent to Italy, opened that country to France, Spain and Germany, who became competitors for culture on their arrival. At that time the secularization of the papacy reached its highest point under Alexander VI, thus forcing the Reformation. Along with this came the discovery of America, the exploration of the Indian seas, and the consolidation of Spanish nationality, the use of the printing press, the use of gunpowder, the complete overthrow of the old cosmology and the establishment of the Copernican discovery. The half century, 1450 to 1500, placed the Renaissance on a firm foundation.

Another important date, 1427–1530, marks the sacking of Rome and the pacification of Italy by Charles V, under a Spanish hegemony, when the age of the Renaissance reached its limit in the land of its birth, but not till it had thrown its protecting arms over the rest of Europe. At this epoch, seeing that all real intelligence was outside of the church, the Vatican set to work to counteract the spirit of progress. The Franks, the most loyal of his subjects, under Charles the Great, commenced the restoration of the Roman empire to the church. The empire took the name "Holy" in obedience to the will of the pope. Germany and France came to the pope's aid, but this Holy empire existed only in name, falling to pieces at the death of the builder. Here Charles the Great proclaimed himself successor to the Cæsars, trying to imitate the Augusti in the world of letters.

During the Renaissance, the study of the Roman law became one of the most important and fascinating occupations of the times. It furnished the germs and most of the substance out of which all the *lex non scripta* of Europe was thereafter to come. Skepticism at this time was the ruling passion with nearly all the intelligent men of Europe; too often was it compelled to take shelter under the guise of philosophy to free itself from the torments of Christianity. It flourished, at first, under the teachings of Scolus Eugena, Abelard and Avarros, who were condemned for their heresy. The works of other men came to but little, for their knowledge of the Latin writers and Arabic scholars was too limited; nor was the fate of these men unlike that of the Paulicion, Albigensian, Paterine and Epicurean dissenters, who opposed the church with every weapon at their command. The physical sciences struggled into feeble life in the cells of Gerbert and Roger Bacon, who, by the vulgar Christians, were called magicians—the latter suffering imprisonment.

Out of the order of the Franciscans came John Parma, who attempted to popularize the mystic prophecy of Joachim, the Abbott of Flora, who

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proclaimed, "The reign of the Father is passed; the reign of the Son is passing; the reign of the Spirit is at hand." This is what is known in history as the Everlasting gospel. It was used to draw the vulgar crowd from the church, and was in a fair way to succeed when suppressed by the pope. The Fraticelli, Spiritualists, and similar sects, which grew up under these teachings, were consigned to the flames along with their leaders, Fra Dolcino, Longino and Margharito. Joachim (1145–1202) was a monk, and became abbott of Floris. He protested against the ecclesiastical abuses of his time, prophesied the downfall of Christianity and the rise of a better religion founded on the Everlasting gospel. It was the works written after his death which drew the fire of the pope. Popes Lucius III, Urban III and Clement III manifested much interest in these prophetic claims. Clement, in the first year of his pontificate, 1188, was an ardent supporter of Joachim, who sought a secluded life in the hills of Sylaec, which he christened Sancti Joamis. It was here in this retreat that he put forth his prophecy, and where he made rules for the guidance of his followers which were approved by Clement III. From this cloister there sprang up a large congregation, called *Ordo Florensis*, which received the sanction of the Holy See. Clement published the *Concordia*. At his death, 1201, he left orders for future action, of three stages in the world, corresponding to the Trinity, the Old and New Testaments and the Holy Spirit. His eschatology (doctrine of lost things) found much support among the Franciscan orders. The Zelatores, as they were called, put forth a large literature, mostly opposed to Rome and her corruptions. *The Liber Introductorius in Evangelium Aeternum* led all other writings. This work was pronounced heretical by the University of Paris, then under the control of the pope, when Alexander IV (1255) ordercd it destroyed. This aroused the public for a more full knowledge of the work, which fixed the end of the world in 1260. All these moves were the work of free thinkers, who dare not come out with their real opinions and determination to crush Christianity, which was on the verge of overthrowing the last hope of civilization. Notwithstanding the rank orthodoxy which held the public minds of the Christians there still lurked in the minds of scholars a belief in nature and her laws as a sure guide to truth, though the lives of all who expressed it were in danger. Boniface VIII. an atheist in disguise, supported these scholastic views. Unbelief was not confined to the laity; it pervaded every class where intelligence prevailed. The very air was impregnated with infidelity. *Fides non* came from all except the more ignorant, who were the only support of the church. What was then true in this respect has ever been, and is now true.

[To be concluded in March Number.]

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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

ODE TO THE DEAD.

BY J. G. SCHWALM.

RECEIVE. Oh Mother Nature, to thy breast,
This silent form, formed by thy mighty hand;
All earth, all heaven yield to thy behest—
All ages, cults and powers conform to thy command.

We do not question thy unerring laws—
The whence and where of those who sleep;
We do not understand thy great first cause,
The mysteries of creation are too deep.

This we only know: that time and space,
The suns and worlds are safe from harm;
That when with tear-wet face
We see our dead, we're suff'ring no alarm.

This but we know—that right and wrong,
That sin and taint, come not from choice;
That when our lines are laid in sighs or song,
The notes are set by Nature's voice.

But impulse rife with gems on high,
And fate most strange and weird,
Our hearts no cause can terrify,
The hells are gone our fathers feared.

Profoundly do we dream and trust—
Religiously do we confess:
The dead are safe, both mean and just,
Their ashes shall we ever bless.

Mother of men, dear Mother Earth,
Receive our dead, our blessed dead!
Thy bosom is their rightful berth;
Enfold, caress—with comfort ease their bed.

Take them and give them slumbers deep,
And soothe them with this charm of charms—
Take them and give them sleep, sweet sleep,
Dear Mother Earth, they are in thy arms.

Sterling, Colo., Dec. 10, 1910.

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Written for The Humanitarian Review

THE RUSTIC CRITIC AT THE ART MUSEUM.

BY A. HAUSMANN, M. D.

[In a note from the author, accompanying the following article, he says: "It is a satire on the aberrations of taste on the field of art, analogous to the deviations of the mind from the rational mode of thinking when accepting the absurdities of religion, and was written in Chicago on occasion of an exhibit of paintings, and refused by the *Herald* to whom I offered it. If you wish to shorten or change it, suit yourself." I have taken the liberty accorded me in the last sentence here quoted, and somewhat abbreviated the article to adapt it to the limited space available in The Review; but the essential portions are here printed as written.—*The Editor.*]

I CONSIDER enjoyment of life the object of existence, and everything else subservient to this purpose. To art as the hand-maid of science, as the means of education, I attach the greatest importance; in all its other relations it is a luxury, devoted to the gratification of a strong human instinct, the love of the beautiful. To fulfill its ideal mission, it seems to me, art ought to abstract the purely beautiful in nature from realistic matter that might mar its contemplation. The highest degree of skill in reproducing may be attained, and yet the effect may be offensive to our feeling. In most of the paintings I have seen, it was evident that the artist endeavored to accomplish the object by faithfully copying nature in all the minor details of which the whole ensemble is composed. Indeed it is the conscientious treatment of all these trivial, little details which gives a picture the real life-like appearance we admire as the greatest triumph of art which never ceases to be a source of fresh delight and wonder.

Here* I have seen pictures evidently based on the same principles—copying nature with great skill and fidelity Of these I do not want to speak; they speak for themselves. But I saw others that were quite a surprise and a revelation to me. I was standing in front of a thing, which, judging from the fact that it was enclosed in a frame, was evidently intended for a picture, vainly endeavoring to divine its meaning. It resembled a pyrotechnic display, bright rays and luminous spots standing out against a dark background with a black object in front. "What do you think of it?" asked a gentle voice, and turning around I beheld a kind-looking elderly gentleman. "I must confess I cannot make it out very well. That black thing in the foreground might be a light-tower or a woman with an open umbrella." "The last supposition

*In the Art Museum, Chicago.

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is the correct one, it is a woman. Perhaps you do not live in Chicago and don't know the latest departure in art?"

I apologized for not being from Chicago and acknowledged my ignorance in regard to the new fad in art. "You see," he continued, "this is the latest style in painting, represented by the new school of impressionists. It is the outcome of modern philosophy, and bears about the same relation to the old-fashioned school of painting as our Christian Science, Theosophy, Spiritualism, etc., to the system of philosophy based on the study of natural history. It is, so to speak, a religion of art, and has the same mission. Just as religion is aiming to separate the divine soul from the crude material vessel, so does the impressionist school endeavor to free the art of painting from all the tedious, little details which may divert the mind from the main object, to grasp the meaning of a picture at a glance and reproduce before our spiritual vision the image that dwelt in the soul of the artist. We might call it analogous to mind-reading or soul-painting; it is spiritual, psychiatric art. The subtle emotions of our souls cannot be expressed by the coarse medium of form and color; we must be satisfied with merely intimating the direction in which the train of thoughts will presumably move when started by the impetus given through the perception of certain material objects. The new school is imbued with a high spirit of liberty and independence. It scorns the means the old masters employed to force upon the viewer the impressions they intended to produce by their work. When two famous Greek painters had a little drawing match, the one painted a bunch of grapes, which the birds attempted to pick, the other a piece of cloth which his rival bade him to remove. This was an undue coercion of the mind, for there was no chance left to mistake the objects for something else. But this liberal school is innocent of such base deception. It allows full sway to the imagination. It does not seek to convey impression by brutal compulsion, but by gentle suggestion." "Now compare these two pictures, both representing rural scenery--a farm-yard and a street in a village. The one is shockingly realistic. The patched and tattered buildings suggest poverty; the live stock evoke unpleasant reflections in the organs of hearing and smelling. How can the soul draw inspiration from such material? Now look at the other one. Isn't it just beautiful?"

It was beautiful. Blue and violet were the leading colors, sky, roofs, stones, women, geese, everything shone in these brilliant tints.

I must confess I have seen many towns and villages in the old and new world, on three continents, but never have I come across anything as beautiful as this. The original is, no doubt, here in Chicago, and I should like to see it. That violet wagon is probably the state-coach of the mayor of the city, and the other one of the same color but with blood-red wheels, probably belongs to the governor of the state; the

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color of the wheels being suggestive of his anarchistic sympathies." Here is another fine piece of work—a winter landscape, in the same tone. It consists of heaven, brush and snow; all these composing parts are in the same delicate blue. I must say I have seen a great deal of snow, but never as beautiful as this. This remarkable preference of of color (all these "symphonies of color" are written in the same key) surprises me. I always thought this peculiar cerulean atmosphere was characteristic of the West, where certain professionals, as bull-whackers for instance, are supposed to be constantly ensconced in a halo of azure haze. It is probably suggestive of the present aspect of the financial and social condition of our country.

"You are beginning to understand but you have not quite succeeded in substituting your materialistic proclivities by the refined aspiration of the impressive art; it needs a little training. Now, what does this suggest to you?"

The picture in question showed a gray, straight object on one side, which I took to be a tree. From it extended in picturesque contortions, nearly across the entire length of the canvas, a slender appendage, which, of course, must be a limb. The balance of space within the frame was filled with a mixture of light blue, green, yellow, brown, etc., in delightful confusion. I stood in deep meditation, endeavoring to fathom the mystery.

"Haven't you imagination enough to interpret this beautiful suggestion? What else could it be but paradise, with the tree of knowledge in the foreground?"

"I must beg your indulgence for being so dull; why couldn't I perceive it at once? But it also suggested a tree to me, though of a different kind—that tree of knowledge from which the horse thieves in Montana are compelled to partake when a vigilance committee undertakes to mend their erring ways. There is room for half a dozen on that inviting limb. The only difference is that Adam lost the paradise through the tree of knowledge, while it helps the horse-thief to get there."

"You are still half barbarian, but trust in Chicago culture for redemption."

"This picture is easy to understand. It is the interior of a church in a Dutch village. From the arches are suspended models of vessels and the rib of a whale. The roof must be leaking, for a portion of the blue sky has fallen through and sticks to the plaster of the ceiling and the rib. The chairs are exquisitely treated. They are not the common, coarse furniture made of ordinary wood; they are immaterial shadows —the ghosts of bygone generations. But what are these curious, sprawling things, hanging from the ceiling? They remind me of a spider or crab in agony, seized with an epileptic spasm, or an attack of delirium tremens—their squirming legs all in a tangle."

"You are incorrigible. Don't you see they are chandeliers? Only their places are indicated; a trained mind will easily supply material and pattern." There were two small frames; the one filled out with black, the other with a piece of white paper. Again my imaginative power failed me, and I turned to my companion for information.

"These two pictures illustrate the philosophy of the new school, just

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OF CALIFORNIA

as day and night indicate the beginning and the end of life. They are the acme of suggestiveness and demonstrate the immense possibilities of this method. Now, what historical event does your imagination conjure up from the mysterious black?"

"To me it seems it can refer to nothing else but the Egyptian darkness. It is said that only one bottleful of the genuine article exists (in an Italian monastery), and that it is of priceless value to the church. For its obscuring power is claimed to be so great that one drop is sufficient to blot out the light of intellect in thousands of the people."

"This time you are not far from the mark. Just reverse your imaginative engine and drive back a little further and where will you land? In the primal obscurity beyond the beginning of the world, because the Bible says before its creation all was darkness. This was probably so intense that the blackest negro would appear in it as a bright seraph in his celestial splendor. We might easily follow the speculative train of thought to eternity, but here is the white picture--the supplement of the black one—and I have some curiosity to know what you read in its blank face."

"Easy enough—it represents vacancy, emptiness in a general way, for which our imagination must supply the special application. It may refer to the seat of ideas of many people prominent in society, politics and the church; or it may show the interior of a church during service while a game of ball or a horse-race is going on in the neighborhood. There is no end of appropriate suggestions."

"Very good, but there is something else. What do you see?"

"See? Ah, I understand—the frame. Yes, it is quite handsome. The leaves and vines are gracefully entwined, the arabesques are of elegant design and the gilding——"

"Oh, you are off again; what do you see in the frame?"

"In the frame? Well, nothing."

"At last. Yes, nothing. But do you know what this nothing signifies? It is the apotheosis of the impressive school, the alpha and the omega of the art of painting. Don't you know that this whiteness is the combined effect of all the seven colors of the rainbow blended together? But it is more. In this nothing we behold the material out of which the world is made, for, does not the Bible say God created the world out of nothing?"

I was dumbfounded, dazzled with the brilliant prospects for the future of mankind, which this new revelation opened to my astonished sight. I saw the dim lights of a new era dawning in Chicago and the first glimpse of the golden age.

Alameda, Cal.

Talent, Ore., Oct. 31.—Under another cover I mail you two dozen copies of *The Christ Story* booklets, and will make no charge. The proceeds will help you and through you help the general cause of Freethought. You are doing a *splendid* work in the publication of the H. R., and I earnestly pray—of course we Freethinkers all have a way of praying—that the Lord will put nothing in the way of your keeping at the work for a score of years to come. W. J. Dean.

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The Progress and Needs of the University of California.

President Wheeler Reports to the Governor of the State.

[Copy supplied to The Review by Farnham P. Griffiths, Secretary to President Wheeler.]

The Biennial Report of the President of the University to the Governor of the State is issued this week. Dr. Wheeler summarizes at the outset the external evidences of the growth of the university, making special reference to increase in student enrollment, the Doe Library building, the Boalt Hall of Law, the agricultural building (foundations for which are now being laid), the zoological museum, the Sather gateway, the tennis courts, the swimming pool, the agricultural demonstration train, the affiliation with the Los Angeles medical department, the marine biological station at La Jolla, the extension of the university publications, the establishment of the seismological station at the university, the final taking over of the Kearney estate, and the reorganization of the administrative part of the university by the creation of salaried deanships.

Among the needs of the university, buildings take prominent place as the most urgent. The chemical laboratory, designed to accomodate 150 students, is now called upon to shelter 1000; North Hall, weakened by age and thoroughly outworn, is a standing fire menace to the magnificent Doe Library immediately on the left facing north; the department of drawing is being crowded out of East Hall by the expansion of physics and zoology; classes in botany have to be conducted in the ill-lighted garret, which was never designed to be used as a place of instruction. The professors of physics, geology and mineralogy are crowded and cramped for room in South Hall. There should be an auditorium for great assembly days. The unprecedented increase in rents in Berkeley and the expense to which the students are put for room and board make dormitories and commons a pressing need. Among other needs enumerated by Dr. Wheeler are these: the demand for a properly manned and equipped medical department; money for the adequate maintenance and progress of work at the Lick Observatory, which the President says "ranks everywhere in the world as work of the highest order"; the desirability of establishing in the not distant future a school of forestry; further appropriations for the work of the extension department in agriculture, which is of vast and increasing importance to the farmers of the state; the advantages that would come from a purchase outright of a permanent site for the summer school of surveying, which, says Dr. Wheeler, "has no peer, or, so far as I know, rival, except in the same institution connected with Columbia University"; the urgency of a state high school, under control of the university, to be utilized in the training of teachers.

To attract and hold teachers the President says our salary scale should be higher; at present it is quite decidedly below that of the leading in-

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stitutions of the East. The result is that ambitious young teachers are attracted back toward the East, "where the stimulus arising from association is greater and the opportunities of scientific and educational assemblies, of libraries, and other equipments are superior." Reference is made to the first volume of publications of the Academy of Pacific Coast History. The Bancroft Library is under the direction and management of the curator of the academy, and it is of far more than ordinary importance to the state, containing as it does the body of birth certificates of California. The first volume of publications of the Academy, including papers by members of the staff or the faculty, is now printed. The provision by the Native Sons of the Golden West of a fellowship for the study of California history opens the way to further productive utilization of this library.

Great activity has prevailed during the biennium at the infirmary. Last year 2,272 students received dispensary treatment. At the beginning of the year, when the medical examinations are in progress, five physicians have been regularly occupied, and throughout the year three physicians give a considerable portion of their time to the work of the infirmary.

More general participation in college athletics is desirable. The great inter-collegiate contests, says Dr. Wheeler, "should be only the outward and final tests representative of the normal athletic life of the student body at home. If they are not based upon such a life they are vain and hollow pageants. . . . . The university does not propose to undertake the development of gladiators and other athletic specialists. It encourages athletic sports for the good of the whole student body to the end that the greatest possible number may share the full vigor of manhood." New tennis courts have therefore been provided—nine so far—and the hope is to make it twenty. The old field west of California Hall is opened to intercollegiate teams. Another base-ball field is being graded west of California Field. The swimming pool is nearing completion. A new running track will be built in the immediate future. Outdoor hand ball and basket ball courts should be provided.

Dr. Wheeler makes reference to the comparative scholarship records of the average student and the members of fraternities and clubs. Reports recently compiled show that the scholarship of men in the fraternities falls seriously below that of the average male student. The scholarship of club members is a little above that of the average male student. Eight of the ten clubs outstripped the general student average, whereas in the twenty-two fraternities only two accomplished this. Fraternities, however, are alive to the fact and are taking active steps looking toward more earnest attention to matters of scholarship among their members. Student self-government progresses steadily.

If extension courses be included, the number of persons enrolled under the university's management and in enjoyment of its income is at this date 5,824. In closing the report, Dr. Wheeler says of Professor Stringham, whose death occurred in October, 1909, "He was able and patient and wise, and all that he was he gave with a fullness of loyalty rarely equalled to the service of this university."

Subsidiary reports follow that of the President. These include reports from the Lick Observatory, San Francisco Institute of Art, Hastings College of Law, Medical Department in San Francisco, Medical Department

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in Los Angeles, Dental Department, Department of Pharmacy, Wilmerding School, Marine Biological Station, University Library, Academy of Pacific Coast History (the Bancroft Library), University Press, California Museum of Vertebrate Zoology, Infirmary, Dean of the Lower Division (Advisor), Dean of Women, Dean of the Summer Session, University Extension, Examiner of Schools, Alumni Secretary, Appointment Secretary.

The report of curator of the academy of Pacific Coast history, of the scientific director of the marine biological station, of the dean of the Los Angeles medical school, and the director of the California museum of vertebrate zoology appear of course for the first time, since these institutions were founded during the biennium. The report includes further a record of university meetings, public lectures and addresses, half-hours of music in the Greek Theatre, deaths of members of the university, published writings of the officers of the university, and lists of gifts, followed finally by certain statistical addenda. In all, the report is probably the largest which has appeared in the history of the university, numbering 396 pages.

It may be stated finally, as a matter likely to be of general interest to the people of the state, that the examiner of schools in reporting to the President calls attention to the increasing excellence of California high schools. Our students in the first half year of the college course appear to be doing distinctly abler work than they achieved in former years. It is also a matter of interest that tables prepared by the examiner suggest that students from California high schools attain in general decidedly higher scholarship records than those from non-California schools. This situation is a pride and honor to the state.

THOMAS A. EDISON ON THE SOUL.

BY THE EDITOR.

NO one who has expressed his views upon the question of the existence and immortality of a human soul, within this century, has attracted so much attention and so much favorable and unfavorable comment as has Thomas A. Edison. Of course this results from the fact that Mr. Edison is believed to be a man of great natural ability and acquired information in the scientific exploration of nature, and so his opinions in matters of this kind are rightly supposed to be of great importance. The newspapers of the world have lately published Mr. Edison's statements as reported by interviewers, and their editors and correspondents have extensively criticized and commented upon those statements, both favorably and unfavorably—for the most part adversely.

Herein a few paragraphs from these reports are reproduced—enough to show clearly Mr. Edison's position, if he has been correctly reported. One interviewer for the Publisher's Press declares that Mr. Edison's statement "will be bound to be a most fascinating and amazing" one "from one of the most notable and interesting men of the age"; and

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he declares that the psychic researchers are quarreling bitterly over it," and that "the public is puzzled." To this interviewer he is reported to have said:

"I cannot believe in the immortality of the soul. Heaven? Shall I, if I am good and earn reward, go to heaven when I die? No—no. I am not I—I am not an individual—I am an aggregate of cells, as, for instance, New York City is an aggregate of individuals. Will New York City go to heaven? I do not think that we are individuals at all," he went on slowly. "The illustration I have used is good. We are not individuals any more than a great city is an individual."

"If you cut your finger and it bleeds, you lose cells. They are the individuals. You don't know them—you don't know your cells any more than New York City knows its five millions of inhabitants. You don't know who they are. No, all this talk of an existence for us, as individuals, beyond the grave is wrong. It is born of our tenacity of life—our desire to go on living—our dread of coming to an end as individuals. I do not dread it, though. Personally I cannot see any use of a future life. There is no more reason to believe that any human brain will be immortal than there is to think that one of my phonographic cylinders will be immortal. My phonographic cylinders are mere records of sounds which have been impressed upon them. Under given conditions, some of which we do not at all understand, any more than we understand some of the conditions of the brain, the phonographic cylinders give off these sounds again. For the time being we have perfect speech, or music, practically as perfect as is given off by the tongue when the necessary forces are set in motion by the brain."

"Yet no one thinks of claiming immortality for the cylinders or the phonograph. Then why claim it for the brain mechanism or the power that drives it? Because we don't know what this power is, shall we call it immortal? As well call electricity immortal because we do not know what it is. The brain, like the phonographic cylinder, is a mere record, not of sounds alone, but of other things which have been impressed upon it by the mysterious power which actuates it. Perhaps it would be better if we called it a recording office, where records are made and stored. But no matter what you call it, it is a mere machine, and even the most enthusiastic soul theorist will concede that machines are not immortal."

Speaking of the nature of the human will, he declared it to be "material," and that "after death the force, or power, we call will undoubtedly endures; but it endures in this world, not in the next. And so with the thing we call life, or the soul—mere speculative terms for a material thing which, under given conditions, drives this way or that. It, too, endures in this world, not the other. Because we are yet unable to understand it, we call it immortal. It is the ignorant, lazy man's refuge. There are plenty of savages, you know, who still call fire immortal. That is because they are undeveloped, and are too lazy and ignorant to change their present state. This speculative idea of immortality needs but be analyzed to fall wholly to the ground."

"We are, as you know, made up, each part of us is made up, of mil-

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lions of cells. These cells are not absolutely independent, any more than you, as an individual living in New York City, are independent; but each cell is an individual, as you are an individual. You are a part of the city, each cell is a part of you. Why should you, a collection of cells, be immortal as a collection, any more than New York City, a collection of individuals, should be immortal as a collection? Its citizens are continually dying, moving away, and being replaced. Your cells are continually dying, moving away and being replaced. This world is made up of collections. Your intelligence is the aggregate intelligence of all the cells of which you are made up. Each cell is really a machine, and together all the cells form a greater machine. The brain is a part of the machine."

"The brain immortal? No; the brain is a piece of meat-mechanism—nothing more than a wonderful meat-mechanism. This brain of ours is a queer and wonderful machine. What is known as the fold of Brocca, at its base, is where lie stored our impressions in the order in which they are received. There, for instance, is where our knowledge of our mother tongue is stored. It is definitely stored there, and there is definitely where it is stored, just as if that part of the brain was the particular phonographic cylinder on which it had been recorded. Machinery, pure and simple."

"No; I don't go into the study of the psychic much. There is a great field there for other men, and that may be the next great field to be developed—by real scientists I mean."

"Perhaps matter is getting to be more progressive. That may be it. But God—the Almighty? No! Mercy? Kindness? Love? I don't see 'em. Nature is what we know. We do not know the gods of the religions. And nature is not kind, or merciful, or loving. If God made me—the fabled God of the three qualities of which I spoke: mercy, kindness, love—He also made the fish I catch and eat. And where do His mercy, kindness and love for that fish come in? No; nature made us—nature did it all—not the gods of the religions. And nature did it mercilessly; she had no thought for mercy or against it. She did it impersonally, what we call cruelly." Again the genius smiled his smile of whimsy. "Nature seems to be a very undesirable member of society."

"The earth, the air, the sea, and above all, space, contain all sorts of things of which we know absolutely nothing. There is a fascinating realm of speculation there, and speculation, sometimes, is a dangerous thing. It has led some honest folks astray, will lead other honest folks astray. But careful, exact, scientific investigation will reveal new things, and accident will reveal others. Great forces, material forces, undoubtedly exist, under our very noses, of which we know absolutely nothing."

These expressions of Mr. Edison seem to me to be such as we might rightfully expect from him, knowing him, as we do, to be a practical physicist. His mind has all along been active in the field of concrete, applied science—not much given to speculation or theorizing, except, perhaps, in the way of constructing "working hypotheses" for temporary use in his search for the demonstrable principles of nature.

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"The Review" Rostrum

Reports of Liberal Societies---Abstracts of Lectures

San Francisco Materialist Association.

TOLSTOY AND HIS LITERARY WORK.

At Franklin Hall last evening before the Materialist Association, Professor G. R. Noyes, of the department of Slavic languages in the University of California, lectured upon the Literary Work of Count Tolstoy.

Professor Noyes first gave a sketch of the career of Tolstoy, emphasizing his broad experience of life, in war and in peace, among the Russian aristocracy and among the peasantry. This comprehensive experience bore fruit in his novels and religious works, which are always close to real life, not drawn from the world of books. Tolstoy, though he was probably the greatest writer of the last half-century, was not a man of primarily literary temperament; he was not a great reader of poetry and fiction, being most influenced by books of moral and social content, above all by the New Testament. His novels are not masterpieces of narrative art, but wonderfully vivid pictures of life as Tolstoy saw it, with marvelously suggestive handling of human character. Tolstoy makes us acquainted with his men and women as we come to know our own friends; he shows us their faces, gestures, garments, dwellings, the concrete world in which they live. In analyzing their feelings, he pays small attention to great overmastering passions such as love, ambition, revenge, which he apparently regards as in large part affected and unreal; he dwells on the small, petty feelings of which each of us is conscious, but which each of us is careful to conceal from others. In this way he gives us a surprisingly intimate acquaintance with his characters. Despite the frequent sordidness of his world, Tolstoy wins our love and admiration by his absolute sincerity and his painstaking desire to tell the exact truth, whether pleasant or unpleasant, about each of his characters. Finally, he does not, as do some modern novelists, represent his characters as actuated only by selfishness and by sexual feeling, but lays constant stress on the moral aud spiritual elements in their lives.

This emphasis in Tolstoy's novels on the religious side of life prepares us for the author's religious conversion and for the books on religious and social topics that fill the latter part of his life. Living as an agnostic until he reached the age of fifty, Tolstoy was not brought to his conversion by any fear of punishment or hope of reward in a future life, but by a feeling that without any religious faith his present life was meaningless and worthless. By observation of the life of the simple peasants about him he was brought back to faith in the doctrines of the Greek Orthodox Church. In that church, however, he found much that

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revolted his reason, and he proceeded to work out a moral and religious system of his own, of which the primary tenet was the saying of Christ, "I say unto you that ye resist not evil." This principle he applied with unflinching consistency, though it led him to a denial not only of the church but of the state and of all forms of government. His system of ethics is intuitive, based on the development of a few fundamental principles which he regards as self-evident, and will not bear scientific scrutiny. His ethical works are inspiring, not because they are infallible, but because they arouse the reader to think for himself, and because they point out with matchless literary power some of the ills of present-day society. In particular, he has been the greatest single force of our time in arousing the conscience of the world against war.

Tolstoy is a rare example of a prophet who has striven to apply his teachings to the guidance of his own life. Fearless of consequences, he has showered denunciations on the Russian church and government. The church, when it excommunicated him, only showed its own impotence, and lowered itself in the eyes of thoughtful Russians. The government, though it persecuted Tolstoy's followers and prohibited his writings, did not dare to lay hands on the great rebel himself—the greatest and most famous of its subjects. A single man, Tolstoy was more powerful than the officials and the armies of the czar.

THE PHILOSOPHY OF PRESENT-DAY SOCIETY.

(Farewell Address.)

Professor Harry A. Overstreet, in his farewell address before a large audience at the Franklin Hall last night, stated in part that: "Through the great advances of the sciences—natural and social--thought is undergoing a revolution analogous to the Copernican revolution in astronomy. Although, to our immediate consciousness, the sun seems to move around the earth, Copernicus showed that it is really the earth which moves around the sun. The Corpernican theory, in short, corrected an illusion of our consciousness. The result of scientific work during the past century has been increasingly to correct three other typical illusions of our consciousness.

1. The illusion of abstract individuality. Our immediate consciousness over-emphasizes the individual, fails to see him as both a social product and an organic social life. The biological and sociological sciences, on the other hand, have been instrumental in developing a broader view of the individual.

2. The time-illusion. The present has a disproportionate interest and value for our immediate consciousness. Science in tracing causal linkages and exhibiting the growth of the present out of the past, has convinced us of the essential inclusion of the past in the present, and thus of the continuity of the temporal processes.

3. What may be called the racial illusion—the thought that humanity has a value and a destiny apart from all other beings in the world, and particularly as contrasted with nature. Here again the biological and

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sociological sciences have supported the thought of the continuity and essential likeness of all life."

Prof. Overstreet further stated that, "As the result of the correction of these illusions a new mode of viewing life and the world has come into being; that is, the individual who has grasped the new insights, striven above all to escape the falsification of his immediate consciousness, attempts to realize his social self rather than his abstract individual self. He attempts to likewise to judge his present interests and problems in the light of the past that has generated them, and to regard the work of the present as causal preparation for the future. Finally, he attempts to escape the provincialism of a purely human standpoint, trying always to place himself—in co-operative aid and sympathy and understanding — at one with the life of all the world. In short, he attempts to achieve an evolutional, social, cosmic point of view."

Prof. Overstreet was highly appreciated and very much applauded. A vote of thanks was also extended him for his kindness in addressing the Materialist Association for the fourth time.

"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Thomas A. Edison and His Critics.

An awful thing has come to light: Thomas A. Edison is unorthodox. He has said so himself. He does not believe in a personal God, and has said that "if every religion should be wiped away the fact would still remain that the best policy is honesty."

The facts about Mr. Edison's religious views were given to the world a few weeks ago in a published interview with Mr. Edward D. Marshall. It aroused much comment in the press and bitter denunciation from the pulpit. Mr. Edison's views did not meet with the approval of the creedists. His ideas of immortality differ from Christianity's brand, which the ministers have been cashing so successfully for centuries. Hence the demonstrations.

These are days of trust "busting." The trusts are being given some hard set-backs. But they are fighting, fighting hard. The people are awaking to the fact that the church is a trust and, in common with other trusts, are giving it some hard slaps. The church is fighting, resorting to as foul means as the other trusts. The ministers do not want the people to know any more about immortality than the directors of the steel trust want them to know about the manufacturing cost of steel products. But Edison has spoken and said something not pleasing to the

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ministers. Mr. Edison has done things. His ideas are respected. By his achievements he has made the people know that he is possessed of gray matter. He has studied much and his opinions have force. The ministers, unable to answer his arguments, call him a fool. They dread a man of Mr. Edison's caliber as much as the steel trust dreads a low tariff. Low tariff means a cut in the price of steel; to set the people thinking means a decrease in the demand for Christian individual immortality.

Mr. Marshall has followed his first interview with another which appears in the January *Columbian* magazine, setting forth Mr. Edison's views on religion and immortality. In the preface to the interview Mr. Marshall says, "His critics cry that his late utterances to the public through my interview prove him to have finally lost his wits after many years of wonderful achievement. . . . . Bitter criticism and enthusiastic praise have both been offered to him, the criticism sometimes joined with threats, the praise linked often with excited adulation."

In the above one finds an awful indictment of the pious. The final argument to which a Christian resorts, the shot that he holds in reserve for the last, the one with which he finally vanquishes the enemy, is that Christianity is conducive of moral strength and character, developing the better side of one; that it has the highest pronouncement of morality in the world. With that parting shot fired the Christian walks triumphantly away, fully satisfied that he still has a revealed religion retaining all its miracles, visions and dreams; fully satisfied that a personal God does exist, throned above us, "directing our mundane affairs in detail, regarding us as individuals, punishing us, rewarding us as human judges might;" fully satisfied that hell is hot and that a place in heaven awaits the pious.

Is it moral to call a man crazy because his researches, his investigations, his reason, compel him to disagree with you? Is it moral to threaten one who entertains an honest dissenting opinion? As testified by Mr. Marshall, that appears to be the kind of morality which obtains among the pious. They have denounced Mr. Edison, threatened him, and called him a fool. The strengthening (?) moral influence of their Christianity has failed to benefit them. Mr. Edison's critics are mere men, possessed of all the weakness of unregenerated persons, displaying no more kindly spirit than would be expected of Christianity's devil.

Even W. Hanna Thomson, who poses as a brain specialist, has in a polite way, without examining his brain, called Mr. Edison crazy, thus exhibiting the kind of toleration and moral strength his piety has begot in him.

As long as Mr. Edison kept an unbroken silence in his laboratory the Christian world was willing enough to look upon him as a mighty genius, a benefactor of mankind and a force for good. His inventions were

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received with much satisfaction. His work civilized. No one doubted his sanity so long as he worked with electricity and chemicals; but after long years of silent toil, he deviated from the beaten path a little while and uttered a dissenting opinion from the popular views on immortality. His utterances immediately out-balanced all the previous evidence of his sanity, and piety at once proclaimed that he was dispossessed of his wits. Happily, however, piety's verdict is no longer the law in every case, and Mr. Edison continues laboring in his laboratory in the interest of science, instead of being ushered off to an asylum.

It has ever been the fact that when a man opposes the creedists they denounce him and call him fool, knave and monster. Differ from a a Christian and watch his true character manifest itself. Watch the spirit of the Inquisition arise in him. The Christian cannot avoid his natural proclivities as developed by his training. He is to be pitied. He is a product of his environments, and though intolerant himself, must be regarded in a kindly spirit. Evolution, with such men as Darwin, Spencer, Huxley, Haeckel, Ingersoll and Edison at the helm assisting, has done much towards ridding the world of the creedists. But, much reviled, they are still with us. That is one of the unpleasant conditions of life which we must meet with a smile. Creedists are one of the trials of life for this generation to deal with, every generation having its duty. Our trials make life worth while. Had we nothing to combat (and when I say combat, I mean in a spirit of fairness), life would be monotonous. The errors of the pious sharpen the intelligence of the thinkers and spur the humanitarian inclined on to better things.

Mr. Edison says the "destruction of false theories will not decrease the sum of human happiness in future, any more than it has in the past." That is to say, we can give up the Christian God idea without occasioning any more loss than was occasioned by letting go the belief in witches; that to discontinue the belief in eternal punishment and future rewards will not lessen the sum of human happiness, and that the acceptance of death at what it really appears to be will not destroy all that makes life worth while.

Mr. Edison is not the only man of note who is at this time receiving the denunciations of the pulpit and the pious. Word just comes through the press that Brand Whitlock, mayor of Toledo, Ohio, a thinker, philosopher, writer, and a man of honest convictions, has been barred from the Cleveland, Ohio, pulpits. He is denominated "A force against righteousness." Christian righteousness, of course. The peculiar sin which bars Mr. Whitlock from the sacred pulpits of Cleveland is this: He has an idea that if it is right to permit certain things on Saturday it should be right to permit those things on Sunday; therefore Toledo has an open Sunday.

Do we need Christianity to strengthen our character, to contribute to the betterment of our morality? Not the kind of Christianity we have ever yet known.

St. Paul, Minn., Jan. 8, 1911. J. Atwood Culbertson.

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Views and Reviews

By The Editor

Socialism and Orthodoxy.

In the St. Paul *Pioneer Press* of Dec. 15, 1910, appeared a communication from David Morgan, of St. Paul, which closed with the following statements:

"The leading divines of the South used to come to Boston and prove by the Scriptures that slavery was a divine institution and that all abolitionists were infidels. Wendell Phillips's reply was, "if that is true so much the worse for the Bible." But in spite of its false friends and interpreters the Bible still lives and has led every genuine reform the world has known for the last two thousand years. The principles of the Sermon on the Mount when applied to our economies and politics is simple socialism. The Encyclopedia Britannica says "the ethics of socialism and the ethics of Christianity are identical." The Bible needs to fear its orthodox friends rather than the Socialist, for the golden rule is the supreme rule of the socialistic movement."

¶ The Socialists of Los Angeles have reproached the editor of The Review over and over again with the statement that he and the magazine are "too orthodox," and give that as a reason (or excuse) for not subscribing for The Review. To them the above confession of a Socialist is strongly recommended for their edification. I believe Mr. Morgan is very badly mistaken when he thinks, as he says, that "the Bible has led every genuine reform the world has known for the last two thousand years," and I will cite him to the very one he refers to in this quotation—the abolition of American slavery, to show that the Bible did *not* lead in one very important reform at least, but opposed it. Others could be cited; indeed, I know of no "genuine reform" that the Bible, or its orthodox worshippers, have ever taken the *lead* in. In some cases they have fallen in in the rear after the cause became largely popular, but that is not leading. Mr. Morgan is mistaken also, I think, if he thinks that "the principles of the Sermon on the Mount when applied to our economics and politics is "wholly practicable" and beneficent so far as practicable; but that he is *not* mistaken when he says it "is simple Socialism." And "the Golden Rule," he says, "is the supreme rule of the socialistic movemont." In saying this he evidently endorses that rule as a correct and practicable rule of conduct.

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This I am not "orthodox" enough to admit. The statement of the so-called Golden Rule of the New Testament approaches somewhat a correct principle of correct human conduct, but it is far from perfect or exact, and far from universally or very generally practicable. Mr. Morgan says it is "the supreme rule of the socialistic movement"; if it is accepted by Socialists as a correct ethical principle and the supreme one in their code of economics, they themselves demonstrate the fact that it is an impracticable rule, for not one person in the entire socialistic movement applies the Golden Rule universally or even generally to his own conduct.

Now, without more than bringing an argument forward in self-defense against the silly charge that the editor of The Review and his magazine are "too orthodox," I do not of myself here charge the Socialists with being orthodox, but simply quote one of their number whose words deny it but whose logic affirms it. And I *believe* his logic is correct, and that Socialism is entirely "too orthodox" for me, though I am Liberal enough to grant the right of others to be Socialists *and* orthodox, if their reason so leads them to believe. The New Testament is socialistic in part and anarchistic in part, and to accept either of these parts is to be more or less orthodox. The editor of The Review accepts neither.

Alfred Russell Wallace on the Soul.

In the *World Magazine* of Nov. 20, 1910, was published an article under flaming headlines, the caption of which was "Evolution Cannot Explain the Soul," in which was made many quotations from Professor Wallace with comments intended to convey the impression that he had recently rejected the Darwinian theory "in favor of the simple biblical history of the creation of the first perfect man—a living human being with an immortal soul." The writer of the article quotes Prof. Wallace as writing, in 1900, as follows, in defense of the Darwinian theory:

"This theory of natural selection has furnished a rational and precise explanation of the means of adaptation of all existing organisms to their conditions, and, therefore, of their transformation from the series of distinct but allied species which occupied the earth at some preceding epoch. In this sense it has actually demonstrated the origin of species, and by carrying back this process step by step into earlier and earlier geological times we are able mentally to follow out the evolution of all forms of life from one or a few primordial forms."

Then, the writer says, "Today after ten years more of scientific re-

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search, Prof. Wallace makes this important declaration," and quotes him as saying:

"Nothing in evolution can account for the soul of man. The difference between man and the other animals is unbridgeable. An honest and unswerving scrutiny of nature forces upon the mind this certain truth, that at some period of this earth's history there was an act of creation, a giving to the earth of something which before it had not possessed, and from that gift, the gift of life, has come the infinite and wonderful population of living forms."

The paper prints the first and second sentences of this quotation in bold capitals, and the rest of it in italics, evidently trying to exaggerate the Professor's statement into an important scientific refutation of the evolution theory, which it is not. He further quotes Wallace, thus:

"I hold that there was a subsequent act of creation, a giving to man, when he had emerged from his ape-like ancestry, of a spirit or soul."

And then follows the article written by Wallace himself for the *World Magazine*, from which I will here make a few brief extracts upon which to offer comments. Prof. Wallace begins with this statement:

"An honest and unswerving scrutiny of nature forces upon the mind this certain truth, that at some period of the earth's history there was an act of creation, a giving to the earth of something which before it had not posessed, and from that gift, the gift of life, has come the infinite and wonderful population of living forms. Then I hold that there was a subsequent act of creation, a giving to man, when he had emerged from his apelike ancestry, of a spirit or soul. Nothing in evolution can account for the soul of man. The difference between man and the other animals is unbridgeable. Mathematics is alone sufficient to prove in man the possession of a faculty unexistent in other creatures. Then you have music and the artistic faculty. No, the soul was a separate creation. Life could not have existed on this earth when it was a red-hot planet. No life at all, not the lowest and obscurest forms. Materialists know this. Some of them get out of the difficulty by saying that life was rained upon the earth in meteors! That is a theory more amusing than ridiculous. There was at some stage in the history of the earth, after the cooling process, a definite act of creation. Something came from the outside. Power was exercised from without. In a word, life was given to the earth."

¶ It is amazing to see one like Prof. Alfred Russell Wallace, LL. D., F. R. S., make such a ridiculous assertion as he here makes in reference to another ridiculous assertion. He seems to be blind to the fact that his assertion that to begin life in the cooled earth "something came from the outside; power was exercised from without," is exactly of the same nature, and exactly as "amusing" and "ridiculous" as the statement which he says some Materialists made that "life was rained upon the earth in meteors." Both of these theories are childish and crude. They both indicate the working of intellect undeveloped or else retro-

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graded. They are of the same kind as those ancient ones which accounted for the position of the earth in space by saying that it rested upon the back of a great tortoise, or on the shoulders of Hercules, or upon a monster elephant. The undeveloped mind could not go a step farther back and ask upon what does the tortoise, or Hercules, or the elephant stand?—and on, and on, and on, to eternity. If Prof. Wallace's "something," or his "power," "came from without," where did it or they come from when they entered the "without"? Such quibbling accounts in no way for an origination. When rain falls we say the water comes from the sky; but we know that before that it came from the earth through evaporation, and that those processes have succeeded one another over and over again ever since man was able to observe the ordinary phenomena of nature, and presumably long ages before that time. Nor do we account for this revolutionary phenomenon by saying that some god, or spirit, or intelligent will caused and directed it.

Another ridiculous statement of Prof. Wallace is that the blood "tansforms itself" "at one point" "into hair and another nail; here into bone and there into tissue; at the same moment that it changes into skin it changes into nerve," etc. The blood no more "transforms itself" into these parts than does the water of the ocean transform itself into fishes or the soil of the fields transform itself into plants. The blood cannot of itself even flow through the arteries and veins. It is moved by the bodily organs and the elements of nutrition it contains is selected and taken from it by the cells of the various tissues just as naturally and as unconsciously as the earth attracts to its surface a falling stone when released from the human hand.

Again, Prof. Wallace says:

"There seems to me unmistakable evidence of guidance and control in the physical apparatus of every living creature. . . . . I believe that guidance which superintends the management of our bodies to be the guidance of beings superior to us in power and intelligence. Call them spirits, angels, gods, what you will; the name is of no importance. I find this control in the lowest cell; the wonderful activity of cells convinces me that it is guided by intelligence and consciousness. . . . I imagine that the universe is peopled with spirits—that is to say, with intelligent beings with powers and duties akin to our own, but vaster, infinitely vaster. I think there is a gradual ascent from man upward and onward, through an almost endless legion of these beings, to the First Cause, of whom it is impossible for us to speak. Through Him these endless beings act and achieve, but He Himself may have no actual contact with our earth."

¶ Prof. Wallace well says that "I *imagine*," etc., because it is

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imagination and not rational deduction. He says his contributions to the discussion of the questions of design and purpose "is made as a man of science, as a rationalist, as a man who studies his surroundings to see where he is." But later he says "the scales on the wing of a moth have no explanation in evolution. They belong to beauty, and beauty is a spiritual mystery." Is this the language of a naturalist, a man of science? or, rather, is it not the language of the metaphysician?

The Professor's logic is made sophistical by the assumption of the world-wide and hoary error of a "first cause" as his major premiss when he discusses the causes of phenomena, physical or physiological. A *first* cause is an impossibility, because *every* cause is an *effect* of some preceding cause. So "He," if he exists, must have been preceded by a prior cause, and so on eternally. If "beings superior to us in power and intelligence" "superintend the management of our bodies," we are logically bound to assume that beings superior to *them* guide and superintend *their* bodies or "spiritual" organizations, and on and on eternally.

At last the Professor says:

"Nevertheless, evolution is a sound hypothesis. Every fresh discovery in nature fortifies that original hypothesis. But this is the sane and honest evolution, which does not concern itself at all with beginnings, and merely follows a few links in a fairly obvious chain."

¶ This paragraph makes plain the cause of Professor Wallace's mystification. He *assumes* that there were "beginnings"—absolute beginnings, or creations out of nothing. Beginning is a term only rightly applied in a relative sense. We speak of the beginning of a day or of a year, but we know that time does not cease at the end of the previous day or year. One follows another with no line or point of demarkation. Evolution "does not concern itself at all with beginnings," true enough, because evolution concerns itself with no kind of illusionary pictures. It concerns itself with reality only. There never was and are not now and never will be, any absolute beginnings for evolution to try to account for, so far as human observation or experience has ever taught us. Besides, the hypothesis of a beginning or creation is unnecessary.

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EDITORIAL DEPARTMENT.

WHAT IS INDIVIDUALITY?

¶ The solidarity of the cell-structure of the human body is so complete, the association of the organic cells of the body is so intimate, that the composite consciousness does not recognize the fact that the personality itself is not strictly individual—that the person is not strictly an individual.

The word individual means, literally, indivisible—that which cannot be divided, separated into parts; and so men have grown into the habit of speaking of the community of organic cells that constitute a man, as an "individual." Scientifically speaking, this is correct only in a certain sense, not generally reeognized. That is, a man is an individual in the sense that the personality is dependent upon the solidarity of the aggregation of cells that constitute the body, and especially the cerebral brain; and that any disturbing cause that dissolves that solidarity—that destroys that intimate unity of the component organic cells—destroys the personality and the individualistic consciousness. In the same

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sense each of these organic cells is an "individual," for its existence as a cell depends upon the intimate, organized, solidarity of its component physical and chemical elements. That is, each cell must be composed of certain chemical elements united in certain definite proportions in a certain definite arrangement that renders the cell capable of acting as a co-operative community as an individual.

But there being no such a thing as an indivisible cell, or an indivisible tissue, or an indivisible human body or brain, there can be no such thing as an indivisible or immortal personality. The personality being dependent upon the solidarity of the cell organization, is necessarily destroyed by the dissolution of that solidarity. Hence, when the elements of the cells cease to be so associated as to co-operate, the cells themselves cease to co-operate to constitute a personality—to produce the individualistic consciousness, and the "individual" ceases to exist—the person is "dead," and the chemical elements are soon released from their cellular combination by chemical disintegration and recombination in various other combinations which we call inorganic bodies, and which we believe to be non-personal and unconscious.

Another very interesting fact or natural law of personality and consciousness, I firmly believe, is this: that the consciousness of individuality and of personality is a result of the *dissolution* of that organization of cells known as the cerebral brain, just as the movements of the bodily parts are results of the disorganization of the cells that constitute muscular tissues. Never is an arm swung, a step taken, a finger moved, an eyelid raised or lowered, that is not the *result* of the dissolution of the cells that constitute the muscles that move the parts upon which these motions depend. In other words, as muscular motion is but a mutation of the action or motion that constitutes a muscle a solidarity of muscle cells, into bodily motion, so consciousness of personality (as well as all other kinds of mental activity) is but a mutation of the mode of motion that constitutes the cerebcal brain-cell an individual or organic solidarity into that mode of motion or activity—the activity we call consciousness of personality. And just as the "present" in time is infinitesimal in duration between

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the past and future, so are the flashes or "vibrations" that constitute a chain of thought, or a continuous succession of conscious motions, each infinitesimal in duration--practically, absolutely evanescent—though they seem to us enduring.

Let us look at a rapidly-revolving wheel of spokes, and we seem to be seeing a solid surface; we see in the moving-picture show the same principle.

This is why "exhaustion" succeeds muscular motion and thought when carried to the extent of the muscle-cells and brain-cells dissolving more rapidly than their places in the solidarity of the tissues are taken by newly-organized cells. And when this replacing entirely fails, the tissue is exhausted—is "dead"; and when the failure is general to the entire human body, the man is entirely exhausted—not merely weary—he is "dead." This is what Mr. Edison means when he says, as he does in the interview quoted in this magazine on pages 406–7, that there is no such thing as immortality—no life continuation after the death of the body.

The phenomena of life, including those of the mind, are constituted of a solidarity of elementary or "individual" actions or motions, each of duration as infinitesimal as the "present" in time between the past and future, so that the instant the mode of motion which maintains brain-cell structure is transmuted into the mode of motion called consciousness of personality or individuality the former ceases and the cell disintegrates. Hence when not fully replaced, causes the sense of mental weariness and in extremes, of mental exhaustion. As the disintegration of fuel is effected by combustion, which is a transmutation of the action which holds in combination the elements of the fuel into the action or mode of motion we call heat, so also does disintegration of fat cells in a living body accompany, or result from, the transmutation of the mode of motion which holds the elements of such cells together as a solidarity into the mode of motion we call animal heat. And this is a general law, or, rather, occurs under a general law that embraces all physiological actions, including the mental.

Mr. Edison's argument might be taken to apply to the material

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body only as not being immortal, which the Spiritualists and many Christians will not deny. They maintain that the "soul" escapes from the body at the time of its dissolution and continues to live on without a material body. But Mr. Edison denies the existence of any entity that "escapes" from the body as a living, conscious being, when the body dies. His idea is, evidently, that all the phenomena of life relate to bodily or material action only. That the so-called forces or actions that cause physiological and psychological action are but varied modes of motion, of physical or inorganic matter. He believes that potentiality which constitutes a living cell or a living being, a thing of life and even thought and consciousness, is inherent in the matter of which that cell or body is composed. In other words, that life and thought and consciousness are but variations of the ordinary physical modes of motion. If this is true, then at the death of a cell or body, there is a transmutation from these living modes back to the physical modes and nothing escapes. The "soul" simply ceases to exist just as the flame of a lamp expires when the oil and wick have all been consumed.

The whole question, then, between Mr. Edison and the spiritistic believers is as to the soundness of this theory or hypothesis of transmutation of physical modes of motion into physiological modes of motion as organic structure is known to be a transmutation of physical or chemical matter into the matter composing living bodies. If this is true, immortality is a fallacy; if it is not true, it still remains an open question, for there are no unimpeachable testimonies to its certainty.

Mr. Edison accounts for our belief in and hope for post-mortem life as a result of our instinctive or natural desire to live, the desire that maintains the life in *this* world. There is, normally, always a desire to continue to live, and this is necessary to maintain the effort to live. Without this desire and its accompanying dread of death, living beings would become extinct and all life disappear from the earth. And this desire, like hope, continues as long as life continues.

But, as I have said before, as long as one has one more year, or day, or moment, to live he has a "future life" before him, and should conduct himself so that that life shall be enjoyable and happy.

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"AFTER DEATH—WHAT?"

¶ Harry Brook, who prints after his name the letters N. D. (which I may presume mean "No Doctor"), is the popular editor of a deparment in the *Times Magazine*, of Los Angeles, called "Care of the Body." He is a sort of a free lance, and his readers nearly all enjoy his thrusts at the regular physicians and the wrong habits of eating, etc., because they get entertainment and amusement if not practical instruction from his eccentric flings. In his department of the *Magazine* for Christmas Day, 1910, Mr. Brook omitted his usual care of the body menu, perhaps in deference to a turkey dinner, and published a long article under the caption, "After Death—What?" Does he answer the question? To ask the question is to answer it in the negative. But I cannot refrain from a little fling at this "No Doctor" of the body who has stepped over into the domain of the "soul," just to show how easily one who thinks he knows may be grossly mistaken. After some poetical quotations, Mr. Brook opens his discussion with this remarkable statement:

"It is fitting that on this Resurrection Day, when a third of the human race celebrate the ascension from the grave of the Founder of the Christian religion, we should for a moment turn aside from the consideration of the care of the body to glance at the probable fate of the soul or spirit which this body is supposed to clothe, after the change that we call death."

The wine must have been very old that Mr. Brook drank at his Christmas dinner! How else can we account for his mistaking the birthday of Christ for his "resurrection day"—Christmas for Easter Sunday? To judge from his paragraph one might think the entire article was a series of blunders, but I will not refer to any other of his remarks except those he made in reference to the book, *A Future Life?*

After discussing the question of post-mortem life at some length, Mr. Brook asks: "Can the spirit, of which the body is but an outer covering, live again after death in some other form?" And then he answers that "this is a question that never has been satisfactorily answered, and probably never will be answered." Then he adds:

Readers of the Care of the Body who may wish to delve further into this subject will find interesting reading in the following recently-published books:

"A Future Life?" is a book of 168 pages, by Singleton W. Davis. (Humanitarian Review Publishing House, 854 East Lee [now 54th] st., Los Angeles.) Mr. Davis is the publisher of the "Humanitarian Review," a little Los Angeles monthly devoted to inculcating the teachings of the so-called "free thought" school. The author states his object to be an inquiry as to whether there is any evidence supporting the idea of a future life. It seems, however, to be more of a dissertation, attempting to prove that "the phenomena of life, including mind and thought,

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emotion, etc., are products of the nervous tissue and organs of the living body." Mr. Davis contents himself with meagerly stating the affirmative side and spending all his energy arguing against it, at times sarcastically. However, at the close of the book he says:

"In this quite comprehensive investigation of the alleged evidences of a future life, 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, and yet this does not positively prove that it is not. And I find no evidence that a future life would be beneficent or belief in it an incentive to right conduct. As long as one has one more breath to draw, a real 'future life' is before him and he should act accordingly."

To the editor of the Care of the Body it seems that infidel teachings are awfully cold-blooded and unsatisfying. They are negative, not positive. They attempt to take away and give nothing in return. To raise doubts in the mind of the old woman whose only comfort is her Bible, and the hope that she may one day meet her beloved husband and children in another world, is surely not a praiseworthy thing to do. Her belief, even if it is unfounded, does no harm, and furnishes her great enjoyment. Leave it to her, unless you can give her something better in its place.

Now, note the remark I have quoted from Mr. Brook that "this question has never been satisfactorily answered," etc., in connection with this statement of his that "infidel teachings are awfully cold-blooded and unsatisfying." He admits there are no teachings that are satisfactory, and probably there never will be any. This, his own teaching, differs only from the "infidel teachings" in that it comes from Harry Brook while the latter came from "cold-blooded infidels"! He further says, "they attempt to take away and give nothing in return." Let's see: In the Care of the Body department, which Mr. Brook edits, we are argued with, scolded and laughed at, for using certain drugs and foods—he "attempts to take away" from people their usual food and medicine without giving anything in return, for everything that he recommends to be used the people already have.

Then he repeats that old sophistry made popular in a poem by a Kansas poet some years ago. He tells us how unpraiseworthy it is to "raise doubts in the mind of the old woman whose only comfort is her Bible; and the hope that she may one day meet her beloved husband and children in another world." He cares not as to the truth or error of her belief—even if she believe a lie, no doubts should be raised in her mind to take away her illusions. In such cases 'tis folly to be wise for it is bliss to be ignorant. Suppose we adopt this principle into our schools and colleges, and carefully refrain from disabusing the minds of their students of any of their inherited errors from which they get so much "comfort" and "hope"!

Even Mr. Brook's "care of the body" should not be published, for in that he makes it his business to raise doubts in the minds of his readers

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about their beliefs about eating etc., which "furnishes them enjoyment," "even if unfounded." But he says, "leave it to her, unless you can give something better in its place." No doubt Mr. Brook thinks he does give his readers something better in the place of their erroneous beliefs about eating and drinking and curing their ills, but so do the "infidels" think they are giving people something better than their superstitious beliefs.

I have little to say in reply to Mr. Brook's criticism of my book, for he ends his article with a "conclusion" that is only a different wording of the conclusion of the book which he quoted, thus:

As above stated Job's question: "If a man die shall he live again?" has not yet been answered, nor probably will it ever be. Meantime, it is for us to make the best of this life, for ourselves and for others.

And then he adds this, which I cordially endorse:

If we cannot count upon another existence, or if we cannot expect to live forever in the mortal form, we may at least greatly prolong our life upon earth by studying the care of the body, to which is closely allied the care of the mind, and as some would say of the soul.

A QUERY AND A REPLY.

Tolland, Conn., Dec. 12.—"Whoever professes to have senses that others do not have, to see things that others cannot see, and to receive messages from unperceivable beings that others cannot perceive, may be safely and logically declared to be laboring under delusions or hallucinations, which are only other names for insanity."—*Editorial in The Review.*

I don't think I quite understand the above. I hardly think you considered your wife insane when she was controlled by the personality calling herself Ida May, etc., etc. Geo. C. Bartlett.

Reply.—In explanation I will say that when I say "whoever professes" I mean "whoever" not in their ordinary state of mind, just as many "seers" tell us when "under control," that they see and hear that which others present cannot see or hear. If one is suffering from *delirium tremens*, or delirium from fever or inflammation of the brain, he talks, as people say, "out of his head"; that is, he tells of things he thinks he sees and of conversation he thinks he hears, but which others in his presence do not see or hear, and they believe he does not really see or hear, objectively, either. This is temporary insanity. Just so with the mediums "under control" who profess to see and hear that which others do not and cannot see and hear; they are suffering from temporary insanity. As in the other cases, this may continue until it becomes chronic or permanent, and hence the fact that mediumship frequently lands its victims in the insane asylum or a suicide's grave. It is no more a disgrace to be insane than to be physically ill, and I deem it no reproach

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to say that Mrs. Davis while professing to be "Ida May" was laboring under a hallucination, which is a form of temporary insanity in cases of change of personality. During many years of her life after the experiences narrated in *A Future Life?* Mrs. Davis utterly repudiated the idea that another person controlled her on those occasions, but believed that she suffered from hallucinations induced by suggestion, just as I believe and have tried to explain. The "subjective mind" is uncritical and readily swerved from the facts observable by the objective senses, and reasons not inductively but deductively. This hallucination under "control" may and generally does influence the belief of the medium or psychic when in their ordinary condition.---*Editor.*

NOTES AND BRIEF COMMENTS.

¶ The editorial office of The Review is still at 854 E. 54th st., where letters should be sent by mail. But callers will not find the editor at the office on Sundays or evenings, as his residence is now at 1118 Fresno st. Office phone, Home 29874; residence phone, Home 41774.

¶ Omer T. Glenn, of Cincinnati, O., in sending in his subscription to The Review, says: "I have received several numbers and like it immensely."

¶ The author of the articles on "Psychic Researches of a Rationalist," Mr. Geo. C. Bartlett, wrote me recently this: "I gladly fall in line with Major Taber, and hope the regiment will fill up fast. Enclosed please find $5.00."

¶ Mr. James Weeks, of Amsden, O., in a recent letter renewing his subscription, said this: "Your articles on 'The Myth of Jesus' and 'Searching for the Creator' are splendid. You are doing a good work, and you have my thanks and best wishes."

¶ Dr. J. M. Peebles in a recent letter to the editor said: "If you will send me a few extra copies of the January Review I will send them to persons whom I think will subscribe for your journal, for it is certainly a stirring, wide-awake monthly." Dr. Peebles is head of the Peebles Book Publishing Co., now of 519 Fayette st., Los Angeles, Cal.

¶ "Heresy and Heretics," is the title of a lecture by J. F. Carney, of Martinsville, Ind., delivered before the Rationalist Association at Indianapolis, Nov. 5, 1910. Mr. Carney has kindly sent a printed copy of his

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lecture to The Review, and I find it of much interest. It is a closely printed 8-page folder, price 5 cents each, or $2.00 per hundred. Address the author as above.

¶ Mr. Chris Bathman, of Chattanooga, Tenn., in a letter to the editor, remarks: "I will not do without the magazine, for The Humanitarian Review is a grand, noble instructor and a brainy publication." Mr. Chrisman's business card bore on its obverse side this inscription: "A Young Man, free-born, of lawful age, an American by adoption, a Chattanoogan by patriotism. Born in Switzerland, July 7, 1840; a boy of only 70, in good health and working every day." That is a "boy" after my own heart.

¶ Mrs. Eliza Mowry Bliven, First Secretary of the Materialist Association, when sending in her renewal for The Review for 1911, writes as follows of the present status of the Association:

"The enclosed Jan. printed Letter shows why the Dec. Letter didn't reach you at the usual time. We now have 1235 members enrolled, so you see we are going ahead. I receive so many letters, I don't get ahead with the "Materialists' Book" very fast, but expect to have it ready for the printer by April. I can't write articles for any paper until that is finished. After the book is printed I think of dropping the "Monthly Letters," and write for the Freethought papers again."

¶ There seems to have been a reorganization of the San Francisco Materialist Association and a change of name. The programs sent me by the secretary and organizer of the former organization now bear the heading, "Liberal Educational Center," Franklin Hall, Fillmore st., bet. Sutter and Bush. Lectures every Friday night. J. Frantz, Secretary. In February, on the 3rd, Prof. Russell T. Crawford (Practical Astronomy, U. C. Observatory), will deliver an illustrated (lantern) lecture on "Other Worlds than Ours." On the 10th, Dr. Thos. H. Reed (Professor of Rational Science, U. C.), Executive Secretary to the Governor of California, will deliver an address on "The State and Ethical Ideals."

¶ A letter from Edith Clifton McMahon, of Mexico, in which she sent in her subscription to The Review and an order for the *Origin and Evolution of Ethics* and several other booklets, contained the following remarks expressing her high appreciation of this magazine: "I am pleased to receive The Humanitarian Review, and do not wish to miss a single copy. I observe that each succeeding number grows more interesting. I deeply regretted the discontinuance of the *Searchlight*, but there is compensation for his numberless friends in the knowledge that Mr. Shaw is having the badly-needed rest and that he is improving in health. But can it be that he has retired altogether from the work? Will he not

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give us a few words occasionally through The Review? This is to wish for you and your great work of enlightenment a very successful year, and prosperity for many years to come."

¶ Prof. Edgar Lucien Larkin, Director of Lowe Observatory, Echo Mountain, Cal., has recently suffered from what his friends call a "nervous break-down." The truth is, the Professor has for many months exhibited symptoms of insanity, and at last his disorder became so pronounced that he had to be taken to a private sanitarium for treatment. Prof. Larkin is quite well known to readers of The Review through a number of articles which he contributed to its pages, and I know this news of his misfortune will bring sympathy and sorrow into the hearts of all of them. The editor enjoyed a personal acquaintance with him, and so to me more, perhaps, than most of The Review readers, this calamity appeals with saddening effect.

¶ My old friend J. E. Ficklin, of Texas, who has all these years been a faithful friend of The Review and written many encouraging and friendly letters to me, is now in the Texas State Confederate Home at Austin. He recently wrote me a letter from that place from which I here reproduce a few sentences, as follows:

"When I arrived here I had no ammunition except the three copies of The Review (for September, October and November), received in San Antonio. I made no loud noise as to my opinions, etc., but kept my deaf ears open and soon caught sounds from some of the more intelligent inmates that led me to offer them the three copies of The Review. Now, those three copies chanced to be loaded with extra ammunition fitting the intellectual caliber of the borrowers. Mr. Abbott's articles were just what was wanted, and then when came your reviews there went up once more the old 'rebel yell' of victory and defiance. The December and January copies are received with as much joy as the capture of a whole depot of supplies. I have never read so rational a refutation or explanation of the Christ myth. We old fellows have time now to read and digest such articles, though we are too poor to supply a large amount of it. I think this a very good field for work, the inmates are too old to be emotional, and have had experience enough of the unsatisfaction of 'old-time religion,' and a good many are intelligent enough to do their own thinking along rational lines. So The Review is greatly appreciated, and it will be my effort to have it here as long as I live. Just how I am to thank you for your good work I do not know. Words never reach the bottom of a grateful heart."

¶ *Contributions to the Taber Fund*: G. Major Taber, $2.00; Dr. E. B. Foote, $9.00; David Homa, $1.00; W. Y. Finnell, $1.00; W. H. Reedy $5.00; G. A. Ellis, $2.00; H. C. Jacobs, $2.00; John Maddock, $4.00; Geo. C. Bartlett, $2.00; A. Gruber, $1.00; T. C. Hoxsie, $2.00; C. L. Abbott, $2.00; M. E. Lindheimer, $2.00.

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A Letter from Capt. J. D. Shaw.

¶ Editor of The Humanitarian Review: Noting that certain of my old *Searchlight* subscribers are proposing to put me on a pension list, I beg space to say that when I was striving to provide for Liberalism a journal through which to advance the cause of Freethought, I permitted my friends to aid me with contributions to an "Emergency Fund," but now that I am employed only in the effort to maintain myself and family, I see no reason why I, more than any other person, should be aided by public contributions.

That some of these friends have, in recognition of my past labors in behalf of Liberalism, seen fit to render me financial assistance in the outset of this new life into which I have involuntarily been brought, appeals to me as a touching illustration of their friendly regard for one who may never again be in a position to serve them as of old, and to each of these I have in personal letters expressed my sincere thanks, regarding in each instance their action as purely personal, and now I beg that no steps be taken through The Review suggestive of a benefit fund in my behalf.

I am now able to devote a portion of each day to the development of our one-acre ranch, described in the October Review, the generous soil of which is already responding to that labor with vegetables, fruits and flowers, so that I am not without the prospect of a competent and independent living in the near-by future.

While I am writing (a thing I do not attempt every day), I beg to indulge my great pleasure and satisfaction at observing how generously *Searchlight* subscribers are coming to your assistance, and I sincerely thank them for it. They are a noble band, as you will soon come to know, albeit only few in numbers.

Now, seeing your excessive modesty prevented any notice in the January Review of your recent marriage, I venture to out with the secret by extending to you and Mrs. Davis my hearty congratulations, wishing for each of you, thus inseparably joined, a long future of unalloyed happiness and constant good fortune, so auspiciously begun in the new home where I hope to greet you in a few weeks. Very truly

J. D. Shaw,
114 W. 9th St., Glendale, Cal.

January 25th, 1911.

¶ If a pencil check is placed against this paragraph it indicates that your *Searchlight* subscription has expired and a renewal to The Review is expected. If you were a subscriber to Mr. Shaw's paper and you get this one for February without a pencil check to this paragraph it indicates that your subscription is paid in advance from one month to ten months.

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BOOKS AND PAMPHLETS—REVIEWS AND NOTICES

The Land of Living Men. By Ralph Waldo Trine. Thomas Y. Crowell & Co., New York. Pp. 402, 12mo, cloth.

This book is made up of ten chapters and a supplement of fourteen pages. The titles of the chapters are in part as follows: A Dream of Things as they are---A Vision of Things to be. The Conditions, Good and Bad---but never Indifferent---that prevail among us. A Certain Inevitable Law that deals with Nations and with their People. As to Government, etc. In a Great "People's Movement" lies the People's Greater Welfare, etc. Natural Resources and Public Utilities for the Public Welfare. Labor and its Uniting Power—Its Strength and its Weakness, etc. Agencies through which we shall secure the Return of an Efficient People's Government, etc. Life of Higher Beauty and Power, etc.

The publishers announce that the author is widely known as a progressive thinker, and in this book "deals with certain problems of our common human life that are of interest to practically every reader. These problems are related principally to the great individual loss which the people sustain by allowing others to do their governing for them—the loss of untold wealth that now goes annually into the possession of the few who make matters of government their business, and the resulting corruption, mismanagement, waste, and steady undermining of the very foundations of our free state." And they say that "he indicates clearly the methods whereby it will be possible to end this state of things. The remedy is completely and absolutely in the hands of the people." But upon reading the work I think the reader of logical intellect will not find the picture of the present state of governmental affairs very realistic and no more is the picture of the resulting condition he anticipates upon the adoption of his "remedy." The fact is, "the people" are now exactly represented by our government. Be it good or be it bad; be the laws wise and just, or be they unwise and unjust; be the government officials capable and honest, or inefficient and dishonest, the citizenship of the country constitute "the people," and whatever of wisdom or goodness the laws contain, or their official representatives possess, are but the reflection of the wisdom and goodness of the mass of the people as a whole, while the unwisdom and badness of the laws and the incapability and dishonesty of their official representatives correspond to the sum of the ignorance and lack of honesty of "the people" as a whole. Mr. Trine does not see that the people having "the remedy completely and absolutely in their hands," do not apply the remedy because they are incapable of doing so or do not desire to do so. Natural law is supreme in this sociological realm just as certainly as it is in the realm of inanimate nature. The briefest statement of the true remedy for any and all defects in government that I can make, is this: Education and moral culture. When "the people" *know how* to do right and *desire* to do right themselves, the right will be projected into the affairs of government.

The book is readable and entertaining to those who accept it for what

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it is—a "dream"; it is not an erudite logical philosophy that ladens its pages, but the fancies and phantasies of an active imagination.

The author, after the manner of the demagogues, talks of "the people" when he means only a certain class of the people, and in his case the class he calls "the people" consists of those whose vocations are in the field of physical labor, while as a matter of fact every human being in the country regardless of his vocation is one of the people.

Discovery and Correct Philological Analysis of the Original Human Speech is the Path to Perception of an Ideal Earthly Condition. Respectfully Dedicated to all Fighters of Religious and Economic Errors. By Ignatius Ferlin, San Diego, Cal. Published by the author.

A copy of this pamphlet was sent me by a friend of The Review Mr. Benjamin Judkins, of San Diego, Cal., and he admits he does not understand the meaning of the author. I am with him. Those who delight in solving riddles and enigmas may provide themselves with a means of self-entertainment for many hours by getting this curious booklet and undertaking to read it. No price is given, but I presume about 25 cents sent to Mr. Judkins would secure a copy of it.

¶ I have received from several sources copies of the *Prospectus of The Light of Reason*, the souvenir pamphlet of the Indiana Rationalist Association's recent annual convention at Indianapolis. Copies of this Prospectus, I think, may be obtained from the publishers, the Manual Pub'g Co., Pythian Bldg., Indianapolis, Ind. From this Prospectus and a circular letter accompanying it I get the following in relation to the book: It is to contain the addresses delivered at the convention and other valuable Freethought literature, and 125 portraits of progressive thinkers. It will consist of 150 large pages of a good quality of white book paper. The publishers say that "this costly publication is issued under auspices of the Indiana Rationalist Association. We know of no other book quite like it or quite equal to it, in its field as a Freethinker's hand book. We believe that no such array of scholarly argument for fair play in religion; for the cause of mental liberty; for supremacy of learning and science; no such immense collection of portraits of men and women who advocate the 'Reign of Reason,' has ever been published anywhere in a single volume. With a copy of the 'Light of Reason' in your hand you can show likeness of most of the world's greatest thinkers who have been on the side of reason in its struggle with theology. Darwin, Huxley, Tyndall, Spencer, Edison, Burbank, Servetus—the long list including nearly all the great names in science and American literature. If you want to help yourself to all this wealth of Rationalist literature and illustration, send us a dollar for four copies, or $5 for 25 copies prepaid anywhere. We cannot handle orders for less than $1. Remittances may be made direct to us or to any Freethought journal in America."

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Wanted—Lady Companion.

Is there among the readers of The Humanitarian Review a healthy and honest but homeless and friendless woman who would like to adopt a vegetarian diet, and come and make her home with me for mutual cheer and care? I am an old man and a veteran of the civil war, and have only my home and a pension of $20.00 per month on which to depend for support. Address Gabriel Z. Wacht, at 202 Ohio ave., Sawtelle, Los Angeles Co., Cal.

Boone, Ia., Jan. 18.—I saw the "New Proposition" by G. Major Taber in my January number, and think it a grand idea, and herewith enclose my little mite. [$2.00.] T. C. Hoxsie.

Clayton, Ill., Jan. 13.—Enclosed find draft for $2.00, for The Humanitarian Review one year; one dollar for subscription and the other for the good of the cause. A. Gruber.

Grand Rapids, Mich., Dec. 19.—I see by the December Review that my subscription has expired; and, as your teaching is in accord with all my opinions, I take pleasure in reading The Review. Please find enclosed $1.00 in renewal for another year, and $1.00 for the following pamphlets ——— Calvin Carpenter,

Cincinnati, O., Jan. 17.—Within $1.00 for the book [*A Future Life?*] you sent me. I suppose this is about right. I am getting ready for my foreign trip, and will be gone about nine months. Keep up your work as long as you find happiness in it. Count me as an appreciative observer of your able remarks. A. Nielen.

Somerville, Texas, Jan. 13.—Being siok for fifteen months—most of the time quite helpless—is the cause of not acknowledging receipt of four highly interesting copies of The Humanitarian Review. I send herewith Exp. order for $1.00, subscription for the H. R. one year, to begin with the October number. A. B. Hood.

Chicago, Ill., Jan. 4.—By the way, I have made arrangements to go to San Francisno to deliver a series of illustrated lectures on Evolution, Would there be any likelihood of arranging one or two dates in Los Angeles, or more, if desired? My illustrations are the very latest from the scientific centers of learning in the old world. I had them made in Liverpool. Educational material in this country is held at such high prices that its progress is greatly retarded. I have not written to the

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lecture organization in your city, thinking it would be best to wait until I hear from you.

269 Dearborn st. W. E. Clark.

Remark..—My time is *wholly* taken up with work on The Review. Lecturers who wish to arrange for speaking in Los Angeles should address the secretaries of the Liberal societies.—*Ed.*

Independence, Mo., Jan. 10.—Inclosed you will find $2.25—$1.50 for The Review and 75 cents for *A Future Life?* I think the H. R. is well worth $1.50 to me, as I enjoy it very much. I think I will continue it for my life and always be prompt in paying when it is due. I hope you may continue in good health. John C. P. Zismer.

Aledo, Texas, Jan. 19.—Just now got my mail and find am getting your magazine in lieu of *Searchlight* since Oct., 1910, so let my subscription to your magazine commence with Oct., 1910, issue—do not want any credit allowed me on *Searchlight* subscription—and for the other, please send your magazine to —— ——, one year, and oblige,

T. J. Collins.

Denison, Texas, Jan. 11.—I enclose P. O. Money Order for $1.75 One dollar is to apply to my subscription to your excellent magazine, H. R., beginning with Oct. 1910—the first number I received. Am one of the old subscribers to the former *Ind. Pulpit* and *Searchlight*, but Mr. Shaw is not at all indebted to me. May he improve in health and be with us for a long time to come. For the remaining 75 cents, please mail me the book, *A Future Life?* H. E. Hildebrand.

Pierson, Iowa, Jan. 6.—I believe my subscription to the H. R. is out, and I herewith enclose you draft for three dollars, for my own renewal and for an extra copy, so I may have one to hand to a friend as occasion offers. For the other dollar please send the magazine to —— —— and begin her subscription with the November number, so she may be able to follow the debate going on between yourself and Mr. C. L. Abbott, which I desire her to read. S. F. Benson.

Hersey, Mich., Jan. 16.— I am an old subscriber to *Searchlight* and *Independent Pulpit*, which I have taken for years until discontinued. I sent J. D. Shaw $5.00, and wrote him to continue sending *Searchlight* to me as long as the $5.00 would pay for, and if it should so happen that he would have to stop its publication through sickness or the want of money that he would owe me nothing, For awhile it stopped coming to me, and then it was renewed and came regularly till poor health compelled him to give it up. I did not expect him to make any arrangement to give me another publication to fill out the unexpired time for which I

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had paid. I considered myself well paid for the money I had sent him. I don't know how much longer I am entitled to The Review to complete the time paid for, but send it no longer on that account. I enclose $1.00 for Review to begin with January number. I am glad to hear of the pleasant home of Capt. Shaw, and hope the balance of his life may be a continual joy. I am 76 years old. J. F. Proctor.

Gordon, Texas, Jan. 9.—Mr. Hazzard's "Prayer for Dyspepsia," strikes me as being the limit to things absurd. I would like to ask him, what of the lower order of animals? If my horse has symptoms of what everybody (except Mr. Hazzard) calls bots, or the colic, must I take a club and whale "Harmalia" out of him? Or must I tell the horse confidentially to take his troubles to the "Blessed Reality" in prayer?

Am sending $1.00 M. O. as per Mr. Taber's proposition.

W. Y. Finnell.

Fort Wayne, Ind., Jan. 16.—I have now taken The Humanitarian Review two years and like it well. Some articles contain valuable information, such as one loves to think and reason about. I have been reading Dr. J. T. Sunderland's recent work on evolution, the *Spark in the Clod*, which gives much light on religious thought by evolutionary teaching. It is a grand work, and should be in the hands of those who have not yet given it a thorough investigation. In my mind Evolution will do more to settle religious and social questions than any other one thing. It will make a man more thoughtful and more reasonable in his decisions on many vexed questions. Thos. J. Twining.

The Paine Museum.

[See Frontispiece for photograph of the Paine Bust herein referred to.]

Philadelphia, Pa., Jan. 10.—The reader will ask why a delay of twenty-nine years in accepting a marble bust of the man whose pen and sword were the most formidable weapons of the American Revolution? Why was his portrait denied a place with his compatriots of the Continental army on the walls of Independence Hall from the presentation in 1869 to 1875, when it was finally accepted after sixteen years' labor on the part of the donors? Having lived three score years and devoted a third of my time to the defense of Paine, my knowledge as a student and invertigator enables me to say that a quarter century ago it was religious prejudice, coupled with political fear, on the part of those in charge. For Paine also wrote an equally forcible pamphlet against the Bible—which was an unpardonable sin. It should also be remembered that the National Liberal League was composed of Paine's free-thinking disciples, and those in charge saw plainly that his friends were more

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interested in honoring his name as as infidel than as the patriot; and when the marble bust, costing $1,200, was rejected, Col. D. Y. Kilgore who presented the bust, had carved upon the pedestal this fact, and when Mrs. Kilgore applied to me to present the bust to Independence Hall, I stated to her that the lettering would have to be removed before the State House would accept the same. This she reluctantly did, and it now has a prominent place and is viewed by 10,000 people annually.

Having placed the original editions of *Common Sense* and *The Crisis* in Independence Hall Museum in 1902, an important contribution to the museum, neglected for a quarter of a century, I next turned my attention toward New Rochelle, having participated with many Paineites who have gone to that undiscovered country, in re-dedicating the Paine monument and bust, made possible by Col. Ingersoll's contribution of receipts from a lecture, and contributions of Paine admirers to the Paine Historical Association, which is composed largely of residents of New York, of which Wm. M. Van der Weyde is secretary.

The religious prejudice against Paine has largely diminished since Conway's *Life of Paine* appeared, and Paine's immortality can best be preserved by the careful preservation of his works and the literature of his times in the Paine Museum at New Rochelle. It is with a good deal of regret that I have to report the lack of interest on the part of those who have been benefitted by Paine's writings to supply the $5000 needed to purchase the building, while in this city others have raised a million for buildings for the Y. M. C. A. I may be pardoned, therefore, for saying that it is a reflection on the generosity of the admirers of Paine in the United States, for in the past century they could not purchase a building that cost less than the usual church parsonage. I am sure that the Paine admirers are of equal intelligence to Christians, and have the same earning capacity; and yet their purses remain closed against us. This is especially so outside of New York. Paine belonged to the world. I hope my final appeal will not be in vain.

In 1858 we raised in Philadelphia $500, which we paid for the Paine portrait, in 1875 the *Index* and *Investigator*, $1200 for the bust. Can not the 10,000 Rationalists in the United States furnish the $5000 necessary to open the Paine Museum at New Rochelle on Decoration Day? Remember that an ex-clergyman wrote the *Life of Paine*, and a Philadelphia preacher subscribed $300 that saved the Paine House from the rubbish heap.

This is a practical age and our word is measured by the work done. Remember if we fail the papers of New York will record the fact in large headlines. It is up to those who admire Paine to turn defeat into success. A dollar from you will help. For pamphlet and particulars address,

Jas. B. Elliott, Sec'y, 3515 Wallace st., Philadelphia, Pa.

Elk City, Oklahoma, Dec. 19.—I am glad to acknowledge receipt of October, November and December Humanitarian Reviews, which fill a much-felt need in my reading matter. It was a great pleasure to hear

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from J. D. Shaw, editor of the late *Searchlight.* I read his address; to me it was personal in effect, as I attended J. D. Shaw's school when a boy. If there is anything to my credit on his account mark it paid and start my subscription to The Review with October, as I wish to practice Liberalism. Enclosed find Post-Office Money Order for $1.00. With sincere wishes for the prosperity of The Humanitarian Review,

W. H. Pennell.

Minneapolis, Minn., Dec. 7.—In answer to some criticisms of "Suffering, Struggle and War," and some questions, I classify Thos. A. Edison, Thos. Paine, Benjamin Franklin, among the higher-man types, and the late Prof. William James as a super-man type.

A church which tolerates and accepts crooked men as pillars and members, is an enemy to society. Repentance and forgiveness for crimes, without exact material compensation, is an enemy to the state.

Richard E. Titus.

Bracebridge, Ont., Dec. 19.—Enclosed please find M. O. for $5.00, for subscription to The Humanitarian Review for 1911, *The Origin and Evolution of Ethics* and *Radiant Energy.*

I was very much surprised to learn, on page 299, that you received no remuneration for your most able and arduous work as editor. I look with pleasure every month for the Humanitarian, which always contains some specially interesting article.

I think that all those who are able should double their subscription price to help the cause; so keep any change that is over.

Henry J. Bird.

Ruskin, B. C., Jan. 9.—Inclosed find P. O. money order for $1.00 which I send as a donation to The Review. I am working only for small wages; besides I read the *Truth Seeker* and the *Literary Guide* (from London). I would like to help more if I had the means. I like to help suppress superstition and fanaticism wherever I can. I remember of having been persecuted one time by a religious mob. I will show them now whenever I get a chance. So please accept my assurance that I will help what little I can always.

David Homa.

Fort Recovery, O., Dec. 30.—Please find herewith postal order for $1.00, the same being for Humanitarian Review subscription. I trust the amount here sent is the same as formerly for one year. If not, a line from you will bring the balance due.

I met your brother John at the Sandusky Soldiers' Home last summer, and through him learned that your family at one time resided in or near this village. I have since childhood been quite "doubtful" of either

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the commonly-accepted theory of man's origin, or what becomes of him after death. Neither do I care so long as I treat my fellow creatures as becomes a brother. Your brother had a few copies of your Review and I was very much pleased with their manner of treating the various isms now extant, hence my subscription. W. S. Lipps.

Texas Confederate Home, Austin, Texas, Jan. 10.—The mail brought me two extra copies of the H. R. this morning—one for December and one for January; so now my files are complete. Many thanks to you for your promptness, and I herewith enclose you 20 cents in stamps to pay for same. I have had time to but barely glance over the two numbers, and anticipate much pleasure in quietly absorbing the good things. I am delighted to see how many of the old *Searchlight* subscribers are renewing with you and calling it square with dear old Friend Shaw. He certainly did a grand work. I would be on Friend Taber's list only too gladly had I the means. My very best wishes are with you in your work. J. E. Ficklin.

St. Louis, Mo., Jan. 12.—Your frontispiece poem in Jan. number, "A Day-Dream of Sixty Years Ago," shows you were just a boy in the 1830's as I in 1840's. [O no; I was born Jan. 29, 1843. 60 from 1911 leaves 1851, when I was 8 years of age.—*Editor.*]

Your magazine is now almost completely like Abbott's—scholarly writing and artistic printing; the only point of difference being, you believe Jesus Christ was a myth and he believed the same was a man. Davis idealized materialism and Abbott materialized idealism. You are both mapped on my hemispheres. In the last analysis, you will both be richer and happier if I get a hundred million dollars for my book copyrights. Jas. F. Mallinckrodt.

[I fear that "heaven" for Friend Abbott and me is as far off as the the one promised in the New Testament.—*Ed.*]

Ham, Texas, Dec. 25.—To create new brain-cells one must think. To think and have an opinion not of the orthodox brand, one must read vital literature. To get vital literature, not full of theological husks, one must go to that class of writers known as Humanitarians, Rationalists, Freethinkers, Truth Seekers, etc. I read the magazines published by Hubbard, Bruce Calvert, Keeler and Davis. Like the pharisee of New Testament fame, I am proud to stand up and say that I am glad that I am not like other men in my community. The decadent, dishonored, defunct, diseased and intellectually dead preachers at Ham are so dull that they don't inspire much enthusiasm. The opening speech at the Christmas tree was delivered by an Agnostic, who doesn't believe in hell or go to Sunday-school. There were two preachers present, but I

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was called on and responded. And the congregation was surprised—the lecture was so different.

If we're born right the first time we won't need to be born a second time or be baptized. The cry of the unborn child is this: Give me my birth-right. Self-culture will lead to relative self-perfection. Human betterment must commence with the individual and proceed to the nation. Man is responsible for the evils of the world, and he alone can remove those evils. Praying to unknown gods may be good linguistic exercise, but it doesn't deliver the goods.

Success to The Review. Find enclosed $1.00 (currency) for one copy of *View of Lambert's Notes on Ingersoll* and three booklets.

H. M. Faulk.

Austin, Texas, Dec. 30.—I had intended ere this to have written to you, and enclose post-office money order for subscription to The Review and your critical inquiry of *A Future Life?*

I was a well-satisfied subscriber to the Freethought publications of Mr. J. D. Shaw, late of Waco, Texas, and it affords me great pleasure to remember through a term of over 20 years that every editorial measured up to the highest standard of morality as well as of ability and fairness. I am now over 82 years of age, and I have often thought that perhaps my experience in all that long period might be of interest to some at least of your readers. I want my subscription to begin with the October number, which with the November number I have already received. I simply do not want to be a delinquent anywhere along the line.

Geo. W. Walling, Sr.

Sawtelle, Cal., Dec. 21.—If I knew nothing I should not know what to do. But I *do* know that my subscription for the H. R. has expired, and as I do not wish to miss a single copy of your very liberal and interesting magazine, I am also conscious of the fact it is now in order for me to remit the one dollar I herewith enclose for getting my subscription extended for another year.

Thus it is in the application of thought on any subject, one fact after another will be revealed to our minds in an orderly way. If I know a fact in reference to any subject I do not think it is proper for me to say "I believe," and represent the fact as being doubtful. We have not to say "we believe" what we know. We may gain knowledge of any number of facts related to a subject without becoming acquainted with all facts related to it. Such knowledge may be beyond our power to acquire. But I think we will do well to always guard ourselves against belief and disbelief, or to accept as facts what we do not know to be facts, or reject as errors what we do not know to be errors.

What unfortunate conditions such blunders can cause has been well illustrated by the Christians' acceptance of the Bible as an infallible revelation of the word and will of God. They will listen to no reasonable

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argument which can disprove it; but are always ready to disbelieve or reject as erroneous any other conception than they get from their creeds concerning the origin, development and destiny of everything, and therefore cannot conceive of the existence of a God or Supreme Being as having better functions to perform than what they have been taught. Nevertheless it is a demonstrable fact that the God on which we depend exists in the sun, and will deliver us from all errors and evil when we have learned to accept justice with truth as regulators of all our conduct.

Gabriel Z. Wacht.

Three Million Church Workers Called For.

Los Angeles, Cal., Jan. 16.—I notice in one of the Los Angeles papers that the Y. M. C. A. states that on the American continent there are three million people who do not support the church, and they have appointed 100 Christian workers to hunt them up and bring them into the fold. The question is, has the church, even the reverend divines, by their example, lived up to the tenets of their church as to living moral lives? There is a record of nearly three thousand ministers who have been convicted of crimes in the United States alone, and there is scarcely a church in the list which is not represented; and over half of that number are crimes against the fair sex. It is possible that since 1878, the first record of which I have a list, there are as many more violators who have escaped justice. It is not uncommon to read in our daily papers of ministers who have been expelled from their soft snaps for conduct unbecoming a minister of the gospel. In that list, I have not found the name of a liberalist or free thinker. If the church breeds criminals among their ministers, what prospect is there that its members are not as likely to be no better than their teachers? There are thousands of grand and noble women who belong to the orthodox church, but their tenets and creeds are not responsible for their honesty and integrity. The fashionable churches as a rule are social organizations, and thousands no doubt join in order to be in the social swim. If the church orators would teach up-to-date scientific truths, instead of 2000-year-old musty creeds which many do not believe themselves, the world would be the better for it. I am aware that such sentiments are not popular, but "facts are stubborn things."

G. Major Taber.

San Diego, Cal., Jan. 13.—Your article on Jesus a myth, as astrological, is the best explanation I ever saw in my researches. I believe it can be proved that the zodiac was the first and only infallible law-book, or revelation, given by God and nature for man's guidance. Also that the books of the Old and New Testaments are largely astrological, compiled by monks in the early centuries who understood the signs of the zodiac and the art of foretelling events by the stars, but did not then as now want the common people to get the same knowledge. We get a glimpse of this from the Urim and Thummim or breastplate worn by the Hebrew priests of old. It is said that the pope has the keys of the

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kingdom of heaven, and I often wonder he does not unlock this knowledge; and it is further asserted that he sits on a beautiful carved emblem of the zodiac. The Jesus the churches laud so much, accused the scribes or teachers in his day of taking away the key of knowledge. I am informed by some good linguists that the Jesus antedates human history. The word Jesus means knowledge-spreader and producer; and may have had many meanings symbolical of nature's changing forms among the different races and early languages. Benjamin Judkins.

Jesus Really Existed
And Bore Witness to the Truth.

Minneapolis, Minn., Jan. 14.—The real existence of Jesus is based upon what he said; he spoke as no other man ever did. No man before him made God the immanent sovereign ruler—enthroned an internal, sovreign king. He preached "the gospel of the kingdom of God," affirming that "the kingdom of God is within you." The revelations of nature confirm him. Professor John Tyndall did, and so did Bruno. Reason must, because the dynamic forces have to be within the infinite; they cannot be outside. The mythical Jesus Christ of Christianity, who "died as a sacrifice for sin," never lived, because the whole story of sin and sacrifice is false. Voluntary sin is impossible under the truth of determinism. Sin and its correlate, sacrifice by the shedding of blood, are mythical. But Jesus, who bore witness to the truth that God immanent is sovereign ruler, was a real man and a teacher of truth.

John Maddock.

Liberal and Humanitarian.

Minneapolis, Minn., Jan. 12.—G. Major Taber's reciprocal proposition meets with my hearty approval, because I think the The Review generously gives back to its readers more than an equivalent for what they pay. I admire The Review because it is liberal and humanitarian to people of all shades of belief; and I appreciate the generosity of its readers in allowing the editor and publisher to have free play, as he properly should have in his own literary domain. To fetter his judgment in any way would be for the intellectual loss of his readers. Intellectual evolution cannot be unless someone hits over present intellectual lines; nor can errors be corrected by silence. As Prof. John Tyndall said, "The leaping torrent is better than the stagnant pool." As all beliefs are organic, people of all shades should be dealt with in a humanitarian way, nor should they feel grieved or condemned because they differ.

A Rationalist has to admit that people honestly differ; that mental differences are as natural as facial; that differentiation is nature's universal law. Supernaturalism may preach conformity with an ostracizing penalty, but Naturalism is bound to honor and to fraternize with diversity

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so far as not to condemn it. Upon this scientific Determinism the brotherhood of man is firmly based and unsectarian Humanitarianism irrefutably established. The human family is one, though composed of different persons, the same as that of plants, differentiated as it is. All things were evolved from the same cosmic root; one parent, therefore, argues one family. "Revealed religion" has erred in preaching conformity, and has caused sectarian strife. "Infidel science" is based upon truth, and by it the long-ago-promised "peace on earth and good will to men" will come. As truth is revealed and as minds are fitted to receive it, people will unite on truth.

Herewith please find $5.00. Set my subscription ahead one year and use the rest for the *Reciprocity* fund. Your labor will not be in vain.

John Maddock.

George Francis Train's Crime

Los Angeles, Cal., Jan. 13.—I noticed an article in the *Truth Seeker* of December 10th, under the caption of "Jailed for Reading the Bible in the Streets of Los Angeles," on the complaint of a woman. It appeared that the reader had selected some portions not strictly moral, and he was sent to jail for some two months. That reminds me of an instance which occurred some years ago with my old friend George Francis Train, with whom I have spent many pleasant hours. George was noted for his opinion as to the immorality of some of the old Bible characters, and he published and scattered broadcast a pamphlet containing extracts from the Bible. Comstock, the orthodox bulldog, obtained a copy, and declared that Train was crazy, and had him arrested for publishing "obscene literature," and he was confined in Ludlow street jail in New York City. Train took his medicine like a philosopher and demanded a trial. The case was postponed for months, and the orthodoxy of the court came to the conclusion that they had an elephant on their hands, as it would never do to admit that "obscene literature" was contained in the Bible, and that Train had been unjustly convicted. Finally, the prison door was opened and he was told that he was free, but George said "No, I was arrested for a crime, and I demand a trial." But he found that they dare not give him a trial, so he left the jail disgusted with such rank orthodox injustice. I sympathized with my old friend and endeavored to console him with an epigramic poem of over 120 lines.

He was an enthusiastic liberalist, and was patriotic enough to score England on her own soil for fitting out piratical crafts for the Confederacy. Were I a millionaire, I would erect a monument in honor of his patriotic efforts. He was eccentric, but was a noble soul. I shall be perfectly satisfied, as you are the best judge as to what should and what should not be published in The Review. I do hope, however, that you will keep my Proposition open until the whole amount is raised. If necessary I intend to add to my subscription. Am pleased to hear that some have responded on first call.

G. Major Taber.

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Francisco Ferrer.

Mt. Vernon, O., Dec. 30, 1910.—I hope all Freethinkers have read the articles on Francisco Ferrer which have just appeared in McClure's Magazine. All Liberals remember that name and the tragedy connected with it. All can recall how Ferrer was seized and tried by pious soldiers, how bravely he faced the firing squad and how Alfonso and the pope trembled before the storm. Pope Pius expressed great sympathy for Ferrer's family after the crime had been committed. Ferrer accomplished great things in a priest-ridden country, with death always near, and for this reason I regard him as greater than Ingersoll or any of those advanced thinkers who worked in more enlightened lands. I am a follower of Francisco Ferrer, because that great man hated religion and war and tyranny, and all those kindred evils which have made human history the story of crime.

After a careful study of his own unhappy country, Ferrer discovered that all wars and tyranny were caused by three evils— religion, patriotism and capitalism. However I cannot accept his Socialism, because man is still a cruel, selfish animal, incapable of appreciating the beauty of that wonderful dream. The world is not ready for Socialism. All the creeds and fancies—all the reverence for the past, must be swept away, before man can take this last step. If the people cannot grasp the simple theories of spontaneous generation and evolution, how can they solve the complex problems of Socialism?

But let us study religion and patriotism together, since they have always been used as war drums. The religionist justifies war by quoting scripture. The patriot thinks his country is always in the right, which implies a belief in divine guidance—therefore patriotism is a low form of religion. How can the world grow better when our whole code of ethics is vicious and warlike?

In the public schools we are taught to worship military heroes. In the churches we are told that the world was saved by murder. In the Bible we read Christ's words, "I come not to bring peace but a sword." Is it any wonder that great navies are constructed or that the rattle of arms is heard in every town? Is it any wonder that misguided men clamor for the introduction of rifle practice in the schools? Are we still living in the dark ages—in the shadow of the cross?

We should ignore all military men, even if they were in the right, because the story of their lives arouses the martial spirit and this spirit leads nations into offensive wars. Napoleon's terrible ambition was kindled in youth by the study of national heroes or "fathers of countries." These men have no place in the problems of today. Let us close the book of violence forever and forget these men of blood. Tolstoy said all "government was violence," but he might have added with equal truth that all man worships is violence. I hope these facts will not shock the pious readers of The Review.

Harold Banning.

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TO THE PATRONS OF THE HUMANITARIAN REVIEW.

HERE is a proposition I wish to make to the liberal subscribers of The Review, and I hope it will be met with a generous reception.

Our veteran editor has informed us that The Review has arrived at the youthful age of eight years, and no one who has not been associated with the editing of papers or magazines can realize the hard work, the anxiety and the expense of editing a Liberal magazine. Its natural unpopularity cannot but diminish its support and its financial aid. It is unfortunate that the unpopularity of Liberalism is prevalent the world over, and nothing but an intellectual battlefield is constantly before us. To fight superstition and ignorance requires brains, nerve, and money sufficient to place Liberal ideas before the public.

Our Editor has been climbing up magazine's poverty hill for eight years, in order to give the public a truly liberal column where everyone could freely express his or her opinion. Such being the modest fact, is it not the duty of Liberalists to give liberally to aid a cause dear to everyone who dares think, and dares express his thoughts?

There are many writers in The Review that I do not endorse, and many who do not agree with me, yet this is true Liberalism.

Now, what I propose is this—which is for the sole benefit of every subscriber to The Review: Our noble Editor is not a millionaire, and he has had to struggle for eight long years to build up The Review for our especial benefit. Now, I propose that every subscriber, who can and will do so, donate one or two dollars, or more, and present The Review with a fund of $500. I have opened up the subscription with $2.00 to start with, and 250 subscribers would cover the amount at two dollars. Those who cannot spare but one dollar, send that, and let us show our liberality by our works. It may be that our editor may kick, but, friends, let him kick! for we will surely receive the benefit, as it is simply a selfish motive in us in benefitting The Review itself

It might be possible that the editor could afford to add two more pages to The Review to be devoted to miscellaneous subjects outside of the usual topics. May I hope that the editor will keep this letter in type until the object is accomplished?

Hoping that this proposition will meet with a generous response, I remain, a friend to The Review,

G. Major Taber.

Los Angeles, Cal., Dec. 5, 1910.

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Written for The Humanitarian Review

THE BIBLE A BOOK OF MYTHS.

BY SINGLETON W. DAVIS.

FIRST PAPER

NO ONE, no matter how learned he may be in other respects, can possibly understand the literature of the Bible (Old and New Testaments) who is ignorant of comparative mythology. The Christian theologian may defend and apologize, comment and explain, as much as he will, his defense and explanation are vain words only. The unbeliever, call himself Liberal, Freethinker, Agnostic, Atheist or Infidel, if he will, knows just as much and just as little about the Bible as the theologian if neither is unfamiliar with the principles of comparative mythology. The orthodox preacher may look grave and talk confidently, and the unbeliever may smile and ridicule, but both are pitiable in their positions as seen from the point of view of one who has studied carefully the age of myth-making and the myth fossils of today that reveal to him the facts regarding that age.

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lived and died, so surely knows the mythologist who has made proper comparisons that our every-day language is but a mass of remnants of the languages of the long ago. And the comparative mythologist reads in the fossils of our language and of the languages from which the English Bible has been translated, the true character of the biblical literature—that it is a conglomerate of myths collected from many sources and times of the myth-making age of the human race.

In order that readers of The Review may see the Bible and its friends and its foes from a truly scientific point of view, I propose to offer in this and succeeding articles some facts and illustrations gathered during many years' study of comparative mythology with special application to the right understanding of the biblical literature of the Old and New Testaments. In this writing I shall not follow any hard-and-fast rules of classification, but take up topics from time to time that seem to me to be easily made clear to the understanding of the unprofessional mythologist, to serve as stepping-stones to the understanding of the more intricate and involved Bible myths, as well as those that are degenerated and ruined remnants of what were originally fair products of a poetic taste and skill more or less now outgrown by the race.

First, let me again define the words myth and mythology. As used herein they are scientific terms, not meaning "nothing," but actual concrete things in nature. A myth is *not* a history without a basis of facts, but a story *with* a basis of fact. It is a play upon words—indeed the literal meaning of *myth* was originally word, and the expression found in ancient writings, including the Bible in which "the word," or "the word of God," are used, refer to this form of ancient oriental literary construction. "The word" as used in the first chapter of John, does not mean a literal word, but a mythical construction—a myth. In the myth, nature in matter and events is personified—represented as a being ("God") or beings like man, having and acting from a conditionless will. Mythology is not a superstitious belief in the reality of unnatural things and events, but that branch of natural science which embraces a study, by the modern-scienee method of observation and induction, of the origin and character

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of myths and the application of the principles thereby discovered to the interpretation of ancient art and literature.

Myth-making was not confined to any particular section of the world, but was practiced by human beings of all countries during a certain age of their intellectual evolution. But the myths vary somewhat in character according to the difference in the character of the myth-makers and their environments. And we find that the myths of the Bible are of the 'character of the original myths of Egypt, Babylon, Assyria, Persia, Greece, and to some extent of India—both Aryan and Semitic in character and origin.

John Fiske, author of *Myths and Myth-Makers*, is authority that carries great weight. He says in that great work, page 16:

"The religious myths of antiquity and the fireside legends of ancient and modern times have their common root in the mental habits of primeval humanity. They are the earliest recorded utterances of men concerning the visible phenomena of the world into which they were born." Continuing on page 18, he says: "The same mighty power of imagination which now, restrained and guided by scientific principles, leads us to discoveries and inventions, must have then wildly run riot in mythologic fictions whereby to explain the phenomena of nature. Knowing nothing whatever of physical forces, of the blind steadiness with which a given effect invariably follows its cause, the men of primeval antiquity could interpret the actions of nature only after the analogy of their actions. The only force they knew was the force of which they were directly conscious—the force of will. Accordingly, they imagined all the outward world to be endowed with volition, and to be directed by it. They personified everything—sky, clouds, thunder, sun, moon, ocean, earthquake, whirlwind." Again, on page 19, he says that this theory of mythology is not only beautiful and plausible, it is, in its essential parts, demonstrated It stands on as firm a foundation as Grimm's law in philology, or the undulatory theory of molecular physics. It is philology which has enabled us to read the primitive thoughts of mankind. A large number of the names of Greek gods and heroes have no meaning in the Greek language; but these names occur also in Sanscrit with plain physical meanings.

On page 21 of *Myths and Myth-Making*, Mr. Fiske says:

"We define a *myth* as, in its origin, an explanation, by the uncivilized mind, of some natural phenomenon; not an allegory; not an esoteric symbol—for the ingenuity is wasted which strives to detect in myths the remnants of a refined primeval science—but an explanation." Page 22: "We are justified in distinguishing between a myth and a legend. Though the words are etymologically parallel, and though in ordinary discourse we may use them interchangeably, yet when strict accuracy is required it is well to keep them separate. And it is perhaps needless, save for the sake of completeness, to say that both are to be distinguished from stories which have been designedly fabricated. The dis-

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tinction may occasionally be subtle, but is usually broad enough. . . While a legend is usually confined to one or two localities, and is told of not more than one or two persons, it is characteristic of a myth that it is spread, in one form or another, over a large part of the earth, the leading incidents remaining constant, while the names and often the motives vary with each locality. This is partly due to the immense antiquity of myths, dating, as they do, from a period when many nations, now widely separated, had not ceased to form one people. . . . . But we must not always infer that myths have a common descent merely because they resemble each other. We must remember that the proceedings of the uncultivated mind are more or less alike in all latitudes, and that the same phenomenon might in various places independently give rise to similar stories."

But to temper our criticisms of the originators of the biblical stories or myths, I will remark that not only the "ancients," the pagans, the barbarians, had not correct conceptions of physical movements, events and laws, by analogy conceiving of such effects—all movements—as the effects of volition, as apparent to themselves in their own bodies and those of animals; not only in the age of myth-making did the primitive intellect fail to distinguish animate and inanimate things, but even now millions of human beings believe that each inanimate thing has an indwelling soul or spirit, or "force"—not only men and animals, but the heavenly bodies, the earth, the mountains, the ocean, rivers, trees, rocks, and even sticks of wood and objects made by human hands. Hence the belief in charms, idols, icons, relics of saints, etc. Not alone in "Darkest Africa" and other heathen lands are these superstitions enveloping the intellects of millions, but in the most civilized countries of the world in this age of science and civilization we find the pall widespread and dense. The Greek-church people of Russia with their icons and other things of like character, the Roman Catholics of Europe and America with their images and relics of their demigods and saints, and crosses and holy books; the Protestant Christians, with their Providence, their idolized Bible, their prayers, and their crosses and other sacred things and events as sabbaths, etc.; the Spiritualists with their "spirits," controlling not only human minds and bodies, but lifting inanimate bodies, as tables, pianos, guitars, etc., and even the scientists with their conscious intelligence within the atom, the cell or the ion, or electric element, and their "forces"—physical, chemical and vital—as inherent entities, uncaused causes of movement. All these and innumerable other things demonstrate the persistence of animism from the prehistoric myth-making age down to the present age of science with its myth fossils imbedded in the every-day language and thought and its art and literature and even its modernized

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science. This should not lead us to give up investigation and critical study in despair, but should develop in us a spirit of charity—of true Liberalism in our relations to those of the past and present who have and do differ from us in their beliefs and opinions.

This somewhat elaborate definition of myth and mythology is only introductory to the practical application of the principles of myth making to the explanation of the stories, characters, etc., of the Bible. But to do this intelligently, we must not only understand the nature of the myths of a particular age or nation, but the relation the myths of different ages and countries bear to one another—their analogies and similarities and their variations and variants—in their inherent characters as well as in their etymological vehicles. This is comparative mythology. By understanding the *general* principles which constitute the results of induction in the study of comparative mythology, we are able to compare the biblical stories with the pagan stories in the myths of others than the Hebrews and the primitive Christians, and to judge rightly as to their similarities, analogies and variations, so far as to conclude whether these biblieal stories are really mythical or not, and whether they are or are not of pagan origin. This is the interesting study now to be entered upon.

BIBLE STORIES—HISTORY, FICTION OR MYTH?

Various stories, personalities, practices, things and doctrines of the Bible will be hereinafter treated upon from the view-point of comparative mythology in order to demonstrate their mythological origin and character and expose the erroneous opinions of both Bible worshippers and a large majority of the opponents of the Bible. But let me first say that though the word *bible* means literally *the book*, it is not *a* book but a conglomerate collection of books and fragments of books more or less redacted over and over again and interpolated and excised very extensively, so that no such thing as a purely original complete book is within the collection called the Bible.

THE CREATION MYTH.

The so-called creation accounts as recorded in the first and second chapters of the Book of Genesis are, to the comparative mythologist, plainly mythical. I say "accounts" purposely, for the close reader of those two chapters can plainly see that each contains a somewhat different account of the genesis of the world—both being, doubtless, variants of one original creation

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myth of a more ancient pagan literature. As to how ancient this original was nothing is certain as to the date of its writing, but as to the time of "the beginning" it, and these two biblical variants of it, tells about, there are very good reasons to believe may be known with some approach to exactness. But it is a double myth, like many others. In one interpretation "the beginning" means the beginning of the year at the growing season —the genesis of a new year and a new life--a renewal of the plant, animal and human activity for another summer season. The other interpretation means "the beginning" of the sun's movement through the zodiacal constellations before the astrologists first constructed the pictorial zodiac or map of the sun's apparent path during a cycle, in which the Spring equinox occurred in the sign *Taurus*, the *first* sign (originally) of the zodiac, and by the precession occurred in another and another until after more than 25,000 years the Spring equinox would again occur in Taurus. This time of "the beginning" mentioned in the Genesis accounts, was probably at the beginning of the present 25,000-year cycle, which would make the date some 7,500 years or 6,000 years ago. That is, the time the sign Taurus rose heliacally at the vernal equinox—when the sun was in (or just before) the constellation Taurus, at the Spring equinox.

But that constellation, probably, extended for more than thirty degrees over the heavens at that time, because formerly instead of the twelve signs there were only six and they of varying lengths. Now there are twelve, each occupying thirty degrees of the great band around the earth whose circuit is the basis of our degree enumeration—the 360 degrees of every circle. Taurus included Aries also, at this "beginning," so that the sun *might* have been in Taurus and still have been in a part of the zodiac now called Aries; but I believe facts show that Aldebaran of the Pleiades (the "seven stars") was the particular part of the Bull referred to in giving this assignment. I believe this to refer to this time particularly because the account says that the seraphim (the bulls) were at the entry gate of the Garden of Eden —that is, the gate to the summer season—the Spring equinox.

But this does not mean that the universe came out of nothing into existence at that time; nor does it indicate that the writers of the original myth had any such a notion. It is probable that the originators of the zodiacal scheme of astronomy lived at or soon after that epoch, and mankind then must have been far advanced educationally from the infantile state of the literal Adam and Eve. In fact the educated men were comparatively

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well versed in a system of astronomy at that time. Of course they were mistaken about the sun's motion from east to west, etc., but learned men of much later periods, even since Copernicus, have been so mistaken. But they observed the heavens and knew that there was a revolution during each twenty-four hours and then during each year and still another during a cycle of a little over 25,000 years, which is more than a large majority of the people of today know! To see how much evidence can be adduced to prove the early acquaintance of at least some men with a tolerably correct science of astronomy, read the large work of Prof. Lockyer on *The Dawn of Astronomy*—a work by one of the world's greatest modern astronomers.

The first civilizations, so far as traced by archeologists, were in the Nile valley and Western Asia adjacent. This does not mean that there were none earlier, however, but that no evidences of any earlier civilizations have been obtained by observation. The evidences of these early Egyptian and Asiatic civilizations were obtained from the ruins of the cities, temples and observatories, and from records impressed on tablets of clay or pottery, or ground upon stone. In Egypt monuments testifying to more or less settled civilizations long before the time that the earliest now-existing records were made, show that those peoples of the dim and hoary past had a fair knowledge of astronomy and erected temples on astronomical principles as places of "worship," the astronomers being considered "mystery teachers of heaven." No doubt the first astronomers were priests. These evidences point to dates, more or less certain, of 6,000 or 7,000 years in Egypt, and in Babylonia the inscribed clay tablets carry us back certainly 5000 years; but the so-called omen tablets indicate that observation of eclipses and other astronomical phenomena had been made thousands of years before this period. At this period, corresponding to the time of the "creation" according to the biblical record taken literally, the valleys of the Nile and the Tigris and Euphrates were inhabited by millions of people, many of them to a fair extent educated and civilized, which shows that the story of Adam and Eve being the first pair of human beings and the only ones then in existence is very erroneous. Adam and Eve, as mythical personages—as personifications of certain natural things—at that time, however, were timely and true to nature. Even Elohim, the gods of Genesis, the God of our English translation of Genesis, was so. Professor Lockyer, in the work above referred to (page 4), says: "In Babylonia it is a very remarkable thing that from the beginning of things—so far as we can judge from the records—the sign

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for God was a star." And again he says: "We find the same idea in Egypt; in some hieroglyphic texts three stars indicate the plural, 'gods.'"

And so, by comparison of the Hebrew Scriptures, especially the Book of Genesis, with the older pagan myth-stories of Egypt, Babylonia, etc., we are forced to the conclusion that they are all of a kind, and that the Elohim of Genesis is a plural word meaning literally the suns of summer; or, rather, the sun in conjunction with the stars of the Pleiades in Taurus, the Bull of the Zodiac. It was the sun entering this sign at the "beginning" of the creating or growing season—the time of genesis or birth of the living things of earth, that *opened* the world and *dwided* the year, separating the active, living portion from the chaos of the wintry, *watery* season. Thus out of this chaos every spring is created, even now, especially in the two-season countries like California and the valleys of the Nile, Tigris and Euphrates, a new world-life—the genesis of the pastures and herds begins. The darkness of the watery or wet winter season gives plaee to the light of the summer by the "command" of the sun-god as he mounts the heavens (high places) at the Spring equinox.

This word *heaven* or the *heavens* is literally the heaved-up place or places. That is, the upper or northernmost portion of the zodiacal belt in which the sun apparently traverses the sky during the summer season from the vernal to the autumnal equinox. And the season of the year during this time is the Garden of Eden, and in "the cool of the evening" of the year, viz, at the autumnal equinox, the lord of the high places (heaven) comes "down" and "walks" in the garden, until he calls forth *Adam*, the red, naked earth, who has become hidden in the herbage of the late summer, and who is then cast out of the garden into the winter season when he eats his bread in the sweat of his face (not "brow")—that is, in the season that the *face* of the earth is covered with "sweat"—the rainy season. This is after Adam or the earth has tasted of the fruit of the tree of knowledge of good and evil—come to the autumnal equinox where the days and nights are equal—the tree whose branches upon one side bear the good fruit of the long summer days and upon the other side evil fruit of the long winter nights.

The reader may object that this interpretation leaves out the "moral" of the story; but it does not. The myth-making peoples did not reason inductively after the methods of modern science. They reasoned upon *analogy* almost entirely. They told a story—composed a myth—and they built up their philo-

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sophical and ethical theories and systems so as to *make* them analogous to the story. The errors they fell into came from the *forced* nature of their analogies. For instance, "Paul" *assumed* that a grain of wheat dies like the human body and is resurrected when it germinates, and so "proved," as he thought, the resurrection of the body. But we know that this analogy is false. The grain of wheat that really dies *never* germinates. It is impossible that a grain of wheat which dies, decays and disintegrates into the original elemental condition of inorganic solids, fluids and gases, should ever be "resurrected" and become a living wheat-plant. And the analogy is false again in this: If the grain "dies" and is resurrected and becomes a wheat *plant* it produces the grain that goes through the same process as its predecessor did, on and on, over and over again; so that, even if we admit that the grain "dies" and is "resurrected" once, we are forced by analogy to believe in reincarnation, an unending succession of lives and deaths, all very similar, and the immortality of an eternal life of unbroken bliss is disproved. But the fact is, Paul's analogy is only imaginary and his logic is fallacious. So with the other doctrines of the myth-makers. Their reasoning from analogy instead of from observed facts led them astray in thousands of ways.

As time passed and the race outgrew the age of myth-making, men forgot the connection between the moral of the story with the facts upon which the myth-story was built, and assumed the *story* to be *history* and the *moral* to be an *intellectual supernatural revelation* instead of an explanation based upon a *supposed* and *made-up* analogy to natural events.

It must be kept in mind that analogy never *proves* anything. The best it can do, and its chief use, is to *illustrate* a principle. It serves to make plain an intricate matter by giving attention to a similar but more simple matter. But analogy is *only* analogy —it is never exact sameness —and must not be carried beyond the limits of the facts which make the thing *like* another thing but not the *same* as any other thing. This was the greatest defect of the myth mode of teaching morality and philosophy.

(To be continued.)

¶ 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 10c. each postpaid.

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Written for The Humanitarian Review

THE RENAISSANCE.

BY JUDGE PARISH B. LADD.

(Concluded from February number.)

EMPEROR Frederick cloaked his support of this *no faith* under the garb of liberal culture, with a view of remodeling society on a mundane basis for the toleration of all opinions. But the church made war on all these things to such an extent that Frederick was forced to recant.

This was followed by the Dominic inquisition, which spread terror, fire, torture, death and desolation throughout Europe. The terrible savagery displayed by the church on all unbelievers for more than four hundred years beggars description. No age, sex or station in life offered the slightest barrier to the murderous demons of the church, who carried on their horrible work in the name of Christ for the propagation of their creed.

In the very teeth of all this terror, crime and misery, the Provincial *literati* were making great strides towards the restoration of the arts and sciences, liberty and humanity, but mostly in disguise. Music, poetry and the dance were made to supplant church forms. The pagan times of Epicurianism were encroaching on Christian dogmas. The deities of Greece and Rome in frolicking attire were used to burlesque the saints. All this went on amid the tortures of the inquisition. Europe was filled with free thinkers, determined to put a stop to the abuses of the church, to re-create a love for the lost arts, and to restore the literature of Greece and Rome. But over this hung the death-shadows of the terrible Christian sphinx, with fire and sword ever ready to crush the growing spirit of truth and humanity. "Superstition and stupidity," says a writer, "hedged them in on all sides. Thought was expressed in allegory; sorcery and magic were resorted to." "The other world, with its fabled heaven and hell," says another writer, "haunted the conscience like a nightmare." Amid all this the visible universe continued to re-assert claims always to be thrust back into mediæval darkness by the church. At this time Italian students had mastered much of Latin, while the Greek was nearly lost. Surrounded, as these advanced thinkers were, by the church influence with its mysticisms and vagaries, it was no easy matter to throw off this influence and rely on nature; allegory had to be resorted to.

Petrarch was the first to devise a method of scholarship called Humanism, wherein man and this world became the leading elements in

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the revival of learning. Humanism rejected the prevailing theories of a future life, planted its standard on real things which had long since been discarded by the church, and sought to restore man to his place in nature, as in the Augustan age.

The Italians of the fourteenth century were first in the field for the emancipation of enslaved intelligence. Petrarch not only opened the way but furnished the basis for the rise of virtue, learning and humanity. To this task came Boccaccio, followed by numerous others. The next step was to collect manuscripts, which fell to the lot of Guarino and Filelfo. Aurispa and Paggio, supported by many patricians, princes and merchants of Italy, roused the sleeping energy of free thinkers until learning became so fashionable as to gather under its protection the best thinkers of the land. To the generations nursed in stereotyped superstition, "this came," says one writer, "as a fountain of renascent youth, beauty and freedom; it was the resurrection of the new life out from the grave of the dead Christian past." "I go," says Cyriac, "to wake the dead, to restore humanity to its birthright after ten centuries of death, to give the people liberty of conscience and freedom of action." So infatuated were the young men, now aroused to action, that they filled the lecture rooms of the philosophers and rhetoricians to overflowing. The spirit of inquiry had been aroused. Out of the dark ages of Christian ignorance and superstition was to be born a new world—a race of intellectual freemen. Greek was eagerly grasped, manuscripts accumulated, libraries and museums were formed and followed by the age of printing.

Aldus Monulius in Italy, Froben in Basel, and the Etiennes in Paris, gave to the press what works the investigators had recovered, including Hebrew and Oriental writings. So completely had Greek and Latin been restored that a race of scholars headed by Palitiore, Pautono and Valla, charmed the ears of Europe with new-made pagan dialects and their melodies. The church at this time lent its influence to the prevailing enthusiasm. Nicholas V and Leo X and seven intervening popes manifested a spirit of tolerance. Two of them took a prominent part in this classical revival, because, as they said, scholarship offered the most sure path to ecclesiastical and political honors. At that time they failed to see what they realized later, that scholarship and Christianity would not mix. Italy thus became one great school of learning. Not content to rest on her laurels, she invited Germany, France and Spain to share in the Renaissance. The revival of learning, of the study of nature and man's place therein, the rejection of the doctrine of a future life, the joyous acceptance of this world, the conviction that the proper study of the race is the concept of man's place in the universe, fixed on a firm foundation the truth of humanism. It will be thus readily seen that this is no more nor less than rank materialism, on which these popes and many of their priests stood side by side with avowed atheists

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—themselves atheists at heart—while hiding their real opinions under the cloak of Christianity. This is precisely what modernism is today.

Petrarch and Boccaccio taught that truth, although in a garb of fiction, was the re-birth of humanism after long ages of Christian death. The great uprising owed its resuscitation to the study of the classics. Giovanni Vittoni, the first chronicler using Italian in his history, says that at this time the scholars were busy in transcribing Greek into Latin, compiling grammars, commentaries, encyclopedias, dictionaries, epitomies and ephemerides. The best histories came from Bruni and Paggio. At the close of the fifteenth century the histories of Greece and Rome destroyed by the church had been so far replaced as to be out of the reach of the vandal hands of the priesthood, Mediæval Christianity had received a check; literature, progress and humanism had superseded ignorance, crime and piety.

At the beginning of the sixteenth century, Lorenzo de Medici and Politin led all in poetry and classic learning. Here we have Boiardo introducing classic mythology and romance in his *Orlando Innamorata*, followed by Ariosto, whose *Orlando Furioso* presented the purest examples of the Renaissance. The gods of these free thinkers were Justice, Purity, Beauty—free from anthropomorphism. The spirit of Horace, Aristotle and Seneca was revived in tragedy, while Plautus and Terence supplied the genus of comedy. Here the fine arts came in to adorn the Renaissance. Nicola Pisano produced some fine works in Græco-Roman marble. Painters, sculptors and architects came to the front with some fine works, displaying nature in her purity. Thus arose from the slums of Christianity the long-crushed and sleeping genius of the pagan age of halcyon Rome—the spirit of Augustus Cæsar was on the new throne. To such an extent was Grecian and Roman art carried that the old Christian models gave place to pagan subjects, so firmly had the foundations been laid in Italy for literature, art and humanism, that the new spirit spread over all Europe. "The spirit of the Renaissance," says a writer, "portrayed the beauty of the world and man in unaffected spontaneity, without side thoughts for piety or erudition, inspired only by pure delight in lovliness and harmony for their own sake."

In the field of science and philosophy, humanism wrought similar changes. Petrarch began by waging relentless war against the false logic of the time. Curiosity thus aroused, brought to the front such men as Albertis da Vinci, Tasconnelli da Parta, and others, who made practical experiments with physical forces and invented instruments therefor, and astronomy began to be studied.

The middle ages produced under Christian rule little other than visionary notions of gods, heroes, saints, and a fabled redeemer, while the study of man was left for later times, and for free thinkers who devoted their energy for the betterment of mankind in this world, trusting nature to provide for any other.

The ancient texts of the Greeks now brought forward, furnished the germs out of which Copernicus, Columbus and Galileo astonished the sleeping world. Philosophy swept away the stronghold of metaphysics, but the genius of the new life had so long been held at bay that the progress was slow. Ficino's attempt to revive Platonism proved a failure; the new life wanted no more metaphysics. The free thinkers of

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southern Italy, Telesio, Bruno and Campanella, made the lines on which modern speculation has travelled.

Bruno was the precursor of the idealistic schools. Bacon followed. In this way only could they hope to be heard. Truth had to be presented in disguise. "The most childish nonsense," says one writer, "was blended with the most profound wisdom."

The first lectures on literary criticism came from the school of Vittorino, followed by Potition on the Roman law. It remained for the court of Naples to criticize ecclesiastical traditions and the spurious historical documents. This opened a wide field in which many of the Christian classics have been found to be base forgeries. Valse, by one bold move, destroyed the false decretals, which, till then, had been accepted as divine truth. He exposed the donations of large areas of Italian land to the church by Constantine. Nor did criticism stop here, for it attacked and exposed the shams and frauds of the church until Christianity was shaken to its foundation. The more learned men began to see that the whole Christian scheme was a delusion; that the witty epigram of Leo X—"What profit has not that fabled Christ brought us?" was true. Machiavelli's sarcastic criticism, followed by Guicciardini and Sarpi, roused the sleeping spirit of the church. The revival of learning frightened the clerics and startled all Europe.

Chry Soloras, Guarino, Filelfo and Potition opened lecture rooms, which were filled by young men from all parts of Europe. Greek, Latin, history, metaphysics, law, science, art, mythology, metrical systems, oratory, rhetoric, etc., were taught. These lectures brought to the front a class of young men of vigor and energy, who swarmed over Europe to propagate the new learning. It was a success; the new recruits were all unbelievers. The church, discovering this, called up her old forces to suppress the child of genius ere all should be lost, but the effort came too late. The seed had been sown and its growth meant death, sooner or later, to superstition.

At the beginning of the Renaissance there were few books. Oral lectures took their place. Each town established its schools and lecture rooms. Along with this learning came refinement of manners, ethical culture, humaneness, the building up of happy homes and the construction of highways and means of travel.

The new learning, as it was called, gave a new conception of human life, new interests in the material universe, a world of humanity to live in and a happy life on earth in the place of an unverified life beyond the grave. As long as this new learning seemed for the benefit of the church, the popes and their priests encouraged it. but alas! it became too plain that the new-born child was an unbeliever—an infidel. This being settled, the popes and their church turned all their forces to the destruction of learning; made war on all unbelievers and on the civil governments, which were in unison with the Renaissance. The contest was long and bitter. Every inch of ground was stubbornly defended by the contending parties. The terrors, strife and misery of the Huguenot persecution came to the front, where the pope urged the utter extermination of all unbelievers—to spare neither sex nor age. His repeated orders were to wipe every vestige of heresy from the earth, even to children in their mother's arms. For two hundred years the slaughter

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went on in France, until the terrible carnage of St. Bartholomew, when for a few days all was quiet as a precursor for a renewal of the contest. The history of this two hundred years was so terrible as to beggar description; such only as one religious fanaticism could wage against another.

It may be said by some who are illy informed, or whose personal interests are directly involved, that the picture of the dark ages is not that of an output of Christianity, but of the mal-administration of the Catholic church. This is an error, for that church was the only one in existence, and it traces its descent directly from the earliest times down to the present. If the Catholic church does not represent true Christianity, then it has no representative; besides Protestantism, though of later origin, has shown a spirit as malignant as that ever possessed by Catholics. The civil governments of the world are now holding religion in check, while in the dark ages the civil powers were ruled by the church.

Christianity was born of Therapeut and Essene parents some 200 years before the time assigned to the mythical Christ; it was in full manhood when Constantine gave the Roman empire over to it. With two or three short breaks under pagan emperors, Christianity took charge of popedom and held absolute dominion, civilly and ecclesiastically, down to the fifteenth century, and so, Christianity, as such, is unqualifiedly responsible for the poverty, ignorance and crime during the dark ages. In fact, the dark ages were the natural result of the Christian system. It started life with beggars, old women, slaves and the rabble of the Roman empire. See Gibbon's *Decline and Fall of the Roman Empire.* Its stock-in-trade was ignorance and poverty, and during a thousand years it added to these crimes untold. In the very nature of things, it could have produced nothing else. Its highway is faith—not in natural law, but in fiction. Hence the church, Catholic and Protestant, has fought every branch of learning and every science from astronomy to and including evolution. But all the sciences having their foundation in natural law have come out victors.

The quasi civilization of today owes its all to free thinkers, who were the soul, the brains, the life of the Renaissance. What little civilization christendom today possesses, and it is little indeed, has been forced on the world by free thinkers, who are the fathers of science and useful inventions, and the mothers of ethics and humanity.

As intelligence and humanism rose, Christianity in spite of all its efforts to hold back, was forced above its natural level, where it is held only by the advance of the age.

Having alluded in this article to the fact that a few of the popes loaned their aid to the Renaissance, a thing contrary to the life and spirit of the Catholic church, a little further explanation is required as to the men and their motives in deviating from the fixed rule of the church to hold the people in ignorance. There were nine popes who have been classed as friends to the new learning. A brief history of these popes, their acts, and the inducements therefor, will now be in order.

Nicholas V was the first to give aid to the new life. He was a man of great learning, a free thinker in fact. Seeing that under former popes

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all christendom had sunk to the lowest depths of ignorance and crime, and caring nothing for the system, he threw off the cloak of piety and put forth all his energy for the new cause, which was then in the bud. Calixtus III, raised to the papal chair in 1455, being old and feeble, died in 1458, after an unsuccessful effort to get up a crusade against the Turks; but nevertheless the Catholics put forth the claim that he aided the new cause. Pius II, 1458 to 1464. Paulus II. Sixtus IV was an extreme liberal, and the church did not hesitate to brand him as a heretic. Innocent VIII, 1484 to 1492, claimed by the church to be a reformer, was in fact a shameless despot; it was he who appointed Torquemado inquisitor of Spain, to exterminate unbelievers. Alexander VI was no reformer. Julius II, 1503 to 1513, was a statesman and a warrior. Conquest, art and letters were his ruling passions. So antagonistic was he to the church that several of the cardinals got up a plot to poison him, one of whom he put to death, and the others he imprisoned. Thus it will be seen how much these popes did for the Renaissance, for liberty, learning and humanism.

All Saints' Eve, 1517, came Luther's protest. By 1520 the breach had become permanent, when the supremacy of the popes ceased to play on the passions of their votaries. From this time on civilization gradually but slowly has been on the advance, lifting up life to a better and higher civilization, and humanism born of free thought is now in the field for conquest.

Alameda, Cal., Dec., 1910.

Written for The Humanitarian Review

LINES

To the Young Optimist who Brings my Morning Paper.

BY D. B. STEDMAN.

Faithful newsboy, hasting on thy early mission,
While the morning glow is heralding the day;
How my sleepy senses waken to thy footsteps
As thou passest, whistling on thy cheery way.

Whistling, ever whistling, whatsoe'er the weather;
Summer's rains and winters snows are naught to thee.
'Tis important men should know what men are doing,
And the daily happ'nings, near or 'yond the sea.

Though the news thou bearest be of joy or sorrow,
Crimes or dire disasters, battles lost or won,
Ever optimistic sounds thy boyish whistle,
And thy step is prompt as if thy task were fun.

While I gladly hail the signal of thy coming,
And my breakfast flavor from thy printed sheet,
Let me bless thee for thy faithfulness to duty,
And thy help in making others' lives complete.

Springfield, Mass., Jan. 10, 1911.

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Written for The Humanitarian Review

THE CONJECTURAL METHOD.

BY P. J. CAMPBELL.

INTUITION is the natural, instinctive method of reckoning: conjecures are thrown out into the unexplored, and substantiated or discredited by later developments. Most people form their conclusions beforehand and find their reasons afterward.

Reason is a much later development than intuition, and the logical method is the direct opposite of the conjectural method of thought. Intuition prompts a man to put forth a conjecture, a wild guess projected into the future or the unknown. As time rolls on, as the future becomes the present and the unknown becomes the known, we work up to the conjecture and verify, revise or discard it.

The logical method is to build on a basis of established natural law, to rear the structure block upon block, as the facts are dug out of the quarries of knowledge.

Intuition is an animal instinct. Its chief province is self-preservation and perpetuation of species. In the rude days of savage life it was man's highest sense, and while he was a nomad his condition of life called for no higher mental development; but when he began to have an established dwelling, when he began to keep herds and till the soil, he stepped out of the realm of animal instinct and began to be a thinking, reasoning being. A crude form of mathematical accuracy was necessary to the building of his hut, and the more pretentious the structure the more exact the measurements necessitated. Stones cannot be successfully fitted together by chance and guess-work; accurate measurement and calculation are indispensable. In the keeping of herds a system of accounting is required, in order that the increase or decrease may be kept track of, so the notched staff and bag of pebbles became the first tallying devices. Instinct bids man appease his hunger when opportunity offers, but reason suggested that he plant and sow and thus insure, with reasonable certainty, that desired opportunity.

Woman's intuition is stronger than man's, in modern life, because it has more exercise. Man's work has led him, more and more, to discard the conjectural method for the logical one. In his undertakings, he wishes to eliminate the element of uncertainty as much as possible; hence he prefers mathematical accuracy that slowly works up to a substantiated conclusion, rather than an instinctive conviction of the mind, that may or may not be verified by time. Woman's realm has never felt the same need for mathematical accuracy as the work-a-day world

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of the man, consequently she relies more upon conjecture and less upon logic than he does.

Logic is still young, while conjecture is old, and the intuitive faculty is still strong upon us. We guess a great deal more than we investigate; we conjecture a great deal more than we know. Accuracy is not the habit of the average mind. It is sincere in its intent to be honest, but it is slip-shod, careless and inefficient in its methods. Facts are scarce with the average individual. He has guesses about a great many things; his suspicions, conjectures, beliefs, conclusions and imaginations are myriad, but of absolute facts he has few. Accuracy is not yet in the air: the age of efficiency has not yet arrived, and few people are in advance of the age in which they live—it would not be polite.

Most of the progress of the past has come through the conjectural method. Some, with prophetic eye, have guessed the future well, while others, equally sincere, but less in tune with the infinite, were predestined to disappointment in their dreams.

Religion has been a guess, law a conjecture, and medicine an experiment; and we are only now working up to these hypotheses and revising, verifying and discarding their various propositions. Religion has been a particularly wild guess. Man felt that there must be a power behind the universe, and ignorant of the dimensions of the universe, man guessed himself to be the purpose of its creation and the central theme about which all else revolved, with the omnipotent father of all a listener to his every cry, a recorder of his every whim, a jealous watcher of his every act. With the information then at hand, man could not be expected to have made a closer guess. But now it is different. Man knows more about the world in which he lives; he knows something about the universe in which that world moves; he knows a great deal more about himself; and with this information in hand, he makes a very different conjecture, if he indulges in a guess at all, for the tendency of the times is to accept the knowable and leave the unknown to the future.

We have worked up to the guess of primitive man about God and the universe, and have found the conjecture unverified. We must either make a new guess, a fresh conjecture, or content ourselves with the logical method, building upon the laws of nature and stopping at the limits of science.

The logical method was born with the dawn of civilization. Conjecture is as old as conscious existence. They have been rivals through all the pages of history. Gradually, slowly but surely the logical has gained ground. By slow degrees animal instinct has given way to scientific accuracy, and fact rather than fiction has come into the ascendency. We are moving toward an age of accuracy, where facts and not fables will count. The conjectural method will be discarded for inefficiency. Guess work is all right when it hits, but it is an unreliable blunderbuss that cannot be depended upon. As we come to appreciate truth as the most valuable thing in the world, we become jealous of it. In the eternal quest naught but accuracy suffices, only facts fulfill, and nothing but truth is satisfactory.

Georgetown, Ill., Feb. 1, 1911.

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Written for The Humanitarian Review

WAS SHAKESPEARE THE AUTHOR OF THOSE PLAYS?

Monsieur Paul Louis Hervier, 23 Rue de Beaumont, Bourges, France:

Mon Ami: I have made this subject a special study, and I present the result for your consideration. I have been careful to obtain what I believed to be reliable facts and the opinions of several eminent men. Personally, I am of the opinion that Shakespeare never composed one word of those plays. This may be an absurd question to ask, as the world has long since settled the question, and has accordingly given him the credit for their authorship.

I make this assertion, that there is not a scintilla of evidence that Shakespeare was a scholar, or had ever attended an institution of learning, or that there was an institution where he could have attended, enabling him to write such classic literature. There is plenty of evidence that his whole family were poor peasants and not one of them could read or write; and even Shakespeare himself could not make his signature more intelligible than if a chicken had stepped into a puddle of ink and scratched on a piece of white paper. He was often alluded to as "William Shak." His mother made her mark as "Marye Shaksper." In court records he was referred to as "Shakspyr," and as "Shaxpur," and sometimes as Shakspere. In the bond given to enable him to marry, he was called "Wm. Shagspere." He was noted as a poacher, fugitive, vagabond, actor, brewer, money lender and land grabber, and he let his two children grow up in ignorance, and there is a record where his daughter signed her name by a scraggling pot hook.

There are records where he loaned money and collected it by law if they did not pay promptly. The patois of Warwickshire, where he was raised, was anything but the English language. It is reported by reliable authors that he went to London about 1586 or 1587, and that his home was dirty, bookless and miserable, his companions degraded, his pursuits low; he had been whipped and imprisoned, and he fled to London. His first work was holding horses at a playhouse. He became a supe and call-boy, and in time took insignificant parts. He married at nineteen Anne Hathaway, a girl eight years older than himself, and six months after marriage their first child was born.

There is no proof that he ever attended school an hour, and this is the great Shakespeare who wrote all those classic plays! It was some years after those plays were written before any name was assigned to them.

The *Britannica* asserts that Mr. Hallam claims that "no letters of Shake-

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speare's writing, no record of his conversation, has been preserved." In the *Universal Anthology*, page 328, John Richard Green, an eminent English historian, says: "Few events in our literary history are so startling as the sudden rise of the Elizabethan drama. Eighteen theatres existed in London alone. We still possess a hundred dramas, all written within this period." On page 330, he says: "For the story of Shakespeare's youth, we have only one or two trifling legends, and these almost certainly false. Not a single letter or characteristic saying, not one of the jests spoken of at the Mermaid, hardly a single anecdote, remain to illustrate his busy life in London." Ben Johnson, who flourished about that time, appears to be about the only writer who compliments the genius of Shakespeare. Voltaire, whose real name was Francois Marie Arouet, regarded him as a "drunken savage." Pope speaks of him as "a man of no education." Bentham says his learning was very little.

Shakespeare's whole family were ignorant, and signed their names with a cross. The Rev. Wm. Fulman, an antiquary who died in 1688, states that "Wm. Shakespeare was much given to all unluckiness in stealing venison and rabbits, particularly from Sir Thomas Lucy, who had him oft whipt and sometimes imprisoned, and at last made him fly his native county." Halliwell-Phillips says of Shakespeare: "Residing with illiterate relatives in a bookless neighborhood, thrown into the midst of occupations adverse to scholastic progress, it was difficult to believe that when he left Stratford he was not all but destitute of polished accomplishments."

Among those who gathered around the play-houses were the adventurers, vagabonds and paupers. Sometimes a roofless yard of a tavern served as the theatre. It was here that Wm. Shakespeare came, and his first lesson was devoted to holding horses at the door of the play-house. It appears that he graduated to be a prompter's call-boy, and subsequently took minor parts in the play, and as Richard Grant White says, he never succeeded in arriving in his profession. A prominent writer says: "Only a miracle of studiousness could have acquired in a few years, upon a basis of total ignorance and bad habits, the culture and refinement manifested in the earliest plays; and but a few years elapsed between the time he fled scourged from Stratford and the time when the plays began to appear in his name in London. But plays, now believed to have been written by the same hand that wrote the Shakespeare plays were on the boards before he left Stratford.

The people of Warwickshire did not speak the English of the London Court, but a patois almost as different as the Lowland Scotch of Burns is today different from the English of Westminster. Halliwell-Phillips says: "It is extremely improbable that an epic so highly finished, and so completely devoid of patois, could have been produced under the circumstances of his then domestic surroundings." Appleton Morgan says: "Now, even if the lad had mastered all the Latin and Greek extant, this poem, dedicated to Southampton, coming from his pen, is a mystery, if not a miracle."

But Wm. Shakespeare, a peasant, born in the heart of Warwickshire, without schooling or practice, pours forth the purest and most sumptuous English, unmixed with the faintest trace of that Warwickshire patois that his neighbors spoke—the language of his own fireside. Hallam,

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years ago, was struck by the incongruity between Shakespeare's life and works. Wm. D. O'Connor, the author of *Hamlet's Note Book*, calls attention to a number of *The London Academy*, where a Mr. Lupton proves that in Elizabeth's time the name Shakespeare was considered vile, and gives a case where a man called Shakespeare had his name altered by law to Saunders. A prominent writer observes, "It is not surprising that Wm. Shakespeare, poacher, fugitive, vagabond, actor, manager, brewer, money-lender, land-grabber, should permit one of his two children to grow up in gross ignorance, but it is beyond the compass of the human mind to believe the author of Hamlet and Lear to have done so."

Richard Grant White admits that the *Comedy of Errors* first appeared at certain Christmas revels given by Bacon and his fellow lawyers at Gray's Inn, in 1594; the plays show forty per cent. of Romance or Latin words. He also asserts that the writer of those plays was versed in the language and literature of France, Italy, Spain, and tongues of Northern Europe. He states that Shakespeare was the son of a Warwickshire peasant, and there is really no proof that he ever attended school an hour; that at the age of 16 he was apprenticed to a butcher, and the only letter directly addressed to Shakespeare which is known to exist is one which asks for a loan of thirty pounds. He was known to have sued Phillip Stratford for two shillings loaned. There is ample evidence to prove that Shakespeare was a grasping money loaner, and after he had accumulated quite a fortune for those days he endeavored by fraud to obtain a Coat of Arms. He was noted for brewing beer, dealing in malt and suing his neighbors.

White also says; "My heart sank within me when I looked around upon the rude, mean dwelling place such as I had not seen in England, where Wm. Shakespeare was born; it was a hovel, poverty-stricken and squalid."

Ignatius Donnelly, in a book of nearly 1000 pages, attempts to prove that Bacon wrote the plays, and claims to have discovered a cipher, which to an ordinary reader is about as obscure as the real author of the plays. One W. J. Nichol, of England, announces the discovery of a cypher establishing the Earl of Southampton as the author of the plays. Donnelly devotes several hundred pages of quotations which are similar to the writings of Bacon. That appears to be the strongest evidence he has deduced, and yet that is far from being conclusive, as other writers might have used the sayings of Bacon as the ground-work of the plays. I think it is safe to assert that the real author or authors of the so-called Shakesperre plays are unknown, and it seems doubtful if the mystery will ever be solved. From all the evidence which has been gathered, it is clear that Shakespeare could not have been the author.

In a paper given before a literary club by General J. Warren Keifer, M. C., of Springfield, Ohio, in 1902, I find more historical facts on less than 26 pages, than in Donnelly's thousand-page book. He quotes a long list of the most prominent writers, poets and public men and women who doubted the Baconian claim. He asserts that the author of these plays was a critical student of law; a metaphysician; a moralist, and had a profound knowledge of ancient and modern political governments; a knowledge of military and naval arts, and a familiarity with the life, habits and social customs of the royalty of England. In his in-

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teresting article he invariably spells the name as Shaksper, claiming that the name was not spelled Shakespere until the publication of Venus and Adonis in 1593. General Keifer asserts that the first folios of Shakespeare's plays were edited in 1623, seven years after his death, and contained twenty-two hitherto unpublished, and, at least, seventeen unknown plays; that none of the plays therein published were ever entered in the "Stationer's Register" in the name of an author named Shakespeare; that neither Wm. Shakespeare's executor, a Dr. Hall, nor any member of his family, had any connection with furnishing the manuscripts or their publication; and if his, they must have been at his death lying unclaimed around London or Stratford. This assertion is one of the strongest arguments against Seakespeare as the author of those plays. General Keifer tersely remarks: "You will ask, 'If Shaksper did not write Shakespeare, who did?" My answer, 'I do not know.' I do not know enough to agree with Donnelly's Baconian theory: nor am I satisfied with Dr. Owens's or Mrs. Gallup's 'Bacon's Cipher Story,' all of whom are ambitious American authors who have discovered much to support the claim that Francis Bacon is the true author." He further remarks that Shakespeare could not have dictated his claim to authorship by inscription on his tomb. He states that it is not impossible that even the writings of a Bacon and a Raleigh, or others of the then learned of England, may have been drawn on for parts, where special and professionally technical or scientific knowledge was required; and this may account for portions of Bacon's writings, cipher included, appearing in some of Shakespeare's plays and poems. It is also true that there has been some revision of the plays, even since first printed.

Sir Walter Raleigh assumed the authorship of Hamlet. He says: "I am not ashamed of it—I wrote Hamlet." From that admission it would be reasonable to conclude that those plays attributed to Shakespeare might have been written and compiled by several authors, Bacon among the rest.

The secret is buried in the past, and the world will only be permitted to guess without proof as to who wrote the Shakespeare plays.

Votre ami,

G. Major Taber,
Member Academy of Sciences.

Los Angeles, Cal., U. S. A.,
3103 Hobart B'lvd.
January 10, 1911.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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 last March Review.

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Written for The Humanitarian Review

FOUR SPIRITS OF EVIL.

BY HARVEY W. JACOX.

There are four spirits that embrace
  The most of mortal misery
And they have hindered more the race
  From reaching Nature's harmony,
Than all other bane besides
That in the life of man abides.

The first is Proxy: it has rifled
  Reason's right upon the throne
Of freeborn judgment: it has trifled
  With the light that lives alone
In independence duly graced
By every person truly placed.

The second one is credit: it
  Is foxy Proxy's proper mate;
'Most every soul has fed it; it
  Can ne'er appease its hnnger great,
Because its bowels are an endless
Chain of borrow more and lend less.

The third is Priestcraft, bastard born
  Of dark and dulling Ignorance
Who wandered forth in misty morn
  To wanton and to dig for man's
Destruction, and to be in position
To find her consort, Superstition.

She found him waiting, and when Priestcraft
  Beheld the darkness of the world,
The sea-born, seven-headed beast laughed
  And all of his ten horns he hurled
Into as many of the nations
As served to make his rightful rations.

Procrastination is the fourth
  Of this quartet of lying spirits—
And Satan's nearest weapon. O Earth!
  The pain that man in justice merits,
Is caused within thy human zone
By letting bad enough alone.

Now Proxy, Credit, Priestcraft and
  Procrastination, bring the hide
Of man's hypocrisy half-tanned
  And sell it in the mart of Pride;
Then Vanity, with Fashion's feather,
Just paints it up for patent leather!

Caledonia, Mich., Feb., 1911.

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

What is the Matter? No Matter.

In the November Review, Bro. Otto Wettstein declares, "Prof. Jamieson is in despair"; "The professor cries in despair."

Is that so? I never before knew that one could feel so comfortable who "leaves all hope behind." Looks as if Bro. Wettstein has joined the "evangelists" who describe the death-bed scene of Robert G. Ingersoll—indebted to imagination for their facts. For instance, he says: "He very much inclines to the belief that the universe may have come into existence from nothing and may again be absorbed or resolved into nothing!" Where did I say that? It cannot be found. I quoted scientists to show that the nature of matter is still an unsettled question, and the probability that there is no such thing as indestructible matter in the universe.

Our imaginative friend informs us that "matter implies everything that exists." "It embraces the Great Infinite All of existence." How did he make the discovery? Why, he says, unless this is so "nothing would forever remain nothing." This shows that it is merely tentative. Take away his precious matter, and he assures us that there would remain a "vast, infinite dark vacuum alone." Appalling. Sounds like the Calvinist who begs: "Spare the Decrees!"

If it should be discovered that Bro. Wettstein's "Great Infinite All" embraces matter, instead of being embraced by matter, his foundation is built on sand. Before he closes his article he abandons his philosophy; for, after asserting that matter "is the basis of energy and force," he turns a summersault, saying matter "*is* force, potency and power," thus acknowledging that matter is no longer matter—vanished!

As Prof. Carrington well said: "Matter, then, in its ultimate analysis, can be shown to be not matter at all, but energy." Gustave Le Bon, whom our friend flippantly terms a "sciolist," occupied a high place in the scientific world until Mr. W. discovered that he is a sciolist! Le Bon devoted years to the investigation of matter and energy and published two volumes upon those subjects. But Mr. W. insists, without apparently knowing a thing about them, that his discoveries are only in his mind! That is a singular method of disputation, to deny a fact which contradicts a pet theory.

He asserts: "There would be no material to make gods, spirits, men

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and constellations out of," if matter is made to vanish! Distressing. He dispenses with gods and spirits as it is, with all the matter there is.

Our friend says: "If Bro. J. had applied his old-time analytical acumen to the philosophy of the above sciolists, he would have discovered the fallacy of their mental aberrations at once." This is just what I am doing! The "aberrations" are plainly discernible. In whom? I do not wish to be personal.

Bro. W. informs us that "the limitations of our mental capacity are responsible for the fact that we cannot comprehend the infinitely large no more than the infinitesimally small in nature." That is what I thought all along. Why, then, assert that "the underlying reality of all existence" is matter, when modern science is showing that matter is not the "underlying reality"? He tells us about the "Great Infinite All of existence." By his own confession he cannot comprehend the infinite. Why prefix "Great"? Does it add anything to infinite? Why add "All" when infinite embraces "All," as he says? How does he know anything about matter being the foundation of the universe? He explains: "Simple, abstract existence at the present time is absolute proof" of the existence of matter, "whether we can see, measure, weigh, or comprehend it or not." If matter cannot be seen; if it cannot be weighed nor measured, how does any one know that it even exists? Has it any more solidity than the "spirits" which the Materialist Association does not believe in?

The question is not as to the existence of matter, but its nature. Is matter the "underlying reality"? It is not surprising that Prof. Carrington should say, "Matter, then, in its ultimate analysis, can be shown to be not matter at all, but energy." And our friend Wettstein himself admits that "matter may be reduced to an extreme condition of tenuity." Careful, there! the extreme tenuity may snap in twain.

That eminent scientist, Edgar L. Larkin (so sadly stricken while at work in the observatory), in his profound articles in The Review, tells us that "electrons build matter by merely moving. What electrons are is unknown; but in the present state of science they cannot be distinguished from pure negative electricity." The scientist is not ashamed to say "unknown," and "I do not know." He is a stranger to pride of opinion; keeps his mind open for more light. The pseudo-scientist is dogmatic about uncertainties. Our friend Wettstein says matter is the "eternal and infinite and only basis of all existence." But Prof. Larkin remarks, "The base of nature is the space-sea of electrons." Bro. Wettstein asserts that matter is the "basis of all existence." That was the old-school materialistic concept. It is unscientific. Prof. Larkin voices the latest discoveries: "It is hopeless," he says, "to try even to think of the meaning of the word matter." "To assert that matter is eternal is as obscure as to say it was created." "The universe stands upon a mental base, rooted and grounded in mind; and that mind created what we have named matter." "If primordial electrons unite to form an atom, the dwelling-place of mind is in the electrons." "It is known that primordial units of all existence, electrons, are electricity." "It is known that electrons exist, for Millikan, of the University of Chicago, has isolated them." "All matter is disintegrating, flying away in particles of electronic dimensions. In time all matter may go back to electrons."

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Speaking of experiments, Prof. Larkin, whose writing is full of information, and who reminded me, in his love of nature and truth, of such thinkers as Tyndall, Buckle and Draper, says, "High potential electricity in Crooke's high vacuum bulbs tore matter into electrons, and these as fine as thought-stuff." "Mind is the only entity alive—where does it live?"

As the true scientist shuns even the appearance of dogmatism, he assumes the philosophical attitude of an inquirer, and modestly confesses that in his study he does not expect that the "true nature of either mind or matter will be discovered." He seeks to re-arrange "long-existing ideas along lines marked out by late discoveries in mentological and physical science." Beautifully does he describe: "Intelligence is on display within all that part of the universe within the scrutiny of man, with added power of telescope, spectroscope, camera, retort, and ultra-microscope. It is everywhere. . . . The latest ideas 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 present-day college books are revised accordingly. Says astronomer Larkin: "Electricity is now known to be granular." "Matter, whatever that is, has ever been held to be granular." "These electrons are pure negative electricity." "An atom of what for centuries has been called matter is now defined as revolutions of electrons around a center of force." "All matter known can be torn apart and resolved into electrons." "Nothing exists but electrons. Nothing is known as to their real nature, nor anything else. This is also one way of saying that nothing exists but motion. The universal cosmical ether is beyond doubt nothing but electrons. Science has no idea as to what electricity is, nor force, nor anything." "The seat of creative or building power is within impalpable electrons." In 1899, he stated that "electrons revealed their existence to great physicists and revellers in electricity." "Certain electrical phenomena would seem to indicate that the electron itself is not the absolute ultimate." "But the fact stands out that these electrons, or still smaller entities, actually build structural matter. They are the workers, makers and builders of the universe and objects within. It appears now that they could not build without knowing how. This knowing is the mental base of nature. If not, then human reason can not be depended upon in any radical research for this rock-hewn foundation." It is a sublime thought, as he eloquently put it, that "mind lies at the base of matter—is the base." He gives to matter an exalted position; but mind is loftier than matter, as the thinker is mightier than the brain, wonderful as it is. If mind is the majestic, moving power of the universe, it surely adds to the dignity and grandeur of human nature. What Freethinker should object? Should he not accept the professor's advice? "Approach this study with an open mind."

Prof. Larkin quotes the scientist, J. J. Thomson, who, in his experiments "looked at matter vanishing through solid walls as electrons." "Electrons know when to act." "The unseen is so far greater than the seen that the latter may be almost ignored. Imagine the unseen to be as a sea of melted metal; then all matter is comparable to mere dross on the pure and placid surface."

Doubtless the leaders of the Materialist Association supposed they

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were building on a solid foundation—matter, which turns out to be a mere shadow of somthing more substantial, a fleeting shadow of reality. It is unfortunate that they have not studied the scientific discoveries of the last ten years. They might have had a better name—and more truth.

Pentwater, Mich. W. F. Jamieson.

John Ireland's Confession.

Recently Archbishop John Ireland, of St. Paul, Minn., one of Rome's representatives in America, journeyed to Detroit, Mich., where he addressed the students of the University of Detroit. If the press dispatches are to be credited, his address was an extraordinary one; extraordinary in that he came from under cover and expressed the true attitude of the Catholic church. He has confessed to how un-American he is, and how subservient he is to the interests of Rome.

He is reported as saying, "The church never can have its own until there are more Catholics in congress. The religion of Christ will not be seen and known of the world as it should be until this comes to pass. The church will never wield the influence for the good of mankind which it should possess until this comes to pass."

Of course, when he speaks of "the church" he means the Roman Catholic church, because he recognizes no other; when he speaks of "the religion of Christ" he means the Catholic religion. It logically follows from his confession that the archbishop is diametrically opposed to one of the fundamental principles of our government: that church and state are to be kept separate. He wants Catholics in congress in order that the church "can have its own," which is a remarkable confession that it is his desire (and as he speaks for the Roman Catholic church, the desire of that church) that congress be controlled by Catholics.

His statement that "the church will never wield the influence for the good of mankind which it should possess until this comes to pass," is nothing less than a confession that the church has been a failure; that left to stand alone it is not a potent power for good; that its teachings are not attractive, and in order that it may be "seen and known of the world," Catholics, with the interest of the church in mind, should enter politics. He has confessed that the Catholic religion, which is claimed to emanate from an omnipotent, omniscient source, must be bolstered up by man-made laws; which is to say that his religion is man-made and needs the strength of secular power to maintain it. But his religion has already been "seen and known of the world" far too much, and it is to be hoped that America has learned her lesson from the several countries where the church has had "its own." Would Mr. Ireland have people think that when the Catholic church ("the religion of Christ") was supreme in Italy, France, Spain and Portugal, it "wielded the influence for the good of mankind which it should possess"? None

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but the penny-catechism type of Catholic would accuse the Catholic church of being of benefit to mankind wherever it has been supreme and had its own way. Has Mr. Ireland learned that every law written into the statute books is a confession in itself that the so-called divine laws are inadequate for the governing of man?

How would the archbishop overcome this deplorable condition which he notes? He would have "more engaged in building up the nation in its ideals." That is, he would have more Catholics in the legislatures and congress enacting laws for the special benefit of the church, as he finds that the number of Catholics in the state senate is not "very gratifying." And in congress he finds "but three or four Catholic senators and fifteen or sixteen Catholics in the House of Representitives." He would overcome this condition by having young Catholics devote their energies to politics and seek office. Of course, he is satisfied that when elected to office they will vote for the interests of the church. In other words, when congress is controlled by the Catholics, which the archbishop exhorts them to seek, our government will be subservient to the will of Rome—the tool of a foreign ecclesiastical power.

Mr. Ireland states that there is no prejudice against Catholics in high places in this country, and that Catholics keep themselves back from such places. "Merit," says the archbishop, "is the only thing that wins and demands attention in this republic. America looks out today for the man who does things." In view of this statement and the fact that he laments the absence of Catholics in our law-making bodies, it must be Mr. Ireland's opinion that Catholics are without merit—unable to do things. If so, the church must be responsible for this lack of merit and ability among Catholics, a condition traceable to that medieval spirit which obtains in the breast of Catholics; which prompts the pope to issue such encyclicals as his recent one against "Modernism," making every devout and othodox Catholic a slave to tradition and medievalism.

It will certainly be a deplorable condition when any particular religious denomination controls and has its own way in congress. When men are elected to our law-making bodies with the special interests of their religion uppermost in their minds, then the buttresses of our government will be destroyed. The Catholic has a right to a seat in congress not because he is a Catholic, but because he is an American citizen. The same is true of the Methodist, Baptist, Deist and Atheist. Let us beware of the encroachments of religions in secular matters. Let us thank Mr. Ireland for his warning!

St. Paul, Minn., Jan. 29, 1911. J. Atwood Culbertson.

A Review of Editorial Reply to My Criticisms.

In your reply to my criticisms on your remarks about Ella Wheeler Wilcox's poetry, you say it was wild, incoherent stuff that gave you the chief grounds for saying that she had "wheels." I think that "wild, incoherent stuff" is a simple forgery. I have read a great deal of her writings, and the sense and style seems so different that I judge that it is not her composition in her normal state or condition. Either someone else wrote it and signed her name, or else she wrote it in a clairvoyant state and the "controlling spirit," as the Spiritualists would say,

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dictated it; and that controlling spirit was one of those "Diakka," mischievous (devilish) spirits, that delight in causing all the trouble and confusion that they can. You doubtless have read enough of her poems and prose writings to know that the style and sentiment is entirely different from any of hers, from which fact I judge it to be a fabrication. In regard to Dr. Peeble's saying, "I know that invisible intelligences attend and help me," you admit that such knowledge would not be any evidence of insanity. You, doubtless, do not question his veracity. You only say he is deceived or mistaken; but how can he be mistaken?

When I receive mental impressions, it may be in so forcible a manner as to make me believe I had heard a voice speaking to me, or it may be like a suggestion or thought. I know that I have received help, and I believe it to be from superior intelligences, wiser than myself. I know no better theory to account for the source of it than "the still small voice"; the Spiritualist's hypothesis. The theory of "the sub-conscious mind," or, that all this knowledge was in the mind before without my knowing it, looks on the face to be a mere assumption, invented in order to explain the facts of experience on some other theory than the simple theory of spirit communion. Again, when I have been helped, that is a fact that I know in my own experience. You call an "exceptional state" a "manifestation of insanity," a disordered brain. Then, according to your saying, all of the ancient prophets, all the great founders of the religions in the world—Buddha, Confucius, Jesus Christ, as well as the great inventors, such Edison, Marconi, etc., all are exceptional to the "common people," and therefore insane. When Harvey discovered the circulation of the blood he was called crazy; and so of every man who was an exception to the ordinary "sane" people. You "have the kindest sympathy for those laboring under delusions," you say, "in their misfortune" (?). If you knew, or could realize, the joy, peace and tranquility of those who are helped and guided by these same "invisible intelligences," you would consider it a *fortune* rather than a misfortune (the pearl of great price). I think that the sympathy is all due on the other side, or to those who "are without God and hope in the world." Understand me: I do not intend to class you with the atheists. If I understand you, you are simply agnostic, such as Paine, Ingersoll, Lincoln, and many others that we might mention. You may hope and believe, but "do not know." I believe we may know a great deal more about "A First Cause" and "a future life" than we now do; and it is for this cause that we advocate a free press and carry on these friendly discussions. To all such as honestly and sincerely are seeking "to know the truth," I have the kindliest feelings and earnest sympathy.

A. E. Wade.

Reply.—Friend Wade in his first sentence above admits just what I asserted about Mrs. Wilcox's poem—"it is not her composition in her *normal state*"—(my italic). If not in her normal state, mentally, is she not insane—in slang, "got wheels"? Then, as he suggests as possible that she wrote it in the "clairvoyant state," or under spirit control, he again admits I was right, for the belief that she was so influenced and under that belief produced such trashy literature is prima facia evidence

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of mental derangement. O dear! Those "spirits" that "delight in causing all the trouble and confusion that they can"! They are realities. They sometimes come in demijohns or bottles; sometimes in the shape of unwholesome food or over-indulgence in wholesome food; or in the shape of over-work, or of throwing reason over-board and depending upon imagination—depending upon an imagined "higher" intelligence instead of one's own intelligence. So have I "received help"—and "from superior intelligences," too; but they have been in the normal state of life here on earth in physical bodies.

Mr. Wade conveniently looks upon the theory of the subconscious mind as a thing "invented in order to explain the facts of some other than the simple theory of spirit communion." But the fact of subconscious mentation is demonstrable every day to every sane person. If you did not subconsciously retain a knowledge of things you could never *recollect* them—re-collect them. To recollect is to bring to the consciousness something in the mind that was below the conscious—that is, that one was not before, for awhile, at least, conscious that he knew. Every moment one carries within his mind a knowledge of thousands of things that he is no more conscious of than if he were in a sound sleep, while his conscious mind is busy with some one idea; suddenly the consciousness is aware of one or more of these stored-up ideas, which then came from the sub-conscious mind into the conscious mind. There is no mystery about the theory of the subconscious mind; it is a simple fact. Many doubt its existence because they are looking for some mysterious, complicated, obscure entity instead of a mere variant of mental action.

Mr. Wade flies the track completely when he refers to Buddha, Jesus, Edison, Lincoln, etc., as being in the class I referred to as being insane. These people were not in an "exceptional" state in the sense that I spoke of. I spoke of the state of mind where one believed he saw and heard things that others could not see or hear, and professed to be endowed with special "spiritual" senses whereby they could so come to know what others could not perceive. That Harvey was called "crazy" has nothing to do with what I said. I am the last person to say one is "crazy" who discovers something that he can *demonstrate to every other person.* If a "still small voice" speaks to Mr. Wade, let him demonstrate it in a congregation of a thousand people by each and all of them having the same "still" words spoken. But "these invisible intelligences" do not "bring joy and peace" only. Persons who listen to these imaginary beings are often led to murder their friends or commit suicide, or do other abnormal things. Beware of the treacherous, disorderly action of the mind that is called "invisible intelligences." Our material eyes, ears and brains are the solid foundations upon which sound and reliable knowledge is built, and the source of all lasting joy and happiness.—*Editor.*

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Edison Should Stick to His "Juice."

Editor Humanitarian Review:—In giving publicity to Mr. Thomas A. Edison's effusion on "Immortality" you have done nothing to bulwark your own writing on that question, and will lose for Mr. Edison the favorable opinion of many of your readers who have given him credit for being something more than a great experimenter with mechanical inventions to manipulate the action of electricity.

One of your correspondents some time ago referred to him as a great scientist, and you called the correspondent down for so doing in good and proper language. The correspondent was wrong and the editor was right in what he said of Mr. Edison at that time. But when many people say great and exaggerated things of a public man and continue to repeat them, the public man will himself finally believe them and feel that what he first took as a joke is really true, and he pats himself on the back and says, *I am It*—a striking confirmation of the theory of suggestion.

Mr. Edison starts out to discuss immortality, and in the fifth line jumps on to individuality. He knows nothing of immortality and as little of individuality. He says, "I do not think we are individuals at all." Webster says an individual is "a single person, animal or thing." Because a man is made up of cells, Mr. Edison concludes a man cannot be an individual. A man who will turn himself loose in public print without knowing the meaning of his own words cannot be classed as an instructor or scientist.

He then attempts to discuss the brain—an organ that no one affirms is immortal—and says it is a record of sounds and other things, which "a mysterious power actuates." After some more desultory remarks, he unbosoms himself to the public and says "the brain is a mere machine, and that the most enthusiastic soul-theorists will concede that machines are not immortal." How easy this great scientist knocks immortality out of something that no one has ever accused of being immortal. Without wasting much more time or printer's ink on such knock-down argument, I would suggest that neither the immortality of the brain nor any other human organ is under discussion; for men who are not "dizzy" do not discuss fool questions. But Mr. Edison says, "the brain is impressed by a mysterious power which actuates it." The question now should be, What is this mysterious power? If it is a mystery to Mr. Edison, he is *not* the man to discuss it—either to affirm or deny. In order to discuss, men must know something of the subject under discussion. Mr. Edison confesses his ignorance of it by calling it a mystery.

Then he flies to the human will, and here he "crosses the Rubicon." He says "*it is material.*" He is surely a Materialist, first, last and all the time! Physiologists have named every organ and part of the human body, but I fail to find any designated as will. The sage of Menlo Park should locate this "material" part of man called will. After death, he

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says, this material will "endures in this world." A "material" thing that can "endure" "after death" must have a slight tinge of immortality at least, and so the brethren who *hope* they are immortal need not sit down too hard on Brother Edison just yet. He is coming their way. But after death, he says, it is called "force or power." Does *calling* a material thing force or power make it what it is not, or is it only a figure of speech of a great philologist?

He is surprised that any person should imagine that *his collection of cells* are immortal. If Mr. Edison has any such people in his neighborhood they must be in an asylum for feeble minds.

Mr. Edison, doubtless, knows much of electricity, but if he wishes to retain the reputation of being a *learned* man—which he does not deserve aside from his specialty—he should stick to his experiments with "the juice," and avoid the interviewer.

Monrovia, Cal. H. C. Jacobs.

Views and Reviews

By The Editor

Wants Catholicism in Government.

A dispatch to the St. Paul *Daily News*, from Detroit, Jan. 28, contained the following:

Archbishop Ireland said in addressing the students of the University of Detroit, the new Catholic university recently established:

"The church never can have its own until there are more Catholics in congress," he said. "The religion of Christ will not be seen and known of the world as it should be until this comes to pass. The church will never wield the influence for the good of mankind which it should possess until this comes to pass. Now, what is the remedy for the present conditions? Colleges and schools. . . . You are not kept back. You keep yourselves back. I have no patience with the Catholic who, as an excuse for his slothfulness, says, 'I can't rise because there is a prejudice against Catholics.' I say there is no prejudice against Cathlics here today. Merit is the only thing that wins and demands attention in this republic. America looks out today for the man who does things. But the Catholic who rises must know something besides his penny catechism."

¶ Ireland talks as though he thinks that the ideal of this national government is to propagate "the religion of Christ," and that as it is taught and exemplified by the Roman Catholic church. Any unprejudiced reader of the newspapers cannot help but see that a large proportion of the worst criminals con-

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victed in our courts are Roman Catholics; and all know that the most substantial foundation for a good and lasting republican government, with wise and just laws wisely and honestly enforced, is *morality* accompanied by intellectual education. Ireland says the "remedy for the present conditions" of the lack of Catholic influence in the government is "colleges and schools." But what kind of colleges and schools does he mean? Most certainly not our common schools, which the Catholics condemn, nor secular colleges that teach science unadulterated with mythical and immoral theological doctrines. He means Roman Catholic colleges and parochial schools where the student is carefully crammed with the barbarous dogmas of Roman Catholic theology, and along with it the principle which is *not* the ideal of our government, that Christianity, especially as represented by the Roman Catholic church, is the foundation of it and the object of its execution the propagation of this "religion of Christ." He is blind to the true ideal of the government, and has no right ideas of the true work of colleges and schools. His acknowledgment that Catholics fail to be elected to high offices of state is an acknowledgment that intellectually or morally or both they do not merit the confidence of the voter; and this is a fact. His last sentence is correct, that "the Catholic who rises must know something besides his penny catechism," and the first thing he should learn more than that is that his "penny catechism" is false and a blind leader of the blind.

Another "Answer" to Edison.

The New York *Sunday Times* recently contained a few paragraphs relating to a sermon by Dr. S. E. Young, of Bedford Presbyterian church, Brooklyn, in which that preacher is reported as setting out an "answer" to Edison's argument against immortality. Whatever may be said for or against Mr. Edison's arguments, this answer is far more curious than logical. He is quoted thus:

"Remember that on the side of the soul's existence and immortality are the battles of our higher nature against our lower, the fight of the ego against the domination of the flesh, our irrepressible aspirations after the noblest, the very concept of the Supreme Being, which came from somewhere, surely not from the body, the vast testimony of universal mankind, every argument for the existence of God, all the teaching of Jesus Christ and the authority of the Bible."

¶ That the battles of our higher nature against our lower proves anything one way or another certainly cannot be shown; or that the concept of the Supreme Being proves immortality is

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certainly disproved by the fact that the Hebrews who have always professed to have a "concept of the Supreme Being," formerly had no concept of a future life for man, and millions of other people have believed in the existence of God or the gods without believing in the soul as an immortal entity capable of living apart from the body. Upon this very concept depended the Christian doctrine of the resurrection of the body. As for the "testimony of universal mankind," it has absolutely no weight outside of man's experience and observation, and mankind has had neither experience nor observation of a future life. The authority of the Bible is simply not authoritative to those who do not believe in its inspiration, and the teachings of Jesus, even if explicit, which they are not, are not at all satisfactory to those who believe him to have been only a human being or not even that, but a myth.

Book of Leviticus Immoral.

A newspaper dispatch dated Boston, Feb. 9, says:

Charles W. Eliot, president emeritus of Harvard, in his crusade for the teaching of sex hygiene in the schools, has come out against the Book of Leviticus in the Bible. Dr. Eliot said the book maligned motherhood in its assertion that children were born in sin. He declared for early marriage, on the ground that it would make for morality.

"We must get rid of these monstrous things brought down to us from the book of Leviticus," said Dr. Eliot. "We must get rid of this idea taught us for thousands of years: that man is born in sin. The transmission of life is the most sacred and holy thing in life. What we need is a new kind of teaching. Relief from present conditions can be brought about only through public discussion. We must teach every one that immorality is the destruction of character as well as life."

¶ Not only the Book of Leviticus teaches this immoral doctrine, but other portions of the Bible teach this and other equally immoral doctrines, and the Christian churches through their authorized representatives, their preachers, teach these same things as the very word of God and unimpeachable truth. But Prof. Eliot states the true doctrine of the Humanitarian, that "immorality is the destruction of character as well as life." Prof. Eliot is doing good work.

¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

THE INFINITY OF NATURE.

¶ Christian theology is based upon the fundamental doctrine that "in the beginning" nature was perfect—all that was created was "good"—and that there was a "fail" from this perfect state to a state of imperfection and evil, which has continued up to the present moment, notwithstanding the continuous efforts of an all-wise, all-powerful, all-righteous God to restore nature, especially *buman* nature, to its original state. This fundamental doctrine appears to me to be a gross error, and therefore any system of philosophy or religion built upon it must be fallacious.

How should we observe nature? Surely not by assuming ourselves to be outside of nature while we observe, or as a part of nature that has "fallen" or degenerated without cause; but we should observe nature as a whole as including the entire human race and all of its acts, physical, intellectnal and moral. We should see ourselves as portions of nature, and what we do as natural phenomena. We know of things and actions by observation. We have never seen in nature a state of perfection or a

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condition of absolute absence of evil; therefore to conclude that there ever was such a state of nature is to assume it without evidence. If one goes into a forest, he may admire the grandeur and symmetry of the trees, and the beauty and the wonderful adaptation to the end that the tree shall be a tree, of the leaves, roots, bark, blossoms and seeds. But he must also see that every tree falls far short of an ideally perfect one. There is a knot here, a decayed place there, the trunk may be hollow, branches broken, roots exposed by floods, bark removed by animals or fire, various defects and shortcomings caused by excessive heat of the sun or the lack of a sufficiency of it. These defects we call imperfections and their causes we call evils. But we observe also that these evils are also "good" in other relations. The worm that feeds upon the leaf or wood is benefitted in its natural relations with the tree that is disastrous to it. So we see on every hand that good and evil are names for causes that are neither good nor evil positively, but one or the other relatively. This we see to be a *necessity* in nature, that a vast number of things may exist and varied phenomena occur. In fact we can not conceive of a state of nature wherein perfection should exist along with variation of objects and actions. Therefore we are bound, logically and rationally, to infer that there never was such a thing as a "fall" from perfection in nature as a whole or of man as a part of nature.

The broad view of nature that the modern scientist worthy of the name takes embraces all that exists, ever did exist, or ever will exist. There is no room outside of, or above, nature for the supernatural—there *is no* outside or above—no room for a supernatural god or devil; no room inside for exceptional beings or actions—no room for man or any of his acts as distinct from nature. Not only is his flesh, his bone, his brain, natural material, but his every physiological function is a natural process; not only his physical organs and functions are of nature, but so are his intellectual, emotional and moral acts phenomena of nature. Even his great inventions, his wonderful mechanical structures, his beautiful works of art, are parts of nature and the result of natural actions under natural laws. In fact, in this broad view of nature, the knot on the tree is just as much a part of nature

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as the symmetrical trunk; the dead and decaying log, as the living, growing tree; the preying lion as the praying Christian; the murderer of his fellow-man, as the loving mother or her innocent infant; the ghastly corpse as the robust, living man. But this does not justify us in relinquishing our ability and efforts to cause things to exist and acts to occur otherwise than they would without our effort. It is just as proper, and just as natural, for a man to act so as to bring about that relationship of things with himself that we call "good" as it is for the tree to adapt its roots and its leaves to the soil and the air that it may be so related to its environment as to constitute it a good relation. Man's act, then, of resisting or avoiding that which is evil in its relations with himself is just as natural as any other act of any other portion of nature. The law of nature seems to be that each and everything acts for the maintainance of its own existence, for unless each and all did this, nature would instantly be in a state of chaos. Not life only, but all natural activity, is of the nature of a conflict in some relationship. The act that maintains one form of existence results in the destruction of other forms of existence. That the lion may live, the lamb must die. This is the way of nature. From our moral point of view—from the point of view of man's relations with his fellow-man—there is no such thing as justice, or mercy, kindness, etc., in nature outside of man's relations with his fellow man.

From this point of view, the Rationalist can see plainly that the god Jehovah of ancient Israel was a very fair representative of nature—a fairly well-made personification of nature, and the saying attributed to "Him" that he is the author of both good and evil is absolutely true. In early times he was thus a personification of nature with its good and its evil relationships, and there was no devil; but later, the good of nature was personified as God and the evil as Satan. The original god was the only infinite being; God and Satan cannot both or either be infinite.

¶ The editorial office of The Review is still at 854 E. 54th st., where letters should be sent by mail. But callers will not find the editor at the office on Sundays or evenings, as his residence is now at 1118 Fresno st. Office phone, Home 29874; residence phone, Home 41774.

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"NATUROPATHY" A MISNOMER.

¶ In the February number of The Review I somewhat facetiously commented upon a few remarks in the *Times Magazine*, by Harry Brook, editor of the "Care of the Body" department. I lightly remarked that Harry Brook used the letters N. D. after his name, and that it might be presumed that those letters stood for "No Doctor." This supplied the editor of the "Care of the Body" with a text for an editorial headed "N. D." in which he gravely informs his readers that "this is a rather stale joke." Then he as seriously adds: "There is, however, just a possibility that Mr. Davis is really so ignorant as not to know what 'N. D.' stands for. In that case the editor of the Care of the Body will enlighten him." This gives him a more or less excusable excuse for defining the meaning of "N. D.," "Naturopathy," etc., as well as for telling his readers that he is a really for-sure doctor—a doctor of Naturopathy, with "diploma from the Association of Naturopaths of California, and a license to practice from the State Board of Medical Examiners."

Dr. Brook got in a very good advertisement of himself as a Naturopathic physician in connection with this "reply" to my little "joke," which he says "has become something of a 'chestnut.'" Now, as I am not practicing either medicine or Naturopathy, or any other kind of physical cures, I may be allowed to tell Dr. Brook about *my* qualifications, in a manner similar to his "enlightenment" of me about *his* qualifications, etc. Many years ago (some 45), before the non-drug treatment of disease was named "Naturopathy," I studied medicine and hygiene and graduated at the head of my class in the New York Hygeio-Therapeutic College, of which Dr. R. T. Trall was then president and professor of Therapeutics. Besides taking a long course of study at home in both medicine and hygienic medication, and the course at this college, I attended the clinics at Bellevue and the New York City hospital. The system of medication or cure taught and advocated at the Hygeio-Therapeutic college was nearly identical in principles and practice with that now called "Naturopathy," or Nature-Cure. So, I think I am not so very "ignorant" of what Harry Brook's "N. D." stands for. Besides this, for all these forty-five years, and a few over, I have practiced the rules for every-day hygienic living generally accepted by hygienists or health-reformers, and nearly as recommended, in most respects, by "Dr." Harry Brook, in his Care of the Body department. Come over, Doctor, and take a few meals at my table—I'll give you a temperate amount of whole-wheat unfermented bread, shredded-wheat biscuits, nuts, fruits, green vegetables and Los Angeles water—with not a bit of flesh food, beer or wine, even! I will demonstrate to you the practice of caring for the body, and also of the mind, perhaps even

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with more undeviating persistence than you yourself practice the principles you teach others.

Now for "Naturopathy." I may be "ignorant" of some things—in fact I *know* I am—but let me correctly define that word for you and so demonstrate how "ignorant" were those who fastened that name onto the method of cure it now misrepresents. Everyone knows what *nature* means in connection with cure; *pathy* is from the Greek *pathos*, to suffer, and is the technical term in medicine for disease, as in the word pathology. Therefore, "Naturopathy" is not nature-cure but *nature disease*. In Allopathy we have the principle of cure by use of medicines that produce disease of *other* or opposite nature; in Homœopathy, the cure is on the principle of *similia similibus curantur*—remedies that given in health would produce a disease similar to the one attempted to be cured. In Naturopathy, by analogy of terms, we should use "nature" to produce a disease to cure a disease! Therapia is the name for cure, and the non-drug treatment implies, not pathy of any kind, but natural therapy. Osteopathy, also, is a misnomer. These names have been adopted because those who first used them were "ignorant" of the meaning of the words Allopathy and Homœopathy, and so named their systems of cure in analogy with the names of disease-producing methods. And I will venture to say that very many who help to perpetuate the use of these misnomers are also "ignorant" of the true literal meanof the terms.

MR. EDISON EXPLAINS.

¶ Some time ago The Review gave the chief points in the noted interview with Thomas A. Edison in which he expressed his views on immortality in such language as resulted in extensive comment and criticism throughout the world. Later a representative of the N. Y. *Times* interviewed Mr. Edison, when the latter took advantage of the opportunity to further explain his position, which was reported as follows:

"They say I am an atheist," said the inventor. "Well, I am not, never have been, never said I was. Those people who have called me one have not read what I said. I believe in a Supreme Intelligence, but I have grave doubts whether the good folk of this earth are going to be aroused from their graves to go to some beautiful shining place up aloft. Don't see it, can't understand it, and neither can these ministers of fashionable churches. They don t even say what they think. Often don't even think. It's all business with them. They tell me I am heading straight for Hades. Maybe I am, but I'll take my chances with the fashionable minister, and if there is such a spot as heaven I'll bet I'll get there first.

"Here's what those ministers will do. A reporter, who had a leg shot off in the war when he was a correspondent for his paper, came to me

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for an interview. He writes a splendid story, and I gave him the interview because I wanted to help him. A certain clergyman among others read what I said and made some comment. The reporter went to him for an interview. Now, what do you suppose that man of God answered? He said, 'Yes, I will give you an interview for $200.'"

CREATIVE PRINCIPLE BACK OF THE BEGINNING.

¶ In the Correspondence department of this Review may be found a letter from Thomas J. Twining, which contains some remarks that will serve here as grounds for some comments.

Mr. Twining says he admits that "there is no tangible proof of God, angels or devils," "but cannot throw aside an All-wise Cause." He says his "better nature" will not allow him to do so, nor will evolution," and that "Haeckel has not proved that there is no God." I don't know that Haeckel ever tried to prove this negative proposition; it is not his place to do so; the man who affirms that there is a God should bear the burden of proof. Proof is simply an array of facts supporting an affirmation. If no facts can be found to support an affirmation, no one is bound by logic or reason to accept the affirmation as true. What Mr. Twining's "better nature" has to do with proving or disproving the existence of an All-wise Cause is not clear to me. It is not a question of morals, but of facts. If *my* "better nature" were to control my judgment it "would not allow me" to believe that lions kill and devour lambs, or that human beings murder and otherwise injure their fellowmen. Nevertheless, such are facts.

Mr. Twining says "it seems useless to say that mind and matter came into existence without a cause." Of course. But who says that? Surely not any scientist or Rationalist. The fallacy of this remark is in the assumption that mind and matter "came into existence" out of nothing —were created. The scientific view is that they are not unchangeable things that had an initial beginning at some time in the past, but that they are variants of other things and actions that preceded them. If we say matter came into existence by a cause that preceded its existence, we may ask, what cause brought that cause into existence? There is no end to the chain. I might say, I "cannot throw aside" a cause of the existence of Mr. Twining's All-wise Cause. Further, Mr. Twining asks what is to be gained by trying to assert his [Cod's] non-existence? The reply is, What is to be gained by trying to assert his existence? Why Friend Twining should say he cannot believe that "man came into being without a cause," I do not know, for surely no one ever asserted that he did. The scientist and the Rationalist affirm that there is a cause for every event, and that nothing occurs without a cause. And it is equally true that that which is the cause of one thing is the effect of some other thing, and that there is no such thing as a cause that itself had not a cause. The terms cause and effect apply to relations of one thing with another and not to positive entities of two distinct orders.

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A SIGNIFICANT PRESENT.

¶ Mr. James B. Elliott was recently made the recipient of an appropriate present in recognition of his zealous labors in the preservation of the history of Thomas Paine. The present was sent to him by Mrs. Tillie Oelslager Leoty, of Dayton, O., accompanied by a letter in which she thus explains:

"We [Mr. and Mrs Leoty] desire to present this cane cut by Capt. Geo. Loyd from a hickory tree grown on the grave of Thomas Paine and finished by Mr. Noah Coler, of Dayton, Ohio, (now deceased) to James B. Elliott, the Secretary of the Paine Memorial Association of Philadelphia, in appreciation of the valuable services he has rendered to the people of the United States in his defense of the character of Thomas Paine from the misrepresentations of his enemies, religious and political."

Remarking upon this, Mr. Elliott writes to me thus: "It is of course appreciated by me. I am glad to know that there are some who appreciate the work I am doing and don't postpone their praises until I am dead." In describing this cane, Mr. Elliott says: "It was presented to Noah Coler by the president of the National Liberal Party, of Cincinnati—he being the oldest member from Dayton. He had it silver-mounted and suitably inscribed with his name, etc., and requested that at his death the cane be presented to one who defended the principles of Thomas Paine; and after looking over the list for eight years, they selected your humble servant as the one worthy of that honor, and chose the Paine Banquet in this city [Philadelphia] as the occasion."

Written for The Humanitarian Review

SONG OF THE CALIFORNIA MOUNTAIN CAMPER.

BY RALPH E. DAVIS.

THE summer sun has sunk to rest
Behind yon towering pines;
The busy wood-rat leaves her nest
Among the tangled vines.
A tent is pitched among the ferns,
Before its door a camp-fire burns,
The while I write these lines.

Upon the camp-fire's glowing bed
More dry pine cones are piled;
The light thrown 'round and overhead
Makes shadows weird and wild;
Then on a pile of needle-down
I'll make my bed and lay me down
As care-free as a child.

San Diego, Cal., Jan., 1911.

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NOTES AND BRIEF COMMENTS.

¶ In a note from G. Major Taber, accompanying a good article for The Review next month, he remarks that, "The Humanitarian Review is doing a grand and humanitarian work in educational reform."

¶ Wm. E. De Long, of Marcellus, Mich., in a letter of Jan. 9, to this office, says of The Review: "I was greatly pleased with the December number, and I believe that such an able and well-gotten-up magazine deserves the support of all Rationalists."

¶ In a note from Judge Ladd I am informed that on the second of February the Oregon legislature repealed the infamous law requiring the "whipping-post" as a penalty for wife-beating. It is an inhumane and barbarous form of penalty, and the law could not be enforced in Oregon.

¶ Seven new subscribers were recently added to The Review list by Mr. C. J. Jackson, of Nolanville, Texas. If each and every present subscriber to this magazine would do the same, it would immediately be upon a self-sustaining basis with at least a small salary for the editor-publisher.

¶ Mr. P. G. Walker, of Madison, Ga., in a recent note to the editor, said: "Please continue The Review another year, for which I enclose herewith $2.00—$1.00 for subscription and $1.00 for the support of the cause. I enjoy The Review very much. May you prosper and continue long in the land."

¶ A number of unusually interesting articles are already in hand for the April Review, and I expect to make that one of the best yet issued. Packages will be supplied to those who wish to distribute them as samples among liberal-minded people at the rate of three for 25 cents or fifteen for $1.00, postpaid.

¶ In the letter of Mr. Finnell, on page 502 of this Review, is quoted from Harry Brook this remark: "Can the spirit of which the body is but an outer covering live again in some other form?" The sophistry in and connected with the answer to this question is so plainly apparent that one may well be astonished to find such an expression made by one who poses as an editor and advisor of mankind generally. Cannot every intelligent person see that the major premiss of any logical answer to this question is but a baseless assumption—in fact the very thing to be proved? First prove that there is a "spirit of which the body is but

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an outer covering." One might just as well ask: "Can the green cheese of which the moon consists be utilized for food after the moon as such has ceased to exist?" The idea of the body being an outer covering of an indwelling "spirit" entity is the crudest of crude notions of barbarian peoples.

¶ Someone has sent The Review the following clipping without informing the editor of its origin:

Wonder if that branch of big Spiritualists is only trying psychologic experiments on the public and dealing out a kind of spiritual mixed drinks to the public and then sitting back and seeing what effects it has on folk?" Goethe did this very thing in writing *Werther*. In some respects Goethe was a pretty cold, fishy proposition, perfectly emotionless, perhaps, outside of appetite. He confessed he never felt a pang in writing the sorrows of young Werther, and only wrote it as an intellectual experiment. It did a-plenty. Even down to this day a young, crazy, sentimental German killed himself, a la Werther, right here in this city.

¶ The Review has received from Prof. Mark Keppel, chairman of the Executive Committee of the University Committee of One Hundred, a copy of a circular letter setting forth the objects of this general committee and calling for assistance in its efforts to secure the ends sought by it. The University Committee was organized to secure, 1, A genuine State University for Southern California; 2, An appropriation of $1,000,000 as a beginning; 3, Offers of free sites of not less than 100 acres; 4, The opening of the University in 1912 with a freshman class only, to be followed by the adding of another class each succeeding year until the University is serving all who desire to attend. The committee will leave to the Board of Regents the duty of selecting the site, choosing the president and his associates, and shaping of the educational policy and proceedure of the institution. I believe this to be an enterprise deserving of energetic prosecution and the support of every citizen of Southern California—of the whole State, in fact.

BOOKS AND PAMPHLETS—REVIEWS AND NOTICES

Ancient Mysteries and Modern Revelations. By W. J. Colville. R. F. Fenno & Co., 18 E. 17th st., New York. 12mo, pp. 352, cloth, $1.00 net.

The author of this work is well and widely known among Spiritualists, Theosophists, New-Thoughtists, and other more or less advanced thinkers, as a writer of books and especially as a platform orator in the lecture field for many years. Mr. Colville is a man of brains, and one who has had the advantages of extensive reading along the lines of his specialties in addressing the public, as well as a large acquaintance with human nature in many aspects. Whether the reader is thoroughly grounded in objective science and is in belief strongly "materialistic" or not, he will find in this book much of value and interest.

The contents of the work furnish a fair indication of the nature and

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scope of it, and I will here quote some of the more representative chapter headings. Thus: Bibles under Modern searchlight; Rivers of Life or Faith of Man in all lands; Ancient and modern ideas of revelation—its sources and agencies; Various spiritual elements in the Bible and classic literature; Creation legends—how ancient is humanity on this planet? Hindu chronology; Egypt and its wonders, literally and mystically considered; Philosophy of Ancient Greece. . . . The Delphic Mysteries; Apollonius of Tyana; Five varieties of Yoga; Ezekiel's wheel—What it Signifies—astrology in prophecy; Book of Exodus—its practical and esoteric teachings; Story of the Passover and the Pillar of Fire in the Wilderness; Messages of Buddhism; Magic in Europe in the Middle Ages; Ancient Magic; Bible Symbolism, etc.; Life and Matter—the latest views on evolution; Spiritualism and deepening of spiritual life, etc., etc.

The author, in his Foreword, says "this book aims only at presenting, in meagre outline, a view of revelation and inspiration which renders it easily possible for us to admire and venerate the bibles of all peoples without in any sense making a claim for their infallibility or finality," and that one of its "chief objects is to increase interest in universal aspects of religion and philosophy, and wherever possible throw some light on doctrines which are still occasioning much perplexity in many quarters."

Here are a few remarks of the author which will amuse the Rationalistic reader, if not instruct him: Speaking of free investigation of so-called sacred things, for and against, he says the attitude of Dr. Pusey against and Dean Stanley for, was what "drove Annie Besant to Atheism, from which Theosophy eventually rescued her"! "If we cannot believe in the reality of a Spiritual universe and at the same time use reason, then thinkers must of necessity take refuge in some form of Agnosticism, which can never satisfy the affection and never permanently content the intellect"! So, in a measure, the book is of value as a source of amusement as well as more or less information.

The Miracle of Right Thought. By Orison Swett Marden.

Thomas Y. Crowell & Co., New York. 12mo, pp. 339, $1.00 net; postage 10 cents.

This is a book on New Thought lines, by the author of two or three other books of similar character published some time ago. The keynote of the work seems to be that whatever one can assume to expect with persistence his "soul" or mind will build or attain to. As an example he says "if we seek to be prosperous, we should look forward to prosperity as an assured fact; no one can be well-to-do while he expects to remain poor." Some of the chapter headings that well represent the characteristics of the work are these: The divinity of desire; Self-encouragement by self-suggestion; The crime of the "blues"; Change the thought, change the man; Paralysis of fear; Mental self-thought poisoning, etc But, in my opinion, chapter 13, on Training for Longevity, is the best portion of the work, and contains much that is good and wholesome with less of the paradoxical and false that mar much in other portions of the book.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Waco, Texas, Feb. 8.—Find enclosed check to cover one year's subscription to The Humanitarian Review. I take pleasure in giving my support to so worthy a publication. Give my regards to Capt. Shaw.

R. C. Brown.

Wailuku, Maui, T. H., Jan. 21.—Enclosed please find $2.00, which is for the benefit of G. Major Taber's "New Proposition." I know of no worthier cause for such an investment, and I sincerely hope that it will prove entirely successful.

D. L. Meyer.

Yarmouth Port, Mass., Feb. 9.—I feel that Mr. G. Major Taber has suggested a wise step in the way of helping along The Humanitarian Review and you can enter my name for $2.00, and I will also agree to this: If one hundred persons will give $3.00 each, I will increase my subscription from $2.00 to $3.00.

Francis Alger.

Fort Worth, Texas, Feb. 16.—I will enclose you one dollar for subscription to your magazine for one year, starting from the first number of it that you sent me. I do not wish you to credit me with anything that may be due me on subscription to the *Searchlight*. I like The Review very much, and as a general thing I think the ideas you express in it are sound and helpful.

F. Villepigue.

Springvale, Me., Feb. 7.—I have interviewed Geo. A. Quimby, son of Dr. Quimby, from whom Mrs. Eddy got her ideas. He assured me that he saw her day after day clipping from his father's manuscript. She at first almost made a deity of "Dr." Quimby. The "Dr." was a *rational* thinker, and applied his theories in a rational way. Mrs. Eddy injected religion into the system and succeeded— in fooling the people.

M. A. Brigham.

Geneseo, Ill., Feb. 15.—I have received several numbers of The Review. I think it fine. I can't see how anyone can do without it at the very low price and with the able articles it contains. Every number is a feast. I can't see why it wont circulate all over the land at a rapid rate—all the articles are so able and full of information. I enclose one dollar for which you may send me The Review as long as it will pay

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for. I regret to tell you I am losing my eyesight, so I can't read without a very good light and then only a short time. I was with Mr. Shaw a long time. I liked the man and the *Searchlight*. He owes me nothing. My next birthday I will be 85; so you see I am nearing the end, and I expect to go where all the shouting Christians go. I am a reader of the *Truth Seeker*, and have been for years and years. I took the magazine that Mr. Green used to publish. So you see I am a Freethinker all over.

L. G. Barnes.

Syracuse, N. Y., Jan. 23.—You are doing a grand good work, and if you could have 100,000 paying subscribers by my saying so, you would have them so quick it would make you sea-sick. The only trouble with you and I is that we are so built that we are too difficult to satisfy. If you were satisfied with old-time superstition in the churches and I in the medical profession (which is just as full as the Roman Catholic church), we would have more money in our breeches. But who cares? Think of all the fun we are having!

E. Elmer Keeler, M. D.

Fredonia, Kan., Feb. 11.—I received the February number and the expiration notice, and you will find inclosed P. O. order for $2.00, for $1.00 of which please extend my subscription for the next year, and add the other dollar to the fund started by G. Major Taber for benefit of The Review. I think this number was one of the best yet.

Starr S. Merrill.

Philadelphia, Feb. 13.—Enclosed is one dollar for the Editor's Fund as per Mr. Taber's appeal. I only wish I could do more. Please send me two sample copies of this month's (February) Humanitarian Review —the very best Liberal magazine published in America. I am trying to to get persons to subscribe for the same.

Geo. Longford.

Clifton, Texas, Jan. 27.—Enclosed find P. O. order for $1.00 for which send me your journal. Let it commence with the October number—I ask nothing from my old friend Shaw; he has done much for true Liberalism. May his days be long and happy ones. Give to him my best regards. I like your journal fine.

B. T. Prather.

Waco, Texas, Feb. 8.—Although no pencil check marks my expiration period, I send one dollar out of abundant caution to make assurance doubly sure that The Humanitarian Review fails me not. I only wish it could come twice as often at double the price.

I can but sympathize with the brave man or men who in the past and the present have and do now lead the forlorn hope against superstition

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and ignorance, as my old and valued friend, J. D, Shaw, did in this place for many years, but intelligence and advancing civilization will ultimately triumph over ignorance and superstition. But time must aid you in the unequal fight. I can only pat you on the back and bid you "stand by the rudder that governs the bark no matter how you look from the shore."

John D. Johnson.

Cincinnati, O., Jan. 22.—Having been very busy, had read little of December number of H. R. I notice the subscribers are desirous of aiding you in paying for the printer's pie—or for your mental sunshine. I hope in the February number there will be a long list. I send you within $5.00 as my share for the purpose. May you and The Humanitarian Review live long. Your influence will live forever. Your way of stating things is clear and not offensive in expression, as is too often the case in so-called Liberal papers.

I am starting on my trip around the globe on February 8th.

A. Nielen.

N. B., Dr. Harry Brook.

Gordon, Texas, Feb. 8.—On page 427 of H. R. and under the title, "After Death—What?" I find some very interesting reading, so much so that I cannot resist the temptation to comment a little. "Can the spirit, of which the body is but an outer covering, live again in some other form? This is a question that never has been satisfactorily answered, and probably never will be answered." So says Mr. Brook. If Mr. Brook means that he himself alone has never had a satisfactory answer, he should have said so. Surely he don't mean to tell us that "the old woman whose only comfort is in her Bible, and the hope that she may one day meet her beloved husband and children in another world," has never found a satisfactory answer to the question. I take it that all who take the Bible as their guide have found a satisfactory answer, otherwise the book would not be very comforting. Those who do not take the Bible as a guide, are satisfied without an answer. So there you are.

W. Y. Finnell.

Belief in a First or Uncaused Cause.

Fort Wayne, Ind.. Feb. 11.—Enclosed you will find money order for one dollar for which please extend my subscription to The Humanitarian Review for another year. The pamphlet, *Chaldeo-Babylonian Civilization*. by Judge Parish B. Ladd, recently received from your office, I found to be interesting, as also the article entitled "The Renaissance," in your last issue of The Humanitarian Review. The Review is read with much satisfaction, though not agreeing in all the extreme views on God and the soul. The facts of the so-called Higher Criticism I endorse to its utmost extent The fact with me is, that not one word of the Bible is

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"inspired." It all came through men at various ages, containing much valuable truth and much that is not valuable, but bad and indecent.

I am free to admit that there is no tangible proof of God, angels or devils, but cannot throw aside and All-wise Cause, i. e., *an intelligent factor in all and over all things.* My better self will not allow me to do so, nor will evolution. Haeckel has not proved that there is no God. He and others have shown that there is nothing in science that demonstrates the fact of a being called God. It seems useless to say that mind and matter came into existence without a cause. It is not thinkable. It is not reasonable. Besides what is to be gained by trying to assert his non-existence? I must admit that my skull is too thick to believe that God does not exist, and that man came into being without a cause, or had no creative principle back of his beginning—that he simply came into being without a cause, and will go out without a cause. I say my skull is too thick to accept such a proposition. Thos. J. Twining.

Professional Church Grafters.

Roswell, N. M., Jan. 17.—During the past thirty years I have known many distinguished medical men. Some of these have been earnest Christians, for whom I entertain the greatest respect. It is the illiterate, bungling incompetent, who looks upon a church as a vulture pounces a juicy piece of carrion, that I wish to speak of particularly. Possibly church graft is no worse in medicine than it is in other callings, but it is certainly far more dangerous.

Years ago I used to visit a town of several thousand people where church graft amongst the doctors was practically universal. The leading church of the place had a large membership, many being people of cultivation and travel; the majority, however, was composed of the usual type of religious bigots. A mealy-mouthed little Osteopath, a velvety-pawed Homeopath and an unwashed old regular dominated the "church board," or whatever it may be called. On the whole, they were a tolerably polite and well behaved body of church grafters. To see that pious little Osteopath roll his large dark eyes when starting a prayer was almost as thrilling as a view of the *Venus de Milo.* They would steal one another's cases without a single pang of remorse, "cuss" things right and left in private, but attended all services regularly and prayed for one another with great unction. It was a very "touching" sight—the quoted word being used in the sense understood in police circles.

A town of two thousand people has eleven poor doctors instead of two or three good ones. If these men should spend as much time and energy in reading medical journals and doing scientific work as they spend in church grafting, the town would soon have within its borders a few men who might safely be trusted with the ordinary issues of human life. At present they waste their energies in cheap grafting, idle gossip, backbiting, and pious lamentations. All of them might combine

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in subscribing for some scientific journals which could be passed around to the great profit of all.

One day I was introduced to a doctor whose general make-up did not at all impress me favorably. He handed to me a cheap card upon which was printed his name and certain information laying claim to special skill in certain specialties. He was simply a cheap faker who awoke between two suns to find himself a "specialist." Some time later, I learned that he was leading the Sunday-school in his town and writing articles to the secular press defending some doctrinal positions of his church.

A country doctor of good mind but poor training concluded that he had been cut out for a very eminent surgeon. He was weary of lancing boils and trimming corns; he yearned for gall-stones and hysterectomy. Where he was known it was impossible, of course, that he could succeed, so he removed to a distant field and "worked the church racket for all it was worth." For a time our good brother fared tolerably well, but his sins of technique soon found him out—the number of fresh mounds and perhaps a general howl amongst the newly-created "saints" wrecking his suddenly developed ambition. One day this devout gentleman advised one of his parishioners to undergo an utterly needless and highly dangerous surgical operation, which a real surgeon was called in time to stop. The latter gave the prospective patient a merited tongue-lashing and made highly pertinent remarks concerning religious fakers. Aside from his pious rantings, that miserable bungler would never have been dreamed of for such an emergency. If this brood of sanctimonious fakers desires to see blood flow, let them go to a slaughter-house and hire out to butcher animals. Men of scientific training and tried skill do not go ranting around religious gatherings to pick up the scraps that fall from the table of superstition. Some religious grafters may flourish for a time, but in the end they always fail to gain that richest reward of honest professional life, the respect and confidence of thinking people.

[Dr.] Howard Crutcher.

Look Out for the Schools.

Springvale, Me., Feb. 7.—In the great intellectual forum the Rationalistic forces are triumphant in America and the greater part of Europe today. Seeing that, many Rationalists are laying down their arms and withdrawing their support of publications and organizations for the propagation of the truth about the church. No greater mistake was ever made by a victorious army. We have only won the out-posts. We have not captured the weapons, ammunition or any of their meeting-places. Nor have we left men on guard to see that even the out-posts that we have taken are protected. The great physical organization, with millions of bribe money, is still intact; there are both fanatical believers and grafters in the service of the institution. It is true that in a large measure the period of the "fool rushing in where angels fear to tread" is passed, and few defenders of the "faith" indulge in discussions. That is a wise policy and calculated to disarm our forces.

The great conspiracy today is in getting possession of the schools.

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Not so much in the parochial sense as in the sly way of getting teachers that devote some of their time to infusing into the minds of children the church doctrines. Several instances of "pernicious activity" of this kind has come to light. They have even gone so far as to put religious pictures in school rooms. It behooves every Rationalist to keep a sharp lookout and whenever he sees any suspicious actions on the part of teachers in public schools, make a "noise" about it. They will usually take a fright when discovered, for most of them know they are beyond the pale of their rights in teaching religion—openly or covertly.

Above all let no man cease his support of Rationalistic publications. I would suggest to Rationalist editors the desirability of introducing the practical feature of propagation—less of discussion.

Manly A. Brigham.

Moral Philosophy.

Summerland, Cal., Jan. 26.—The most useful reformers of the present age are the philosophers, philanthropists, altruists, progressive thinkers and truth seekers, working together in propaganda for the same ends, in harmony and concurrence of sentiment and principle, purpose, practice—superior to any religion. Their services for the enlightenment of humanity for many years show records that reflect credit and honor upon them.

They aim to increase the knowledge and practiee of the right by recognized standards of right: to develop higher conceptions of duty by instruction of the young on true principles; to promote general edûcational reform on the formation of character; all of which tend to elevate social conditions, promote ethical culture and intellectual, physical and character culture; and to teach the responsibilities and possibilities of human life, that knowledge is a power superior to faith, and civilization is being built upon secular knowledge and not on divine revelation, and philosophy, the world of causes within its scope, reaching the permanent principles underlying them, to the end that the lessons derived may be applied to personal experience.

Morality requires no ceremonies; it is part of our being and governed by natural laws. No one is wholly bad nor completely good. We are responsible for our actions according to knowledge. Individual growth, action, wisdom are the basis of our moral status. Upon the merits of another we cannot rise one degree, but must carve out our own career. We meet the results of our life now and hereafter, and to set aside our imperfections is the best we can do.

There has always been within man an impulse calling him out to a loftier life and appealing to his finer nature. From this germ are unfolded aspirations for peace and harmony, love and happiness.

As the human race advances the spirit of man throws off its old false ideas and conceptions and he takes up grander, more liberal thought for himself, so he feels more keenly the cramping chains of superstition, error and ignorance that have bound him down; and by-and-by he will

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burst these chains, fling them off and step out to broader fields of freedom.

Rationalistic philosophy, in complete agreement with science and nature, leads the van of modern thought and freedom of opinion, antagonizes theologic ideas and gives to religious liberty the impetus to combat ecclesiastical error. It annihilates the doctrine of eternal punishment and substitutes the cheering assurance of progression for all; sweeps away the idea of a hell and devil, and locates the source of evil in man's imperfections; denies the efficiency of vicarious blood atonement and affirms that every person must be his or her own savior. It teaches by moral incentives, by lessons of nature, inspiration, intuition, that a good, useful, moral life on earth is the best preparation to begin life in the spirit world.

A. H. Nicholas.

Remark.—Not quite so abrupt, I think, as the closing sentence indicates. Rationalistic philosophy may say, "best preparation to begin a life in any possible future world," but to me it does not teach positively that a future life is a fact, or is probable, or even possible. A moral life on earth today is the best preparation for a life on earth, or anywhere else, tomorrow, is as far as facts carry us in that direction.—*Editor.*

Comments on This, That and the Other Thing.

Sapulpa, Okla., Jan. 24.—I heartily agree with Bro. Taber in his proposition to the patrons of The Humanitarian Review, and I herewith send $1.00 as a part of the $500 fund for the benefit of the H. R. I consider it to be one of the best magazines published for the honest expression of thought. That is more than I can say of some other papers that claim to be "free to all," yet I have had some of my articles returned calling them "rot," superstition," etc. Because I claimed that inspiration or "clairvoyance" was based on scientific principles as much so as the wireless telegraph or telepathy, one editor ridiculed the idea. I consider ridicule the "last resort of an opponent who has no further argument to offer." Ridicule proves nothing, for we can ridicule the most sacred and comforting doctrines of life.

The doctrine of "spirit intercourse" (communion with our loved ones "gone before"), if true, is one of the most sacred and precious to the heart of man, and what belief is more subject to ridicule than commuion with the dead? What we want is argument, not ridicule nor personal abuse. I am glad to say that The Review is comparatively free from both; and I was somewhat surprised when I read Bro. Peebles's article, "Reincarnation a Myth," in the January number of The Review, where he says: "Friend Davis, lift your hat while I tell you who I am," etc. I have read some of Bro. Peebles's books, and had formed a high opinion of him as a scholar and candid reasoner, and did not expect anything like ridicule from him.

In the three articles, in conclusion: First, if he had said Materialistic science, I would agree with him. The second proposition I deny; Re-

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incarnation does not "set at defiance the great, immutable law of evolution." The third proposition, if true, proves nothing; for the same may be said of all the other religions, Mohammedanism, Confucianism, Buddhism and Christianity, all taught (at least their founders taught) reincarnation or "transmigration of souls," in some form.

From most of what I read, mostly in The Review, I agree with Bro. Peebles, Bro. Abbott, and others, that Jesus Christ was a veritable person as much as Confucius, Buddha, or any of the other founders of the religions in the world. The very fact that the four gospels give such various and sometimes contradictory accounts of the life, death and resurrection of Jesus, is to me proof positive that they were not the fabrication of any one or set of individuals, but were accounts written by four different persons unknown to one another, and mostly from tradition, as is stated in the beginning of the gospel "according to Luke." No one, not even a fool, would make four different accounts to contradict each other, expecting them to be believed. As to the similarity of the "wonders and miracles" attributed to Jesus being the same as were attributed to other mythical characters, I do not see that it is conclusive proof that Jesus was a myth, too. The same myths may have been taken from the pagan religions and attributed to Jesus, as were most of the doctrines of paganism, such as those of endless punishment, the immaculate conception, the trinity, etc., in the time of Constantine, when pagan Rome became Roman Catholic. As to the supposed silence of profane history, I will say that in my youth I studied Goodrich's *History of the United States*, and I never once saw any mention of Thomas Paine—nor knew that any such person ever lived until I heard from other sources of "that infidel, Tom Paine." If I am rightly informed, other ancient writers contemporary with Christ do make mention of him; such as Celsus, Pliny, Josephus, Latonius and Tacitus, for instance. If any of the writers of the H. R. can give me any better information I should like to have them do so. I believe The Review is open for all.

Please to send me three more copies of The Humanitarian Review of January edition. You will find 25 cents in stamps to pay for them. I want them to give to preachers and those I think would be interested enough to read them. The way I came to subscribe for it was by having received a copy from a friend.

A. E. Wade.

Rangoon, Burma, Jan. 4.—Please find enclosed the sum of two dollars for your magazine for the year 1911. Send me also a copy of your *Humanitarian Proverbs*, as well as the two pamphlets *Know Thyself* and *Begin at the Beginning*. I am sure that when you read any newspaper or magazine for one year you are in a position to judge of its merits. And I must say that your magazine is one of the best monthlies that comes to me. I would have written to you sooner, but I was very busy with my case. I am the first person that ever was prosecuted by the Christian church in Burma for attacking the Christian Bible. I shall send you a copy of the judgment as well as the proceedings. Wishing you and every reader a happy and prosperous New Year, may you be spared many years to carry on the work of freeing the minds of the orthodox

[Rev.] U. Dhammaloka.

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TO THE PATRONS OF THE HUMANITARIAN REVIEW

HERE is a proposition I wish to make to the liberal subscribers of The Review, and I hope it will be met with a generous reception.

Our veteran editor has informed us that The Review has arrived at the youthful age of eight years, and no one who has not been associated with the editing of papers or magazines can realize the hard work, the anxiety and the expense of editing a Liberal magazine. Its natural unpopularity cannot but diminish its support and its financial aid. It is unfortunate that the unpopularity of Liberalism is prevalent the world over, and nothing but an intellectual battlefield is constantly before us. To fight superstition and ignorance requires brains, nerve, and money sufficient to place Liberal ideas before the public.

Our Editor has been climbing up magazine's poverty hill for eight years, in order to give the public a truly liberal column where everyone could freely express his or her opinion. Such being the modest fact, is it not the duty of Liberalists to give liberally to aid a cause dear to everyone who dares think, and dares express his thoughts?

There are many writers in The Review that I do not endorse, and many who do not agree with me, yet this is true Liberalism.

Now, what I propose is this—which is for the sole benefit of every subscriber to The Review: Our noble Editor is not a millionaire, and he has had to struggle for eight long years to build up The Review for our especial benefit. Now, I propose that every subscriber, who can and will do so, donate one or two dollars, or more, and present The Review with a fund of $500. I have opened up the subscription with $2.00 to start with, and 250 subscribers would cover the amount at two dollars. Those who cannot spare but one dollar, send that, and let us show our liberality by our works. It may be that our editor may kick, but, friends, let him kick! for we will surely receive the benefit, as it is simply a selfish motive in us in benefitting The Review itself.

It might be possible that the editor could afford to add two more pages to The Review to be devoted to miscellaneous subjects outside of the usual topics. May I hope that the editor will keep this letter in type until the object is accomplished?

Hoping that this proposition will meet with a generous response, I remain, a friend to The Review,

G. Major Taber.

Los Angeles, Cal., Dec. 5, 1910.

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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.

SINGLETON W. DAVIS.

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VERSES FROM INGERSOLL'S LAST POEM

DECLARATION OF THE FREE.

WE HAVE no falsehoods to defend—
We want the facts;
Our force, our thought, we do not spend
In vain attacks.
And we will never meanly try
To save some fair and pleasing lie.

* * * * *

We have no master on the land—
No king in air—
Without a manacle we stand,
Without a prayer,
Without a fear of coming night,
We seek the truth, we love the light.

* * * * *

The hands that help are better far
Than lips that pray.
Love is the ever-gleaming star
That leads the way;
That shines, not on vague worlds of bliss,
But on a paradise in this.

* * * * *

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.

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THE HUMANITARIAN REVIEW

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and the Promotion of Ethical Culture, Humaneness &c.

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THE BIBLE A BOOK OF MYTHS.

BY SINGLETON W. DAVIS.

SECOND PAPER.

MYTHS of Hebrew scriptures are found not to be Hebrew inventions, but fragments from other and older peoples, borrowed, varied and in most cases mutilated. The Hebrew and Christian variants of the Arabic, Babylonian, Persian and Egyptian myths are somewhat more obscure and difficult to understand than even older myths of other peoples because of the forced adaptations and awkward mutilations. Yet the leading and most striking stories of the Bible can readily be traced back to earlier ones that are known by all students of comparative mythology to be not history or mere fiction, but myths. This, in very brief recapitulation of the First Paper of this series of articles, published in the March Review.

THE MYTHICAL TWELVES.

In nearly all myths numbers are used in peculiar ways that render them meaningless if considered as literally representative. And certain numbers are used much more than others in myth-making. For instance, one, three, six, seven, ten, twelve, fourteen, twenty (a score), forty, hundreds, thousands. The number twelve is very conspicuous in the Bible stories—those of both the Old and the New Testaments.

In the Old Testament how often are the "twelve tribes of Is-

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rael" spoken of? And the twelve sons of Jacob are so plainly mythical that when one once understands the story of Jacob and his sons he is astonished that learned men have almost universally failed to recognize its mythical character. And this story of the twelve sons (or eleven sons and one daughter) of Jacob forms the basis of the references to the twelve tribes of Israel (Jacob). But the basis of the former story is the zodiac with its twelve signs and the poetic history of the sun's apparent passage through them during one solar year. And this sun-myth forms the basis of the story of Christ and his twelve disciples or apostles.

JACOB AND HIS SONS. (GEN. XLIX.)

The name Jacob seems to have two rudimentary meanings—one, *smoothe*, not hairy; the other, *summer*, or the sun during summer. And again this was varied to include the entire year, or the sun passing through the signs of the zodiac in one complete revolution, when the name Jacob is changed to Israel—*Is-ra-el*, three syllables, each the name of ancient gods, corresponding to the *three* seasons recognized during a certain epoch by the Egyptians, Babylonians. etc.

Another meaning of the word Jacob was "heel-catcher," but this probably became attached to the name because of the fact that summer clings (or catches onto) the heel of winter (Esau) so that there is no break between the *two* seasons of the year recognized at the time of and in the myth-story of the birth of Jacob and Esau. Esau was the elder son of Isaac (annual sun), because he represented the first half of the year; Jacob was the younger, and clung to the first-born's heel as he passed out. The story of Jacob cheating Esau out of his birthright relates to the fact of the summer season becoming the one of plenteousness of pastures and human food, while in winter the cattle and mankind are dependent upon the productions of summer for their "pottage."

But in this paper it is the myths of the twelve children of Jacob (or Israel) that is to be particularly discussed.*

*To show the close similarity of this story to the ancient one of Hindu mythology, read the account of Kaikeyl Bhavata and Rama in Wheeler's

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Jacob had four wives—or, as related, two wives and two concubines. Who were they? Let us see.

The signs of the zodiac run thus, beginning with the more ancient arrangement when the sun arose in Taurus at the vernal equinox:

1. *Taurus*, the Bull. 2. *Aries*, the Ram. 3. *Pisces*, the Fishes.
4. *Aquarius*, the Man. 5. *Capricorn*, the Goat. 6. Sagittarius, the Archer.
7. *Scorpio*, or the Eagle. 8. *Libra*, the Scales. 9. *Virgo*, the Woman.
10. *Leo*, the Lion. 11. *Cancer*, the Crab. 12. Gemini, the Twins.

Now, note that these four groups correspond to the four *solar* seasons of the ancient year, and that the four signs in the first column are the ones in which the sun rose at the "four quarters of the world"--year--the spring equinox, the summer solstice, the fall equinox and the winter solstice. These are the four "wives" of Jacob, the sun, and the mothers of his twelve children—not the *signs*, but the solstices and the equinoxes in those signs. Now refer to Ezekiel x:14. This verse is utterly incomprehensible taken literally. But read it in connection with the above diagram of the zodiac and you will see that they are four "faces" of the "cherubim." The first face was that of a cherub (literally a bull); and the second face was that of a man (Aquarius); and the third the face of a lion (Leo); and the fourth the face of an eagle (Scorpio, or the Eagle.) The only variation here is in the numbering in which the account in Ezekiel calls Leo the "third face" and the Eagle the "fourth face," instead of the correct order which reverses these two "faces." But this is only one of the Hebrew mutilations of the original myth, made for one of two reasons, perhaps: to give the story the apprarance of originality, or else to break up a too plain indication of the relation of the characters to the zodiacal constellations and the solstices and equinoxes. As to the *cherub*, refer to Ezekiel i:10. in which the four faces are described, thus: "they four had the face of a Man and the face of a Lion on the right side [the two solstices] and

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History of India, p. 114, vol. ii. These two stories are so closely similar that one might infer that the one was derived from the other, but more probably each was independently evolved from a still more ancient myth. The Hindu variant is given more in detail than that of Jacob and Esau, and critics think in better literary form.

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they four had the face of an Ox [bull] on the left side; they four had also the face of an Eagle" [the two equinoxes]. This completely identifies the cherub with the ox or bull. As for the "eagle," it is well known by antiquarians that in many of the ancient carvings of the zodiac the constellation or sign later and now pictured as a *Scorpion* was pictured as an eagle. Note, also, here that these two accounts in Ezekiel, in chapters i and x, are evidently stories by two different writers, or copyists, of the same fundamental myth-story. From these stories we may infer the sacred year began in the time of Ezekiel, or in the time of the origin of the story from which the two Ezekiel stories were taken, the sun entering the constellation or sign *Taurus* at the spring equinox, which makes the myth one of very ancient origin. During that epoch, and for a long time after the vernal equinox happened in Taurus, the bull was worshipped by various peoples.

I. REUBEN---AQUARIUS, THE MAN.

Then in the time of the Jacob myth the sacred year was made to begin at the winter solstice, when the sun was in Aquarius, so that Aquarius was the first born of Jacob, and called in the Hebrew variant of the myth, *Reuben*, corresponding to Aquarius and January. Reuben means literally, *Behold-a-Son*—corresponding to the "Behold the Man," of John xix:5—*Ecce Homo*. It was said that upon the ensign or flag of Reuben was painted the likeness of a man—the "face" of a man. See in Macoy's *Manual*, p. 168, that the Royal Arch Masons have Reuben upon one of their banners. Reuben, then, is simply a personification of a cluster of stars—a constellation—in the zodiacal belt, in which the sun appeared to be about the time of the winter solstice at the time of the origin of this myth. (See Genesis xlix:3, 4.) It is said that Reuben is "unstable as water"; this refers to the rainy season of that climate and shows the close connection between the idea of Reuben and Aquarius, the water man with his water-pot. This water feature is held in many variants of this myth, and Reuben is evidently only another name for Aquarius, the Waterman, as are Moses and Noah of the Old Testament, Osiris and Tamuz of the Egyptians, Oannes of Berosus, Chronos of the Greeks, Neptune of the Romans, Conon of the Chinese, and John the Baptist of the New Testa-

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ment. All of these names are connected with water, or the production of water—the ocean, the deluge, the whale, the water-pot, the baptism. Janus of paganism, was the same as Reuben and Aquarius, as the name of our first month, January, bears witness, as one of those myth fossils I have before referred to.

II. SIMEON AND LEVI—PISCES, THE FISHES.

"Simeon and Levi are brethren," it is said in Gen. xlix:5. These two represent the sign or constellation of the zodiac pictured as two fishes. Simeon is literally, "heard of the sun," and Levi a "bond"; the fishes are pictured as *bound* together by a cord. This sign corresponds to the month of February—a word that is another myth fossil still with us, for it means to purge, and has reference to the rainy season continued, but especially to the purging of the year of the long nights and short days, which occurs at the spring equinox when the days and nights become equal, which time is presaged and promised by February or Pisces—the "sign" of Jonah spoken of in the New Testament.

But why specially mention that "Simeon and Levi are brethren," when all the others were also brethren, all sons of one father, Jacob? Evidently because these *two* lived in one "house," and were thus brethren in a special sense. In astrology the signs or constellations of the zodiac are called "houses," and the house of Simeon and Levi is Pisces. Levi was ordained a *priest* —that is, the first or beginning of one of the seasons of the year, and presided over March, April, May and June, as one season of the tripartite year.

III. GAD—CAPRICORNUS, THE RAM, OR "THE LAMB."

"Gad; a troop shall overcome him, but he shall overcome at last." Gen. xlix:10. Gad is the Hebrew name for Aries.

In 1 Chron. xxvii:17, the tribe of Gad are called the Aaronites, and it would appear from this that *Aaron* is etymologically connected with *Aries*, the equivalent of *Ares*, *Mars*, from which we get and retain another myth-fossil, March, the name of the month in which the vernal equinox occurs. It is the stormy month, under the control of Mars, the god of war. And the reference above to a "troop" overcoming Gad, "but he shall overcome at

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the last," indicates that Gad was a war-god, alternately vanquishing and being vanquished. By the apparent revolution of the heavens the constellation Aries or Gad descends into the lower hemisphere, so that the troop of opposite or winter constellations "overcome" or come over him; but returning the following March into the upper hemisphere, when they go down, Aries, or Gad, overcomes or comes over these enemies. As the pictured sign of this constellation goes head-first, he is represented as the combative ram butting with his head and horns. And these same are the "ram's horns" through which were blown down the "walls of Jericho"—the walls of winter that give way at the occurrence of the spring equinox.

When the sun, by the precession of the equinoxes, began to enter Aries or Gad at the spring equinox, this sign became the *principal* god, the God of the Bible, succeeding Elohim of the first Genesis stories. This sign was called *Princeps Zodiaci, Princeps Signorum*, etc., and is placed over the head of the man in our almanacs—in the first place. So the Bible account says, "Gad provided the first part for himself." The ancient Egyptians pictured what we call the month of March by a ram's head and horns, and this even Eusebius acknowledges was a symbol of the conjunction of the sun and moon in the constellation Aries. Milton Woolley (*Science of the Bible*, p. 113) says that "in fact the new moon nearest the spring equinox, whether it took place in Taurus as at first according to the ancient Persians, or as later in Aries, seems to have denoted. the New Year of most of the ancients."

IV. EPHRAIM—TAURUS, THE BULL, OR "THE CALF."

Jacob's son Ephraim is the Hebrew equivalent of the sign Taurus, corresponding, more recently, to the month of April (from *Apis*, a bull)—another mythic fossil firmly imbedded in our modern language and life. When Taurus was the first sign of the zodiac, as *Apis*, the bull, he was the first letter of the alphabet—the capital A, which still represents the outlines of a bull's head and horns inverted. And the fact that A *is* the first letter of the alphabets, ancient and modern, shows that *Apis* (Greek *Alpha*) was the *first* sign and *the* god of the zodiac.

So the Bible says of Jacob's son Ephraim, "His glory is like the firstling of his bullock, and his horns are like the horns of a

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unicorn [that is straight and stiff]. He shall push the people together to the ends of the earth." He is the "molten calf" of the Aaron story, when the sun is in Taurus, and in Hosea v:3 he was spoken of as "thy calf, O Samaria," of which Ephraim was King. He is the *calf* spoken of as Amen (Egyptian god) "who holds the seven stars [Pleiades in Taurus] in his right hand; who walketh in the midst of the seven golden candle-sticks"—seven summer, sunny months. Rev. ii:5. Manassah was the counterpart of Ephraim just as the counterpart of Eve was Adam, of Abel, Cain, of Isaac, Ishmael, of Jacob, Esau; and a story is told of the exchange of blessings of Ephraim and Manasseh essentially the same as that about Jacob and Esau. (See Gen. xlviii:14.)

V. ASHER—GEMINI, THE TWINS.

Asher, the zodiacal sign *Gemini*, the Twins, corresponds to the month of May. In Gen. xliv:20, it is said of him, "Out of Asher his bread shall be fat, and he shall yield royal dainties." The Hebrew word *asher* means happiness, and so it was a suitable name for May, perhaps the cheeriest month of all the year. He was a god of children, and formerly children were taught to swear by him—"by Jiminy," by Gemini; and he was therefore pictured in the zodiac as a pair of twins. In Deut. xxxiii:24, it is said: "And of Asher he said, let Asher be blessed with children." Perhaps the twins were used as a symbol instead of one child, because the month was the season when the ewes gave birth to their young, which often came in pairs. And this assignment of the month and the sign to the god of the young, or children, accounts for the famous festival of May-day, and the merry-making of the occasion corresponds to the name Asher which means happiness. This festival was known to the Romans as the *floralia*, floral games, and in Europe, for a long time, May-poles were danced about by merry, singing children, with a May-queen as their leader.

The children of the constellation are called Castor and Pollux, two large stars. In pagan mythology they were the Twins of Leda—night, children of Zeus and Tyndareus, or light. That is, they were sons of Day and Night. The name Castor is in full *Ca Aster*, from *Ca* the house, and *aster*, the star; that is, the sun's house—the sun in Gemini. Pollux is said to mean pugilist, but in Greek he is called *Polydeukes*, which means sweetness, and probably refers to the sweet flowers of May. Castor and

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Pollux were supposed to control judicial matters, and the Romans swore by them as Christians do now by "Almighty God" in their courts. Cicero, in his seventh oration, exclaims: "Ye, of all forensic matters, of greatest counsels, of laws and of judgments, the arbiters and witnesses—Ye, O Castor and Pollux, occupy the most celebrated place in the Prætorium!"

VI. ISSACHAR—CANCER, THE CRAB.

In the constellation called the Crab are two stars called the asses—the "ass and her colt, the foal of an ass." These are the same that Jesus (the sun) rode upon as told of in the New Testament. That is, the sun was in Cancer "riding" upon the stars called the asses at the time of the summer solstice. So this sign is associated with the month of June. The mysterious description of Issachar in Gen. xlix:14, is thus made clear as to why he is called an ass. It reads: "Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land, that it was quiet." Indeed one name for the zodiacal sign now called the Crab in some old carvings is the ass. The apparent reason for the use of the Crab symbol is that the sun passing through the sign at the summer solstice "goes backward," like a crab, toward the winter solstice; and the reason for saying that Issachar is a strong ass couching down between two burdens is that the sign is *between* the coming up of the sun to the northern limit at the summer solstice and his going down to the southern limit at the southern solstice, and so he is poetically and pictorially represented as an ass couching down *between* two burdens. The name has several meanings, one of the most apparent being, literally, "He brings strong drink." This identifies him with the Greek god Bacchus or Dionysus.

"And he saw that rest was good, and the land that it was pleasant." For it was the time of the fields in full bearing and the fruits of summer over all the land. And the "rest" was of the sun, which at the solstice seems to "stand still" for about three days before it begins its southern declension. Hence the name *solstice*, literally sun-stand.

"It seemed as if life's brilliant sun
Had stopped in full career,
To make this hour its brightest one,
And rest in radiance here."

(To be continued.)

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Written for The Humanitarian Review

A PAGAN TEACHER.

BY HARRIETTE LASCELLES-BURNETTE.

"How charming is divine Philosophy,
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

—Milton's *Comus*, Scene 2.

THROUGH a desire to shine in a reflected glory on the part of the witless, servile Epaphroditus, boon companion of Nero, a crippled slave boy of his household became a pupil of the most learned exponent of Stoicism in Rome, Caius Musonius Rufus. It was thus that the wretched slave was enabled to lay the foundation of the wisdom and pure morality which made his doctrines quite as highly esteemed, we are told, as those of Seneca, a man of aristocratic birth, cultured and learned, a gracerul writer as well as statesman, and the tutor of the emperor. As an example of moral purity and holiness of character, he is now placed beside Antoninus Pius and Marcus Aurelius and above the senator, because the latter, on too many occasions, failed to put into practice the lofty sentiments which he uttered. It can be said without fear of contradiction, that the morality taught by Epictetus is as sound today as it was in the first and second centuries of our era. Can as much be said of that of the alleged founder of the religion which overthrew paganism?

The story of Epictetus, who, born in slavery, became a great philosopher, cannot fail to furnish encouragement and inspiration to every individual who is struggling to realize some cherished ideal. For he not only started from the lowest point in the social scale, handicapped by heredity as well as poverty, but he was also maimed in body. Even his name is merely a Greek word signifying "bought," or "acquired." Little is known of him before he became a student of philosophy, beyond the fact that he was born in Phryggia. His birth probably occurred near the year 50. The name of his father is unknown.

There is a legend that his lameness was caused by the twisting of his leg by his cruel master, Epaphroditus. (It will be recalled that it was he who assisted the cruel tyrant Nero to thrust the dagger into his wretched heart when the latter destroyed himself in the year 68, for which service Epaphroditus was executed.) The story tells us that Epictetus uttered

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no complaint, but simply warned his master that he would break the leg. The torture continued, and the leg was broken. "I told you that you would break it," quietly remarked the poor slave. But, at least from one source, we have the information that the boy was crippled from natural disease, and one would prefer to believe that such was the case.

Incidents which concern the later life of the philosopher, are meager in number. At some time unknown he was freed, and taught in Rome until the year 89, when the philosophers were banished by the Emperor Domitian. Then Epictetus went to Nicopolis in Epirus, where he continued teaching until his death, which is supposed to have occurred about the middle of the second century. We are told that his home was a hut, the principal furniture of which were a lamp and a straw pallet. It is related that after the philosopher's death a relic hunter purchased the lamp for 3000 drachmas. Canon Farrar quotes Lucian, the Greek writer, as saying, "The purchaser hoped that if he read philosophy at night by that lamp he would acquire in dreams the wisdom of the admirable old man who once possessed it." One incident would indicate that our Stoic moralist was not devoid of human affection, and that in spite of his apparent austere principles, he had a kind heart. He adopted, when advanced in years, an infant boy who had been abandoned by his parents, and reared him as his own son.

Epictetus did not write anything—teaching his philosophy orally—but his talented pupil, Arrian, who afterwards became the teacher of Antoninus Pius, wrote down his daily discourses and later edited them. We have preserved to us the *Enchiridion*, which comprises the *Discourses*, the *Manual* (the latter mainly culled from the *Discourses*) and some *Fragments*. Parts of the latter are probably not authentic. It is believed that Arrian wrote a life of his master, which unfortunately has been lost.

While no new school was founded by Epictetus, he did not confine himself strictly to the teachings of the early Stoics, for he quoted quite as frequently from Diogenes, the well-known Cynic, and from the Sceptics, as from Zeno, the founder of the Porch of the Stoics. But in practice, without any doubt, he was a thorough Stoic. The training received from his teacher, Rufus, had been a rigorous one, judging from several references made to it in the *Discourses*. Yet he ever spoke of him with the greatest respect and even with affection. Apparently Epictetus was concerned only with the ethical side of Stoicism, recommending that natural law, or physics, be studied only so far as it taught men to live justly, wisely and virtuously. He declared that he need not care whether everything is composed of atoms, or of similar parts, or of earth and fire. It is enough, he believed, that one should know the nature of the good and the evil, "and the measure of the desires and aversions, and also the movements towards things and away from them;

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and using these as rules to administer the affairs of life, but not to trouble ourselves about the things above us." This indifference to the study of natural laws and causes would, I believe, have changed to awakened interest, could our philosopher have peeped into the future. His clear brain would have comprehended the fact that science is the greatest foe to superstition. This was realized by that wise old philosopher, Epicurus, 300 years B.C. It was when metaphysics superseded physical science in the civilized world that the degeneration of Greek thought began, thus making possible the triumph of the Asiatic superstition. Had scientific investigation continued in the same spirit, and with the identical enthusiasm and eagerness that prevailed in the time of Archimedes, for example, the Greeks could have laughed to scorn the "revealed word of God," offered to them by an ignorant, roving superstitious people, with its ridiculous scheme of the universe and absurd theory of the "creation" and "fall" of man. But the Greek intellect had become befogged, first by the nebulous doctrines of Plato, exploited under the name of Socrates; and later, Neo-Platonism prepared the way for the downfall of Reason.

Cicero tells us that the early Stoics believed that "God is never angry, nor does any harm." We find this thought emphasized in the writings of Marcus Aurelius and of Seneca, as well as in the teachings of Epictetus. They would have rejected as monstrous the idea of a "crucified Savior." To them it would never have appeared possible that a few centuries hence, a degraded and corrupt priesthood would have the power to wield the sword and fire the faggots to compel belief in their unnatural creeds and dogmas, and the acceptance of their doctrines of *fear* and *revenge*.

The faith of Epictetus was almost childlike in its simplicity. He believed that a song of praise should be rendered when digging or plowing, or even eating. He says: "Now, had I been a nightingale, I should have sung the songs of a nightingale, or had I been a swan, the songs of a swan; but being a reasonable being, it is my duty to hymn God. This is my task, and I accomplish it; not so far as may be granted to me will I ever abandon my post." Significant indeed are such words, uttered as they were by one who had never for a moment believed it necessary to placate or to cajole an angry deity "with some second-hand praise and some gossippy news," nor "to suggest to the flattered One to alter His Plan to please his own views," as Mr. Cooke has expressed it in his *A Conception of God*. The hymns of Epictetus came from a full heart, his soul being filled to overflowing with a sense of gratitude for the benefits he believed to have been granted by an overruling Power.

Neitzsche has said: "That which is astonishing in the religious life of the ancients is the irresistible stream of *gratitude* which it pours forth;

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it is a very superior kind of man who takes such an attitude towards nature and life. . . . Later on, when the populace got the upper hand in Greece, fear became rampant also in religion, and Christianity was preparing itself." To many pious souls, this reference to religion having existed at all in the lives of the Pagans must savor of blasphemy. To such I would quote from the book, *Religion of Ancient Greece*: "The study of religion as a whole is a comparative modern growth. So long as religions were divided into one true and the rest false, progress was naturally impossible. *The slow pressure of science* introduced, first the comparative, then the historical method. . . . Greek religion is now studied as a whole, not as merely mythology."

Recently, members of the Independent Religious Society (Rationalist), of Chicago, have been discussing the propriety of retaining the word "religious." In an address on the subject (January 29), Mr. Mangasarian said, in substance:

"Religion is born of human curiosity, and is the mother of all the arts and sciences. When a man first asks, 'What is life?' he becomes religious. Religion is the cry of the soul for light; it is man's effort to understand himself and the universe. It is not the Answer, but the Asking that is religion. Differences in religion is the answer. . . . The popular idea is that religion must apply to a belief in a supposedly 'inspired' book, in baptism, the sacrament, transubstantiation, fish-diet on Friday, extreme unction, and all the other weapons of priestcraft, which in reality are but parasitic growths representing the disease of the great tree—religion. . . . Why, everything is religious, is holy. Only a belief in the supernatural puts everything outside of itself into the category of unholiness. . . . We Rationalists are trying to extend the meaning of religion. We shall make the word to mean science, to stand for truths that have survived the fires of reason, in which creeds shrivel and turn black. The old religion has stood for uncertainties; the new religion shall stand for certainties. The old religion has stood for trivial forms, for frivolities. The new religion shall stand for everything that is true, that is pure, that is beautiful."

All of this by way of proof of the possibility of the truth of the statement I am about to make, that Epictetus was deeply religious, that I may not call down upon myself alone the wrath and contumely of any person whose eye may read these pages with a mind so narrowed by religious prejudices that a conception of virtue or righteousness abiding in the "heathen" is absolutely impossible. It is true that he never heard of the Apostle's Creed, the Westminster Catechism, nor the doctrines of Calvin or Wesley; was totally ignorant of the advantages to be derived from baptism by "immersion" over those of "sprinkling," and knew nothing of any "revealed word of God," and had never been awed by the rites of the Confessional nor by the celebration of the "Holy Mysteries." But Lecky, the British philosopher, says of Epictetus that, "While sounding the very depths of human misery and looking forward

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to death as a simple decomposition, he was so filled with the sense of the divine presence that his whole life was one continued hymn to Providence."

Epictetus often quoted from Cleanthes, the celebrated pupil of Zeno, who wrote the famous *Hymn to Zeus*, the following:

"O Zeus and Destiny, 'tis yours to lead,
I follow gladly by the path decreed;
And though reluctant were my coward-will,
I none the less should gladly follow still."

Engrossed with the principles of right living, Epictetus devoted no time to vain discussion or speculation relative to a mythical existence after death. Trusting absolutely in a benign ruling power, he attempted to "pick no locks," but accepted death as unquestioningly as he had accepted life, and awaited with perfect tranquility what might be in store for him. "I must die. If now, I am ready to die. If after a short time, I dine, because it is dinner time. After this I will then die. How? Like a man who gives up what belongs to another." What an example to the Christian believer who talks about "making peace with God," and whose death is too often accompanied by terror on that score. One is reminded of Thoreau on his death-bed, who, when some true believer, knowing his rational views, inquired, "Have you made your peace with God?" replied tranquilly, "I have never quarrelled with Him." And to another of similar caliber of mind who desired to engage the dying man in a discussion of the hereafter, he exclaimed, "One world at a time, my dear sir!"

"Of immortality," says Emerson, "the soul when well employed is incurious. It is so well that it is sure it will be well. It asks no questions." And Maeterlinck has wisely declared: 'We derive neither greatness, sublimity nor depth from unceasingly fixing our eyes upon the unknown.'"

Epictetus believed that the will can make one superior to one's condition in life; and that while disease may be an impediment to the body, the will can rise above it. Freedom and slavery are but other names respectively of virtue and vice. The virtuous person is always free, while the vicious is ever bound. "The slave may be as free as the consul," he says; and adds, "You may fetter my leg, but my will not even Zeus himself can overpower." "If you choose to keep your will in harmony with nature, you are safe from harm," is echoed in the words of the gentle Buddha, given to us by the English poet:

Ye are not bound! the Soul of things is sweet,
The heart of Being is Celestial Rest,
Stronger than Woe is Will; that which was Good,
Doth pass to Better—Best.

Ye suffer from yourselves, none else compels,

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None other holds you that ye live and die,
And whirl upon the Wheel and hug and kiss
Its spokes of Agony.

Epictetus was once visited by a grandiloquent orator who was on his way to Rome. The philosopher received him in his hut, and the personage expressed himself as surprised that a man so sought after should live so meanly. Epictetus told him with almost brutal frankness, that he, the orator, was far poorer than himself. "You have no constancy, no unanimity with nature, no freedom from perturbations. Patron or no patron, what care I? You do care. . . . I don't care what Cæsar thinks of me. I flatter no one. This is what I have instead of your silver and gold plate. You have silver vessels, but earthenware reasons, principles and appetites. My mind to me a kingdom is, for I have leisure; my mind is not distracted. . . . To you, everything appears small that you may possess; to me, all that I have appears great. Your desire is insatiable; mine is satisfied."

His aphorisms are pithy and to the point: "Feed on your own principles, do not throw them up to see how much you have eaten. Be self-denying, but do not boast of it." "The magnitude of the intelligence is not measured by length, nor by height, but by thoughts." "Time relieves the foolish from sorrow, Reason the Wise." Occasionally one contains a hint of dry humor: "A man loses what he has. 'I have lost my garment.' The reason is that you had a garment. 'I have a pain in my head.' Have you any pain in your horns? For we have only pains about those things we possess."

We find that Epictetus illustrated by his life that each man makes his own prison, and that only within one's self can deliverance be found. We have at least two examples, near and in our own day, of this truth, in the lives of Abraham Lincoln and of Booker T. Washington. Men like these three are true Saviors. For today no "vicarious atonements" are desired, no scapegoat is demanded upon which to fling the trials and burdens of life. In the sunlight of truth, it is seen clearly that they are but opportunities to develop the character, or, as some one has said, "To develop our spiritual muscles." What a cowardly thing it is, then, to endeavor to escape them by looking to the sky, and beyond, for relief from them, when we have before us the examples of these three men who, struggling against the heaviest odds, reached the heights. Their lives will always serve to uplift disconsolate souls and renew hope and revive ambition and aspiration in the breasts of the discouraged.

"I'm but a stranger here, heaven is my home," was never the sentiment of the healthy soul. It is needless to say that it was unknown among the ancients. Epictetus, when old age had been added to his other trials, and he lay in his hovel awaiting death, looked back upon a life of deprivation, struggle and vicissitude with a heart bursting with

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gratitude to the Ruling Power for having granted to him the boon of existence. "I was Epictetus," reads his epitaph, "a slave, and maimed in body, and a beggar for poverty, and dear to the Immortals."

Chicago, Ill.

Written for The Humanitarian Review

"THE PRINCE OF PEACE."

BY WILLIAM McGUINEAS.

IT has been a considerable time since Mr. Bryan appeared before the public in his "marvellous" lecture, "The Prince of Peace," in many of the States and also in several foreign countries; and, perhaps from oversight, the writer has observed no comments or criticisms, favorable or otherwise. Being a one-year-ler reader of The Humanitarian Review, perhaps it has been my misfortune to have missed the pleasure of reading a more thorough and interesting article than my limited experience in the literary field will permit me to produce, and in that event you will kindly omit this writing.

It is not the intention of the writer to prove Mr. Bryan's idol to be other than is claimed for him, but only to candidly analyze the evidence submitted by the lecturer (in pamphlet form), and submit to your readers impressions obtained, and leave them to decide the merits of the case.

Mr. Bryan launches his subject upon the claim that Jesus is the "Prince of Peace," and defines religion from his point of view by delving into the innermost thoughts of the human race to substantiate his position that "man is a religious being"; but in the opinion of the writer, the lecture is weak, illogical and time-worn, and of suitable quality for the kindergarten of the Christian Sunday-school.

"The heart instinctly seeks for a god. Whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels towars Mecca, or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout."

Reviewing the foregoing instances by which he illustrates, to his own satisfaction, that man is a religious being, even he must admit that all are born and reared on the positive assertion by the authors and laymen of each brand of religion that theirs is the true religion, possessing the true and only god. Each having his divinely-copyrighted heaven and hell, god and devil. Quite as clearly do all his references tend to illustrate to the dispassionate observer that man is also a superstitious being. Each system has been established on earth with the unstinted use of the flaming fagot, the rack, the guillotine, the sword, the flint stone and the

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sling. It is the opinion of the writer, that no man can consistently stand upon the fact that he is naturally a religious being, review carefully the course pursued by the founders of his particular religion, look his fellow-man square in the face and say, "I am proud of my religion." And in this is included Mr. Bryan and his religion, standing out in the open as the most civilized and cruelest of them all. Every notable scientist whose light is still shining up from the tortuous centuries of church government to the present awakening era of personal liberty have been stake-broiled, racked to death, passed through the separating machine, banished from home or wrathfully and fearfully branded a heretic, and "at death buried without the benefits of clergy!"

If the worshipper on the banks of the Ganges is correct in his theory, the sun-worshipper and the Christian surely must be amiss, and by reversing the positions it will not reveal to the rational thinker a perfect course to pursue. And if one or all are wrong, little does it profit a man to be "instinctively devout," religiously inclined and creed-ridden.

Mr. Bryan concedes that there are honest doubters and skeptics whom we recognize and respect, "but occasionally I find young men who think it smart to be skeptical. They call themselves 'liberal,' as if a Christian were narrow-minded."

It seems almost incomprehensible that a man occupying the position before the American public, and addressing himself to the highly educated and select social set would make the statement quoted, and that his audience would support and approve of the logic he thrusts upon them.

The word "Liberal" is a stench in the nostrils of every organized religion on the face of the earth. Mr. Bryan dare not claim that liberty is the child of the church, or of any religious order. The first semblance of religious liberty that ever dominated the makers of a form of government for a people was the framing of the constitution of the United States, when we were given the right to worship God or not as we may see fit, "without the aid or consent" of any church on earth, and God was wisely denied a berth in the constitution. These questions received the united opposition of the Christian churches, and when they were finally adopted "every Methodist minister, save one, left this country in disgust."

Mr. Bryan says: "Religion is the basis of morality in the individual. Materialists have attempted to build up a system of morality on the basis of enlightened self-interest. They would have man figure out by mathematics that it pays him to abstain from wrong doing. . . . Its virtues are borrowed from moral systems based upon religion."

Is religion the basis of morality in the individual? I think not. Religion is the basis of ignorant, self-assumed authority compelling the weak to subscribe to a creed promulgated by the strong, regardless of

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virtue and morals, but in accordance with supposed divine revelation from a god who reveals himself to his followers with special stress upon the fact that his "ways are mysterious and past finding out." If we must have a god, let us foster one we can learn to know and understand, rather than throw ourselves into the saddle of an unbridled phantom horse.

Real and lasting morality is of the type so kindly granted by Mr. Bryan to the materialist when he stated the lattar figured out by mathematics that it pays him to abstain from wrong doing. It is safe to assume that all morals should be so mathematically calculated that our words and deeds result in the greatest good to the greatest number. By this method the nations of the earth would learn that it is needless to support vast armies and navies, and ammunition, and gun manufactories, by burdensome taxation. By its light will be illumined the pathway of good-will, peace and justice, and we will do the right as we understand the right without fear or favor of god or devil.

Referring to his personal experience, Mr. Bryan says: "I passed through a period of skepticism when I was in college. It was at this period tha I was confused by the different theories of creation. . . . I have a right to assume, and I prefer to assume, a designer back of the design--a creator back of creation—and no matter how long you draw out the process of creation, so long as God stands back of it you can not shake my faith in Jehovah. In Genesis it is written that in the beginning God created the heavens and the earth, and I can stand on that proposition until I can find some theory of creation that goes back farther than the 'beginning.'"

Such strange and weird careers so many Christians of public prominence have had. They have at some period of their lives stood wild-eyed, gazing out upon the grandest of all conditions of the human intellect—skepticism. By his own confession, Bryan at one time doubted the biblical narrative of creation. Reason was appealing to him to look upon the question with calm deliberation—not blind faith—to free himself from mental imprisonment without fear of punishment or hope of reward, but he retreated to the mire and revels in it, no doubt, to the present time.

We have a right to expect from the great leaders of men of this day and nation, such as he, something firmer and more reasonable to guide and help us in our finite minds than he offers as a grand finale: his right and preference to assume that, so long as God stands back of it you cannot shake his faith in Jehovah.

He also states that he examined the different theories of creation and found that they all assume something to begin with. We certainly would not expect so rare an intellectual mind to anticipate any other finding in any of the religious theories of creation. If we would be true

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to ourselves in searching out the real source of creation, we should carefully scrutinize all so-called authorities and also analyze the subject along the lines of independent thought and reason; and if satisfied that no definite and satisfactory conclusion can be obtained, be honest and courageons enough to say to the world, I do not know by what power this universe was created. I do not know that it was created. I do not believe the creator of the universe to be greater than the creator of the creator of the universe. I decline to resort to assumption in the premises, and above all I am free to state that I know nothing whatsoever of value regarding the creator or creation.

It is within the realms of human reason to incline towards the belief that all gods which have been brought forth and delivered to the people thus far have been the creations of human superstition, and all the gods that have been destroyed have met their Waterloo through human reason and independent thought. We know not which one is next to be cast into oblivion.

There is but little hope for Mr. Bryan so long as he takes his stand upon the meaningless and reckless ground, "I can stand on this proposition until I find some theory of creation that goes back farther than 'the beginning.'" In plain language he will not accept any other conclusion until he can be shown that "the beginning" goes back farther than itself. It is as logical to assume that Jehovah was created as it is plausible to assume that Jehovah created the universe.

[To be concluded in May Number.]

Written for The Humanitarian Review

THE ORIGIN OF THE BIBLE.

BY G. MAJOR TABER.

THERE is no question of such vital importance as the true history of the Bible, which is by millions of people considered God's holy word. It is a settled fact that the early manuscripts from which the Bible originated, if there were any such manuscripts, are lost, and there are only fragments, which are said to be "copies," now in existence.

In the fourth century was made what was designated as the Vulgate; in the ninth century, the Anglo-Saxon version; in the fourteenth century, the Wicliffe version; in the sixteenth century, the Tyndale version, the Cloverdale, the Great Bible, and the Geneva; and in the seventeenth century was the Authorized version, and in the nineteenth century, the Revised version. The history of these many revisions is interesting. The Old Testament books were originally in Hebrew, and the New Testament in Greek.

Some seventy learned Jews of Alexandria translated the Old Testament into Greek, being the language most commonly used in the churches. In all those retranslations, from the first to the seventeenth

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century, taken from different languages, and from parts of old worn-out manuscripts, many errors must necessarily have crept in, and who knows who those translators were, and where is the authority that God appointed them to do that work? Jerome tells us that "a library in Cæsarea partially destroyed, two presbyters endeavored to restore the manuscripts by copying them on parchment."

An able writer says that among the different manuscripts there were not even books of the scriptures, but writings of the early Christian Fathers from the second to the fifth century. The same author states that more than 200 words in the authorized version have changed their meaning, and such change often affects the meaning in important passages. It is stated that the oldest manuscripts were written in capital letters without any division between the words. The three oldest copies of manuscripts of the Bible are the Vatican, the Sinaitic and the Alexandrian, and yet they were not accessible to those who prepared the Authorized version in 1611. The Alexandrian is in the British Museum; the Vatican in the Vatican library at Rome; and the Sinaitic is at the Greek church at St. Petersburg, and is the latest discovery. There is another old manuscript called the Codex Bezae which is in the University Library at Cambridge, and was presented in 1581 by Theodore Bezae, and which he found in a monastery at Lyons. It is written in Greek and Latin on opposite pages, and it appears that many corrections had been made unsupported by other manuscripts. There were versions in the Syriac, Egyptian, Ethiopic and Armenian languages. It appears that many errors had crept into the Latin Vulgate, and towards the close of the fourth century, St. Jerome undertook the task of correcting those errors. An able writer asserts that England had no complete Bible before Wycliffe's days, which were in the fourteenth century, and attempts were made to present the scriptures in the language of the people. Here is the Lord's Prayer in King Alfred's time:

Fader oure that art in heve,
I-halgreed be thy nome.
I-cume thy Kinereiche,
Y-worthe thy wylie also is in hevene so be on erthe,
Our iche-days-bred gif us today,
And forgif us oure gultes,
Also we forgifet oure gultare,
And ne led ows nowth into fondyngge,
Auth ales ows of harme.
So be hit.

What an interesting subject for translation! King Alfred also translated the Psalms and portions of the Gospels. The following is a New Testament specimen from Forshall & Madden's Adglo-Saxon Gospels, from St. Matt. vii:26, 27:

"And each of them that ge-heareth these mine words and that not

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worketh (them) he ge-like that foolish (dizzy) man that timbered his house over sand-gravel. Then rained it and there come flood and blew winds and rushed on that house, and that house fell and his fall was mickle."

In May, 1378, the monks, abbots, bishops and doctors of the church assembled for the trial of John Wycliffe, who had accomplished a revision of the Holy Bible which was antagonistic to the church of Rome. Their claim was that he had falsified the divine message, thereby turning men's hearts from the worship of God, and that he had denounced pardons, indulgences and masses, and he was excommunicated; yet he translated it for the first time into the English language, such as the people of that day used; and yet eight years after Wycliffe's translation, one Richard Purvey retranslated it, and a copy of which is in the library of Trinity College, Dublin. There was so much opposition to Wycliffe's English edition by the church of Rome that a bill was brought into Parliament to forbid the circulation of the scriptures in English, and those who had copies of Wycliffe's Bible were hunted down as if they were wild beasts. Some twenty years after the death of Wycliffe, a young German boy of Mentz, afterwards known as Johann Gutenberg, accidentally discovered the art of printing, and about the year 1450 issued from his press the first Latin Bible. William Tyndale was born one hundred years after Wycliffe and during his life made a study of the Bible, his opponents observing that it were "better to be without God's laws than the pope's," yet he defied the pope, and translated some portions into the original Greek, and also the New Testament into English. A conspiracy was formed to seize his copies, and he escaped from Cologne to Worms, where Luther was at work in the Reformation. His copies were secretly scattered through the country, and yet thousands of copies were seized and burned by the pope's emissaries as a "burnt offering most pleasing to Almighty God." The Bishop of London purchased all the copies he could find and burned them. That same spirit exists today, as the Catholic hierarchy would burn every publication which opposed the authority of the pope if it was in its power to do so. It is a historical fact that Tyndale, on October 6, 1536, was burned at the stake by the Catholic priesthood.

It is interesting to note some of the quaint expressions taken from this revised edition: Gen. xxxix:2, "And the Lorde was with Joseph, and he was a luckie fellowe." Mark vi:27, "He sent for the hangman." I Cor. xvi:8, "I will tarry at Ephesus til Whitsontyde." Acts xiv:13, "Brought oxen and garlandes to the churche porche." Heb. xii:16, "Which for one breakfast sold his birthright." Joshua ii:2, "Our heart had fayled us, neither is there good stomacke in any manne." Matt. vi:7, "When ye pray bable not moche."

After the Cloverdale Bible, came the Mathews Bible, said to be prepared by John Rogers, one of the early reformers who was afterwards

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martyred in Queen Mary's reign. Shortly after appeared "Taverner's" Bible, which was a slight change of the Mathews Bible; the Great Bible, as it was called, was only a revised edition of Tyndale's.

When the dark reign of Mary was over, there was more hope for the reformation. Then appeared in England the famous Geneva Bible, the "Breeches Bible"—called from its rendering of Genesis iii:7, where Adam and Eve "sewed fig-tree leaves together and made themselves breeches."

In the Genevan Bible, in 1560, in the 23rd Psalm, occurs the following: "Truly felicite and mercy shal folowe me all the dayes of my lyfe; and I will dwell in the house of God for a long time." In those early days, Father Faber, a Roman Catholic, stated "that the Protestant Bible was one of the strongholds of heresy in this country," and how much different is it at the present day, as no Catholic is allowed a Protestant Bible.

In the many revisions, such as Tyndale's in 1525, 1534 and 1535, Mathews in 1537, the Great Bible in 1539, the Genevan, 1560, Bishop's 1568, and the Authorized version in 1611; if the Bible is God's law to the world, naturally God must have appointed the translators to do this work. Wherein is the authority for such a claim?

In a late revision, we are told that nearly one hundred of the ripest scholars of England and America were connected with the work. As a matter of course, God must have appointed them to accomplish this great work, and yet the original manuscripts were lost, and the probability is that no such manuscripts were ever in existence, as no one of the early writers ever pretended to know anything about them.

In regard to that passage in St. John where it says, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one," it is stated that "not a single Greek manuscript or church lesson book before the fifteenth century has any trace of the passage," and it is omitted in every ancient version of any value, including the best copies of the Vulgate. It is undoubtedly an interpolation by some of the church bigots. In regard to some of the claims in the Old Version, Broughten, the greatest Hebrew scholar of that day, wrote to King James that he "would rather be torn asunder by wild horses than allow such a version to be imposed upon the church," and yet it was allowed.

In Haeckel's *Riddle of the Universe*, page 311, under subject of Primitive Christianity, I notice several historical references. He states that, "As to the four gospels, we now know they were selected from a host of contradictory and forged manuscripts of the first three centuries by the 318 bishops who assembled at the Council of Nicea, in 327. The entire list of gospels numbered forty; the canonical list contained four. As the bishops could not agree, they determined to leave the selection to a miracle. They put all the books (according to the *Synodican Pappus*) together under the altar, and prayed that the apochryphal books of human origin might remain there and the genuine inspired books might be miraculously placed on the table of the lord; and that, says tradition, really occurred. The gospels of Matthew, Mark, Luke, and also John leaped on the table." This is a pretty hard pill to swallow, but if the millions of Christians can swallow such a miracle, why object? It was at this

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convention that Constantine, that old pagan murderer, settled the divinity of the Bible and from which sprang the Christian religion.

It was the opinion of Frederick the Great that from Constantine to the Reformation the whole world was insane. The power of Catholic Rome for 1200 years was simply a scene of human slaughter. There has been so much persecution and bloodshed in the name of religion that a true humanitarian is forced to the conclusion that religion has been the curse of the world, and yet twenty-five millions are spent annually to convert the heathen in foreign lands. It is simply a colossal graft by the different churches.

This question of the three gods should be analyzed. In the first place, who knows anything of a personal God? The Bible claims that God created all material things; science disproves it. The Bible claims that a ghost was the father of Jesus Christ, and that he was another god; and the Holy Ghost is the third god, and that the three gods are simply but one God. It is a historical fact that Jesus never left a written word or line himself, and his whole career is somebody's say-so. Jesus was a Jew, and Jewish history is silent upon the subject. Josephus, the Jewish historian, in his original history, never mentions Jesus or his claimed wonderful works. One of our most prominent writers states that, "The church after ransacking the world for some two thousand years, has failed to produce a scintilla of historical evidence that such a man as Jesus Christ ever lived. All the circumstances touching the matter shows conclusively that Christ was none other than a myth." Another writer referring to the influence the Bible has had upon humanity, says: "It has been the text-book of evil rulers, polygamists, slave holders and priests, and whenever and wherever it has been fully accepted and believed in, persecution, barbarism, ignorance and superstition have existed. It has been the authority for the inquisition, wars of conquest, and brutality too horrible to even refer to or quote."

Upon the strength of these absurdities, untold millions are spent in churches, and in proselyting the millions who are absolutely ignorant of religious history. The Catholic church has been the greatest curse to humanity, as it has always been a political organization for greed and power, under the name of religion.

The Humanitarian Review is doing a grand and humanitarian work, in educational reform.

Los Angeles, Cal., March, 1911.

"Replete With Excellent Morality."

The N. Y. *Truth Seeker* of April 30, contained the following:

"Singleton W. Davis, editor of *The Humanitarian Review*, 852-4 East 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."

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Written for The Humanitarian Review

A MODERN GHOST STORY.

BY HOWARD CRUTCHER, M. D.

ONE of my friends has asked me to write out for The Review what he is so partial as to call "the most probable ghost story that I ever heard."

One night some years ago, I observed my colored janitor, who is a minister of the Methodist church, casting curious glances in the direction of a human skull that occupied an inconspicuous place in one corner of my consulting room. "Reverend," I blurted out, "you don't believe in ghosts, do you?" "I should ses I don't. Catch me believin' in them things!" "Well, how about the holy ghost?" I inquired. "Aint you ashamed of yourself for asking such a wicked question. Why, sir, if it weren't for the holy ghost this here town would be washed away in no time. The mighty power of the holy ghost stands to protect us from the wrongs of Satan."

"Well, Reverend, I do not object to your faith in your holy ghost; what I do complain of is the injustice you do my sort of ghosts. You want me to accept your ghost while you refuse to believe in mine."

"Of course, I don't pretend to understand the subject. How long does it take you to learn about it?"

"It is one of the deepest subjects in the whole world, requiring a subtlety of metaphysical calculation that would produce sclerosis of the cerebral tissues of an intellectual giant; it's not every Tom, Dick and Harry that can master such a complicated problem!"

"Is tha any books on the subject?" the Reverend inquired.

"Very few. In the first place, all ghosts are more or less sensitive about breaking into literature. Several years ago I started to write a book on 'Personal Reminiscences of Ghosts I have Met,' and the very next day my house caught fire and was badly scorched. I took the hint and stopped writing about ghosts. I do not mean to say that the ghosts set it afire, for there were other reasons to account for the accident, but I have always had a sort of dread of getting into disfavor with those people. They make a lot of trouble in this world."

"You don't mean to say that you'se seen real ghosts?"

"Certainly I mean it! I have seen and talked with thousands of ghosts just as real as your friend, the Holy Ghost. I have what some of the big doctors in Chicago call progressive double astigmatism, which gives me an enormous advantage in the identification and classification of ghosts. You might walk straight past a ghost without seeing him, whereas I would recognize him at once. I suppose you have not read anything concerning the Washingtonian theory of automatic sophistophication, about which speculative metaphysicians have done so much wrangling. You must read it. It is as lucid as a cuttlefish in a cut-glass aquarium. Every scale glistens like a ten-ton diamond on the top of Pike's Peak. Yes, I see ghosts every day. Last night I held a caucus of ghosts here in this room, and we discussed various topics till past

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midnight. Some very interesting characters amongst them, too. Still, they are rather hard to get along with, and have to be handled with great caution. The least friction or harsh language sends them scurrying away in droves."

By this time I had a highly interested auditor. I maintained an air of great seriousness and proceeded:

"It is easy to see how ignorant people sneer at ghosts. They lack that gyroscopic mystification that illuminates the retina of the real scientist. If you refuse to believe in ghosts you never will see one. Every ghost has taken an oath never to reveal himself to any man who refuses to believe in all other ghosts. Now, since you believe in the Holy Ghost, I think I might make you acquainted with several of my ghostly friends—just plain, ordinary graveyard ghosts. I can send a dozen of them home with you tonight, if you like. No, they would not harm anyone in your end of town, although you had better not introduce any of the flock to your neighbors. Now, to prove to you that what I say about ghosts is true, I am going to show a real ghost to you, and, while I am at it, I may as well show the Holy Ghost as any. He is in town—in fact right here in this office at this moment. But ghosts are sensitive about meeting more than one person at a time, so I shall have to withdraw at the proper time and leave you alone with his holiness. You will recognize him at once. You have doubtless seen the *habeas corpus* that rises above swamps at night? Yes, well then you will know the greatest ghost instantly, and introductions are unnecessary. He is familiar with your work in his behalf and appreciates it. Oh, no, he will not offer to shake hands with you. Possibly he may flop one of his wings at you, but you will soon be perfectly at home in his presence.

"Now, take this key, unlock that closet door and give the knob a swift pull. I shall get out at once. Good night."

There is an unsupported rumor that a shadowy figure was seen moving at express speed through the western suburbs of Roswell on the night of this interview and the next morning I was looking for a new janitor.

Roswell, N. M., Feb. 12.

¶ "The bitter attacks which have been made upon His Excellency Professor Haeckel, in Germany in the last year or two, have had the natural effect of bringing his followers into stronger organization than ever. In another column we examine the unscrupulousness of the charges made against him. It is more pleasant to note the activity of his friends. Instead of the usual annual meeting of the Monisten-Bund (Association of Monists), an important congress, the first of an annual series, it is hoped, will be held at Hamburg, from Sept. 8 to 11. His Excellency—as Haeckel is now always styled in Germany—will preside, and such distinguished men of science as Prof. Svante Arrhenius (Sweden), Prof. Loeb (New York), Prof. Ostwald (Leipzig), and Prof. Jodl (Vienna), will contribute the chief papers. The congress promises to maintain a high intellectual level, and English Rationalists are pressed to attend."—London *Literary Guide.*

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

Amenities of Argument.

Why should not argument be always pleasant and agreeable? Its prime purpose is the ascertainment of truth. How can ill-nature facilitate the pursuit of realities?

Let us, like friends, brothers, earnestly investigate, compare and analyze ideas. There is a universe around us teeming with facts, beautiful truths, glorious, like star-clusters, constantly inviting us to investigation. Who will say that every mind shall not be free to explore this stupendous system of nature, source of all truth? It is despotism that calls liberty license, and fears the fiery furnace of criticism. Said that great apostle of freedom, John Stuart Mill: "All silencing of discussion is an assumption of infallibility." We had the Dark Ages because people attempted to silence discussion—attempted the impossible! They had not learned what Ingersoll discovered, "There is something splendid in human nature that won't mind." Writing this on the 29th of January, 1911, I am reminded of that great patriot, Thomas Paine, who declared, "Such is the irresistible nature of truth that all it wants and all it asks is the liberty of appearing." What tempests of thought such free expressions arouse! Yet ours is pre-eminently an age of independent thinking and speaking. We are living in a period of intellectual antagonism—whizzing, foaming times! The world is in a foment. Amid it all, millions of people seek the refuge which sectarianism offers—shelter and peace instead of conflict and commotion. As that eminent scientist, John Tyndall, wisely observed, "It is perfectly possible for you and me to purchase intellectual peace at the price intellectual death."

Multitudes practice acquiescence to avoid argument. As Tyndall again declared, a thinking being ought to "scorn such base repose." Why conceal convictions? Buckle, in his *History of Civilization in England*, has well said that "no man is true to himself who fears to express his opinion. There is hardly a vice which so debases us, in our own esteem, as moral cowardice."

Helvetius declares that "if we would be sure of the truth of our opinions, we should make them public." As a matter of fact, thousands of public teachers have for many centuries, been actively engaged in making their views known to millions, and those millions have accepted

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them as true because the "other side" was not heard! I do not want to be unfair to any person nor system; but, unless I have read history amiss, to smother freedom of speech has been a large part of the work of what is called religion. Never will mental liberty prevail until the teachers of mankind welcome opposing opinions; encourage, instead of shun, free discussion. "Any system which shuns investigation openly manifests its own error."

If, as Dr. Rush taught, controversy is only "dreaded by the advocates of error," there has been a flood of falsehood taught in the name of truth. The twentieth century will witness the doom of dogma. Historians, with few exceptions, are on the side of mental liberty. J. D. Morrell, author of *History of Modern Philosophy*, comes forward with this noble expression: "Discussion is the very bulwark of truth—the only antagonist of dogmatism— the only hand-post that points us perpetually along the pathway of moderation, which is most commonly the path of truth. The liberty of discussion is the great safeguard of all other liberties," exclaims another historian, Macaulay.

Coming from England to America, we find Dr. James Rush, son of Dr. Benjamin Rush, one of the signers of the Declaration of Independence, heartily in favor of argument—"temperate, sincere and intelligent inquiry and discussion." Thomas Jefferson was also sure that "error of opinion may be safely tolerated where truth is left free to combat it." Those thinkers and lovers of human freedom were all in favor of argument. They knew that he who opposes mental liberty in another denies it to himself.

It has been said that discussion is unprofitable; does more harm than good. This is a prevailing opinion among the masses of mankind who have religious convictions to maintain. A celebrated author tells us that such people hate argument because they do not like to be contradicted. "Others declaim against it," said he, "to save themselves the disgrace of exposing their ignorance, or the labor of examining and defending their own theses. There are others who avoid it, not because they are convinced of the impropriety of the thing itself, but because of the evil temper with which it is generally conducted."

A few men pose as intellectual pugilists, and imagine that coarse abuse, offensive personalities, dogmatic assertion—in a word ungentlemanly conduct—will win them victory, which appears to be the height of their ambition. But even pugilists are subject to rules. Free discussion demands rules of order, one of which is (Rule IV, Hedges's *Rules of Logic*), "Personal reflections on an adversary should in no instance be indulged in. Whatever his private character, his follies are not to be named, nor alluded to in controversy. Personal reflections are not only destitute of effect in respect to the question in discussion, but they are provocative of real evil." There are positive, dogmatic temperaments who assume that they are always right, and their opponents wrong. Rule II of Hedge's *Rules of Logic*, is designed to cure such vainglorious conceit. It is an excellent medicine. This is it: "The parties

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should mutually consider each other as standing on a footing of equality in respect to the subject in debate, each should regard the other as possessing equal talents, knowledge and desire for truth with himself, and that it is possible therefore that he may be in the wrong and his adversary in the right."

How many clergymen will admit that it is even possible that an opponent is in the right? Would it not be a surrender of Faith? Is this one reason why so few of them engage in discussion? If they were as willing to have both sides of religious questions discussed as they are to have one side preached; if they would meet their adversaries like men, in oral debate on a platform where there should be a fair, courteous, dignified presentation of both sides of any question, their religion might obtain a prestige which it can never win while cowering in abject fear in the dread presence of controversy—never while it shows a face blanched with moral cowardice.

Intellectual conflicts are gererally encouraged by the people, who instinctively love fairness. Evil temper should have no place in discussion. Controversy has taught me the invaluable lesson of a genuine charity, true Liberalism. I have no right to deny to my Catholic, Jew, or Pagan neighbor the inestimable blessing of free speech. Further, it is my duty to uphold him in this right of freedom, though I may not agree with him in a single opinion. The model controversial is the embodiment of good nature, suavity, mirthfulness, gentleness, refinement. His panoply is self-control; his grand aim, truth. He seeks, in the most openhearted manner, to find not only flaws hut points of agreement in the arguments of his opponents, and candidly concedes that it is not likely truth is all on one side, error on the other. Carefully distinguish: while we should ever treat our intellectual adversaries as brothers, we should never show the least mercy to any opinion nor statement which we conceive to be false, though uttered by our dearest friend. If friendship and truth cannot dwell in sweet accord their union is the basest concubinage. A friendship which demands the sacrifice of truth is counterfeit.

My aim, all through life, has been to elevate the manner and matter of argument to the altitude of refinement, taste, elegance, courtesy. In carrying this purpose into practice I have generally had the cordial cooperation of clergymen of various denominations, and have invariably found the broadest-minded ministers least afraid of any man's thought, and they welcomed the sunshine of laughter even at their own expense! Wit, sarcasm, ridicule (not of persons) have their part in purifying the mental atmosphere. As the lightnings play around the mountain tops, so the keen flashes of wit light up the grandest and highest thoughts. The reasoning organs and mirthfulness are next-door neighbors. In a lengthy debate with Rev. James M. Pryse, Presbyterian clergyman, once an antagonist of the great Joel Barker, of England, I pleasantly remarked, "I furnish you the arguments. I cannot furnish the brains to comprehend them." He quietly retorted, "I see you can't. You are so liberal, you would if you could."

Wherever the people desired to listen to both sides I have always felt it my duty to invite religious instructors to meet me in public discussion. Never could see why differing minds should not compare thought with thought in a pleasant, kindly manner. Some, it is true, cannot do this. They are unfortunates. I have in mind a very pugna-

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cious disputant whose aim appeared to be "victory," and, from start to finish, endeavored to reduce joint discussion to the low level of a wrangle. He apparently supposed that by showering me with epithets, raining maledictions on my head, pelting me with invectives, that somehow, in some mysterious manner unknown to the logician, he was making progress in demolishing my positions and establishing his own. After the debate, he resorted to the ignoble method of printing circulars attacking the moral character of his opponent. I had broken nearly every commandment in the decalogue. On close inspection, I found that he thus published nearly all, if not all, of the Rationalist lecturers he ever encountered in the debating arena, as well as a few who refused to honor him as an equal. I held five debates with this Christian gentleman, one of them twelve nights before packed houses. My opponent, who is a learned man, like "Demosthenes, contending against Philip and his hired advocates, thinks no excess of vituperation too violent, no term of abuse too big for the mouth of his anger." Soon I found wherein he was vulnerable. He dreaded an application of the ludicrous, a little innocent laughter.

It is a gratifying fact, however, that almost without exception, I found in my 150 debates, covering 600 nights, or sessions, my clerical opponents were manly, learned, and most of them eloquent, earnest disputants.

Let us be frank: There are ill-natured controversialists. But why charge upon argument the fault which can be traced to the unhappy temperament of the individual—as in the instance just cited? Crude must be that man's conception of argument who imagines that it is a bitter compound of ill-nature, vindictiveness and universal fault-finding; whereas the man who is a reasoner, a logician, revels in harmony of thought, consistency, method, order, and the discovery of realities; is pained by incongruity, absurdity, deception, falsehood. They affect him as discords the musician. His supreme delight is the triumph of truth, the ideal of inventor, sculptor, painter, poet; hence he commends whenever and wherever he discovers the good, the true, the beautiful. Truth brought to him by foe is no less prized than by friend bestowed. In my public debates I have seen, with few exceptions, more charity, kindness, good-will, politeness, in the arena of argument than anywhere else, except the drawing-room of the cultured; witnessed more peevishness upon the lecturer's platform than ever existed among men and women who pleaded for the truth on opposite sides face to face. Refinement is apprciated by enlightened people, and nowhere more than between intellectual combatants in the arena of polemics. Nowhere in this wide world does courtesy show to better advantage than in public discussion. Acrimony, bluster, offensive personalities on the part of either lecturer or clergyman, should be rigidly ruled out of order by the people and board of moderators. The better class of hearers expect disputants to be gentlemen.

The young of both sexes, coming to the front in life's battle-field, should be encouraged to study and apply the rules of reasoning and the important graces of demeanor. Etiquette should accompany erudition.

W. F. Jamieson.

Pentwater, Mich.

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Edison on the Soul and Immortality.

I want to offer some criticisms on what Edison says in The Review (February number, page 411) on the soul and immortality. He says: "Yet no one thinks of claiming immortality for the cylinder or the phonograph. . . . . The brain, like the phonograph cylinder, is a mere record." Right here is where I take issue. The brain is not the record, but the recorder and reproducer. The mind contains the record (memory) ot every event and scene that we ever have witnessed during our lives and that is indestructible, for we never forget anything that has ever been stamped on our minds. This is evident from the fact that persons in some critical period of life have had everything brought fresh to their memory that they ever did in their life. Does not this go to prove that nothing is totally forgotten, but that it may be under certain circumstances brought back to memory?

That physical organ that we call memory, the phrenologist has located in the forehead just above the eyes, and those persons who have "the bump of memory" largely developed can recall a great deal more from "the storehouse of knowledge" than those in whom the "bump is small." But, a man may be "highly educated" (have a great "storehouse of knowledge") and yet have a small head. Does not this go to prove that the knowledge (multitude of ideas) is not inscribed on the brain like the wax records of the phonograph? I have one of Edison's phonographs and a large number of records, and it takes several large cases to contain them all, and the more records I get the more room it takes to contain them. If the brain contained the records of all that we have ever seen, heard or felt, we would naturally infer that an old man who had travelled and studied a great deal would have an extremely large head, but such is not the case. The phrenologist may be able to tell the power of a man's memory, his ability to reason or express his thoughts by examining his head, but he cannot tell the amount of his knowledge by simply feeling his head. Again, if nothing is totally forgotten, does this not prove that the mind is indestructible? And if indestructible it must be immortal. The brain may decay and be unable to impress on the mind by the sense of sight, hearing or touch, from the outside world, or to reproduce from "the page of memory"; but "the records of our lives may be intact, and under favorable conditions all be brought back to confront us, whether it be good or bad. I may wear my phonograph out so that the recorder will not make any more records, nor the reproducer give out any more sound, but, if I have indestructible records, I can reproduce them on any other machine all the same.

Sapulpa, Okla., March 1, 1911. A. E. Wade.

¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

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Views and Reviews

By The Editor

Brand Your Wife, Says Preacher.

A telegram to the L. A. *Times*, dated Chicago, March 11, says:

"Married women should be tattooed." *A bas* the wedding ring! *Vive* the tattooed lip and chin! The Rev. Francis Rawei, a Methodist minister in Auckland, N. Z., urged Chicago husbands to tattoo their wives. Mr. Rawei talked on "From Cannibalism to Culture." "I think this is a magnificent custom," he said as he threw on the canvas a picture of a New Zealand woman thus tattooed. "These marks are put on the chin in order that the young men may know that a woman is married. When I go to Washington I am going to suggest this to President Taft as a convenient manner of conveying information of women's married state."

¶ Of course this need not be taken too seriously, as Mr. Rawei was probably talking to amuse his hearers. But one can readily see that it is not a very long stretch from the "cannibalism" of Medieval Christianity, when such a suggestion might have been taken seriously, to the "culture" of the Christianity of today when there still lingers the old biblical barbarism that the woman is not only man's inferior but his property to be held or "put away" as pleases himself alone. But the culture of modern science is rapidly dissolving this superstitious view.

"The Bible as Literature."

In the Los Angeles Daily *Times* of Sunday, March 12, appeared an editoral article, the larger portion of which is embraced within the following quotations:

In a period when men were universally intolerant in their religious opinions, when many had suffered despoiliation and banishment, some even faced the scaffold itself for conscience sake, it was only natural that the founders of the republic should be careful lest the blight of religious persecution wither the fair promise of their new-born liberties. Church and state were very properly divorced for all time on American soil; sectarian teaching was rigidly barred from the public schools; absolute freedom of thought was guaranteed to every citizen under the Stars and Stripes. Over 100 years have passed away; the principles of religious freedom are now too firmly rooted in the soil for any sacerdotal oligarchy or doctrinal despotism to ever uproot them. The ancient antagonism of creed and church has merged into a blending of all Christian sects for the common good of humanity. Religious liberty has

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triumphed. Only one anachronism remains. The reading of the Bible in our public schools is still barred in every state of the Union, with the one excption of Montana. Is this prohibition really necessary in our present state of enlightenment? Are we not a little over-cautious in our conservatism?

Of all books written by Christian educators there is not one so completely non-sectarian as the English Bible. Of all the dramatic and historical literature, studied in every high school in the land, there is not one volume so lofty in theme or so brilliant in the handling. As a well of the purest English undefiled the diction of the King James Bible has never been approached. No poetry has ever excelled the poetry of the Psalms, nor are there any aphorisms so terse and meaty as the Proverbs of Solomon. Does it not seem strange then that this, the greatest masterpiece of the ages, should be a closed volume to the students of literature in our public schools?

The mythology of Greece and the folklore of Scandinavia have always formed part of the literary course in all American high schools, yet our nation has not been hellenized or heathenized by such studies. But, apparently, we are still afraid of the Hebraism of the Old Testament and the Christianity of the New. Why should our boys become bigots through the study of the gospels, as the best examples of pure and perfect prose-writing? No high school curriculum would be considered complete unless it included one or two of Shakespeare's dramas. There is condensed in the sharp, concise stories of the scriptures more dramatic energy than Shakespeare developed in his most powerful tragedies. Yet these as examples of composition are lost to the American students, to whom we are entrusting the task of upholding the best traditions of American literature.

Montana has allowed the literary study of the Bible in her public schools, while forbidding the slightest sectarian bias being given to the interpretation thereof. A similar course is being agitated for Californian schools by educators and Christian ministers regardless of creed or sect. We may view the Bible as the inspired utterance of God; or as a perfect expression of human genius; or simply as a collection of fables. For educational purposes it doesn't make any difference. Nobody, Christian, agnostic, or atheist, will deny the beauty of the scriptural language or its value as a standard for good prose. As one brief example, compare the simple diction and dramatic effect of the story of the Prodigal Son with the finest masterpiece of Maupassant, Poe, Kipling or Hawthorne. The present-day author who could produce so dramatic an effect in such simple language, and with such an absence of epithets, would be hailed as the greatest short-story writer of the twentieth century.

¶ The introductory remarks of this article are much the same as Freethinkers make upon the same subject; but it is straining the facts a little to say that "absolute freedom of thought was guaranteed to every citizen under the Stars and Stripes." The written guarantee is in the constitution all right, but in the practical affairs of life the guarantee is to a great extent ignored.

Again: "The ancient antagonism of creed and church has

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merged into a blending of all Christian sects for the common good of humanity." Where is the evidence that this is so? Nowhere. The creeds have not "merged into a blending" in any way to any great extent, and wherein they may be said to have done so, it has been only an outward form of co-operation of sect with sect to force upon non-church-going people the reading of the Bible and the attendance upon the preachers' Sunday ministrations, by *joining church and state* in forcing such people to abstain from every recreation on Sunday except going to church, and compelling them to allow their children to be compelled to read or listen to the reading of the Bible in the public schools.

The writer says: "Of all books written by Christian educators there is not one so completely non-sectarian as the English Bible." So much the worse, then, for the "Christian educators." Why not try others? Besides the statement is a direct contradiction of facts, for the Bible is absolutely the most completely sectarian of all books. This is self-evident from the fact that the Bible is the text-book of a sect of religionists called Christians, which are thus distinguished from all the other religionists of the world; and also from the fact that the notoriously many Christian sects all get their authority for their sectarian peculiarities from the Bible. In fact the Bible is notorious for being the book of all books from which you can get authority for any and all possible religious doctrines, no matter how contradictory they may be of one another. The Bible is the great turbid fountain of sectarianism, and from it all Christian and Jewish sectarianism flows.

The gush of that editor about the Bible—that "of all dramatic and historical literature . . . there is not one volume so lofty in theme or so brilliant in the handling"—is only the froth and foam from hysterical excitement, with no regard for the facts in the case. He says, "as a well of purest English undefiled the diction of the King James Bible has never been approached." This is so far from being true, that the diction of that version is practically obsolete in all the practical affairs of our day. It is not useful or used in conversation, correspondence, science, or polite literature, outside of the church and churchly institutions, or by any but the long-faced zealot who is maddened by superstition. Then he cites the Psalms as poetry unexcelled and the Proverbs of Solomon as of all proverbs "the most terse and meaty." What editor of a modern literary magazine would accept for publication a "poem" written after the style of any one of the

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Psalms? Such a poem would be considered as ironical or else too silly for serious consideration. And the Proverbs are good, bad and indifferent—a collection that has no proper relation to the other books in the Bible or with any of the religions authorized by it.

Then the editor asks why "this, the greatest masterpiece of the ages, should be a closed volume to the students of literature in our public schools?" In the first place, the Bible is not "the greatest masterpiece of the ages," and in the second place, it is the representative of religious sectarianism, which none of the other writings mentioned by the *Times* man are. He surely knows that "the mythology of Greece and the folklore of Scandinavia" are placed before the students as mythical literature, and no one is taught to accept them as anything else, within or outside of the schools. But the Bible is read not as mythology (though that is just what it is), but as an authoritative hand-book of history, morals and theology. For this reason it is properly distinguished from the books containing the mythology of Greece and the folklore of Scandinavia. And we are rightly "afraid of the Hebraism of the Old Testament and the Christianity of the New," because we know that such Hebraism and Christianity have their sources in those books and that they are each divided into sects, which constitutes the very sectarianism which we wish to bar from our government and our schools in which our voters and officials are educated to properly perform their parts as citizens of a secular republic.

"Why should our boys become bigots through the study of the gospels, as the best example of pure and perfect prose writing?" First, it is only bigotry that would lead anyone to say that "the gospels are the best example of pure and perfect prose writing"; and second, the fact that bigotry has come from devotion to the gospels and other portions of the Bible is all-sufficient evidence that "our boys" would be liable to acquire from this source the same result. It is folly to talk of reading the Bible in the schools under the supervision of Christian teachers without "the least sectarian bias," for we know too well that it cannot be done—that the teacher will, in various remarks, impress upon the student the dogma that the Bible is a book of authority in history, morals and theology, and one that teaches his particular creed. Even if the teacher made no such remarks, the students hear them from others outside of the school, and the very sing-song tone they are taught, by example, to read the Bible in has its influence to make them think it a peculiar and exceptional book, as to source and character.

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Selections from Shakespeare and other real literature have no parallel with adopting the entire Bible as a book to be read in the schools. Portions of the Bible cannot be excelled for lewdness, obscenity, barbarous examples, immorality and coarseness of language in all the volume of English literature. Indeed some portions are so vile that they are unmailable in the United States, and if I should print them in The Review I would subject myself to arrest and imprisonment.

I suppose the person (probably a local preacher) who wrote the "editorial" I am commenting upon thinks the Song of Solomon is a portion of that superlative literature that should be read in our schools. The fact is it is too lewd to be read by any child or youth. The entire book is unfit for publication or for use in or out of our schools. And many entire chapters of the Bible are unprintable in a common newspaper. Even if couched in fine, poetic language, the morals of many of the Bible stories are extremely objectionable as examples for our children. That "one brief example" which the writer cites to be compared with "the finest masterpieces of Maupassant, Poe, Kipling or Hawthorne," as to "simple diction and dramatic effect," is far from suitable teaching for modern youths. The whole story teaches a false principle of morality, and the only good point in it was made by the remark of the "elder son," when he complained of the unjust treatment as between himself and his prodigal brother. No matter how well a leper is dressed, he is a leper still. No matter how fine the language a story is told in, if its morals are bad, the story is bad. And the statement of the writer that "nobody, Christian, agnostic or atheist, will deny the beauty of the scriptural language or its value as a standard for good prose," is a bluff only. The prose writer, as I have said above, who would adopt the Bible language as his model would certainly be a freak in modern English literature. That style of language is archaic and practically obsolete. It is only the acquired reverence for the Bible that arouses in the minds of some people admiration for its style of language. They are by superstition blinded and by false teachings led into illusions and delusions.

But, after all, it is not the Bible as good literature that the bibliolators want in the schools, but the Bible as an authority for their own particular beliefs. The fine literature argument is only a trick of dishonest though probably, in some cases, sincere advocates of the placing of the Bible in our schools for purposes plainly apparent to Rationalists.

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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

TO FORMER PATRONS OF "THE SEARCHLIGHT."

¶ The following is copied from The Humanitarian Review for October, 1910—the first number sent to former subscribers of the *Searchlight* to fill out the time they were credited with by Mr. J. D. Shaw. By reading this address to *Searchlight* subscribers, they will understand why The Review has been sent to them for several months without their having directly subscribed for it. They will also understand that the publisher of The Review is dependent upon *renewals* for his compensation for all the numbers he sends to fill out these *Searchlight* subscriptions, as Mr. Shaw could not directly pay for them, and I did not expect or ask him to do so. It was my own offer to assist him to "square up" with his subscribers when he was compelled by broken health to give up the publication of his magazine, both of us understanding that all dues from delinquents and all remittances for renewals were to be received by me as part compensation for supplying The Review in place of the *Searchlight* to those who had a credit on his books. I hope, therefore, all will see the justice of renewing their subscriptions to The Review as soon as their time is out for the *Searchlight*, and the receipt of this circular is a notification of that fact.

Hoping for a prompt response, I am yours fraternally,

Singleton W. Davis,
854 E. 54th st., Los Angeles, Cal.

(See next page.)

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[From J. D. Shaw, Late Publisher "Searchlight."]

My dear friends: I regret that I can only break this long silence with a greeting and a good-bye. In my last communication to you, a circular letter dated February 19th, the possibility that I would not be able to revive *The Searchlight* was admitted though I had not then abandoned all hope of doing so. A change of climate and a rest from the treadmill of editorial and office work have greatly improved my health, but not to the extent of warranting a return to that ceaseless round of toil. Therefore, I have concluded to face the final issue and lay aside the work it has been my pleasure to pursue through many long years. The mental anguish this determination has cost me, I cannot here describe. It is sufficient for me to assure you that the keenest sorrow comes from the necessity of severing my relation with you, not alone as editor of a paper you have generously patronized in the past, but as a personal friend who has felt himself to be in close touch with many of you.

After becoming satisfied that I would have to take this step, I secured an arrangement by which a magazine that I believe you will esteem as much as you have *The Searchlight*, will be sent to you in its stead. Mr. Singleton W. Davis, of Los Angeles, California, has consented to take over the entire *Searchlight* subscription list, uniting it with that of The Humanitarian Review, filling with that excellent publication the unexpired subscriptions; and in consideration for this, I have authorized him to collect and retain the money for subscriptions now in arrears, conveying to him, at the same time, all claims I have had to the business, including its good-will as a publication. Confidently believing you will find in him and The Humanitarian Review all and more than you could hope to obtain through a revival of *The Searchlight*, I here bespeak for him the same loving and loyal support which you have extended to me. In the matter of a Freethought publication and medium for the exchange of Liberal ideas, I am sure you will find The Humanitarian Review more like *The Searchlight* than any other of the several similar journals now extant, and I trust that Mr. Davis will reap a good harvest from this added field of labor.

114 W. 9th st., Glendale, Cal. J. D. Shaw.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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 Review for March, 1910.

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INTEMPERATE OPTIMISM OF RATIONALISTS.

¶ Optimism is good, like many other things, when indulged temperately. But when it is carried to an intemperate extreme the reaction offsets in bad effects all the temporary felicity afforded at the outset. Reformers are especially given to extreme optimism. The wish is father to the thought, is true in their cases; they are so zealous in accomplishing their objects and so enthusiastic in the contemplation of the good results of it, that they are often misled into over estimating the interest of others in the same aims and objects. This is true in all religious reforms, especially.

No doubt the early Christians looked forward with inflated expectation for the early day when their religion would annihilate and completely supplant both Judaism and paganism. But nearly two thousand years have come and gone, and both Judaism and paganism are flourishing in the world side by side with Christianity and Rationalism. In the days of Martin Luther and later, the Protestants were, doubtless, generally enthusiastic in their anticipation that Protestant Christianity would in a very short time completely overthrow the pope and the Roman Catholic religious despotism, and bring to the world instead a religion that was "the true religion," as intended by God and his son Jesus Christ—but which both of these "infinite" beings could not lead to victory in a thousand years! Now, the Protestants are cautious in their treatment of Romanism, and it appears that one biblical prophecy, at least, has come to pass in our day—the lion and the lamb have laid down together. Indeed, it now seems to be the dream of many Protestant and Catholic leaders that there should be a "coming together" of the churches in one common aim and object, ignoring so far as possible differences in creeds. So with the sectarianism of Protestantism. The newer sects that have "come out" to reform the earlier Protestantism were optimistic in the extreme at first, and expected to soon draw the devotees of the older faiths into "the true faith," discovered and restored by themselves. But Calvinism and ritualism are still abroad in the world, while the reformers of the newer sects are struggling along with only half-hearted labors to

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accomplish the objects of their first few years of propagandism. Theodore Parker, notwithstanding the great opposition he met with, succeeded in arousing much enthusiasm for the establishment of a broader and more liberal Christianity, but the Unitarians of today are dragging along barely able to hold their own and seldom drawing anybody away from Orthodoxy. A few years ago Universalism and Campbelliteism raised a great hue and cry, and stirred up much discussion and intemperate enthusiasm among their tyro adherents, but now there is a dead calm in that part of the Christian sea.

There is danger in the field of Rationalism—danger of this same intemperate indulgence in optimistic expectation and its inevitable reaction. It is not an uncommon thing to hear enthusiastic Rationalists remark that "the church is moribund," "nobody believes the old dogmas any more," "religion is dead," "orthodoxy is a thing of the past," "there is no occasion for Ratiomalistic propagandism," "Rationalistic periodicals and lectures are unnecessary," etc. "Evolution," some say will bring the results Rationalists labor for, "in its own good time," etc. But such people fail to see that the god they call Evolution accomplishes nothing without means, and that the means it uses in bringing humanity upward in the scale of intellect, morality and the enjoyment of happiness is *man himself*—specifically, certain men of peculiar mental character and environment, blaze out the paths and hold high the torch of reason that others may follow. Without this special effort, there could be no evolution. In fact evolution is not a god—an entity with a will and purpose to bring about human advancement by a simple fiat, but is the *method* of progression. It *does* nothing, but *is* something; it is not a cause, but a way—answers not Why? but How?

The moment human effort in any direction ceases, evolution—progress—in that direction ceases. Extinguish our schools and abolish all educational effort, and the evolution of intellect and the acquirement of knowledge will no longer advance, or even stand still, but devolution will set in to disintegrate and destroy all that educational effort has built up.

The propagandism of Rationalism is an educational work. It

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is a humanitarian work, for its aim is not simply to dispel error and reveal truth, but to bring into the world the capacity for and the means of, and the environment that affords, more happiness in life. As Ingersoll said so happily, "The way to be happy is to make others happy." And the Rationalist who wishes to be happy himself should secure that result by a faithful effort all through life to make others capable of enjoying life, and by helping to surround his neighbors with a happiness producing environment, by cheerful, earnest, persistent work in tbe Rationalistic education. He who becomes so intemperately optimistic as to the future of the race, or of Rationalistic evolution, that he lies down to dream and wait, puts his faith in a god, though he calls it Evolution, that is as helpless as the gods of paganism and Christianity without human incarnation.

Don't be too sure that orthodoxy is abandoned, that the churches are about deserted, that the old spirit of religious persecution is dead, that superstition is extinct. Not at all so. These evils are still with us and will be for a thousand years to come. In the farmer's field the weeds come up afresh every year, and his crops would be naught without his labor at eradicating the tares and cultivating the grain. Eternal vigilance is the price of liberty and every other good thing.

THE SAME OLD ORTHODOX METHOD.

¶ In the *Times Magazine* (Los Angeles) of March 19, "Care of the Body" department, Harry Brook comes back again at The Review in the same old orthodox way of insinuating that it is so and so and has said so and so, and then applying to it obnoxious epithets by way of refutation. Why not be fair and quote exactly what The Review contained before trying to criticize it? The Review is not afraid to reprint what Dr. Brook has to say about it. His argument reminds me of a boy shooting paper wads from a popgun. Here is his latest misfit, under the caption, "A Doctrine of Destruction and Despair":

> The leading article in The Humanitarian Review (Los Angeles) for March is entitled, "The Bible a Book of Myths." Another article aims to show that Shakespeare did not write the plays attributed to him.
>
> The doctrine of infidelity may truly be described as a doctrine of de-

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struction and despair. It tears down without building up. It takes away hope of the hereafter without offering anything in its place.

In the Oklahoma legislature a bill was recently introduced making it a misdemeanor to teach a child that there is such a person as Santa Claus. Not much wisdom in that. You may easily prove to a child that its doll is stuffed with sawdust, but why do so? It will find out soon enough.

Also, many of these infidels are exceedingly bigoted and uncharitable. They are too prone to assume that those who believe in a future life are hypocrites. As previously observed, the editor of the Care of the Body has no more patience with the infidel who asserts absolutely that he knows there is no hereafter than he has with the priest who gets up in a pulpit and tells you all about what is going to happen to you after you die. The wise man says, "I do not know, but I hope."

It is decidedly "funny" to read that "aiming to show that Shakespeare did not write the plays attributed to him" is a "doctrine of infidelity," that "may be described as a doctrine of destruction and despair"! And to show that Jesus was not a man of flesh and blood but a myth—a personification of natural phenomena—"takes away hope of a hereafter." The "hereafter" that Jesus is said to have told about must afford a blissful hope—the hope that after the resurrection of the body a vast majority of our dearest friends and relatives will be cast into the lake that burns with fire and brimstone to suffer tortures beyond language to deseribe throughout endless time! Too bad, indeed, that The Review should take away Harry Brook's hope that most of his dear earthly friends and probably himself will in the "hereafter" suffer forever torture unspeakable and not rest unconscious of pain or sorrow "while the years of eternity roll." In saying, in this connection, that "many of these infidels are exceedingly bigoted and uncharitable," and "prone to assume that those who believe in a future life are hypocrites," he lays this charge to The Review. And in reply, I now challenge Harry Brook to quote from The Review a single sentence charging that those who believe in a future life are hypocrites. I defy him to show where the editor of The Review has ever declared that there is or will be no future life. I defy him to show that The Review or its editor ever professed to be "infidel," or that they are in fact infidel. The editor of the Care of the Body would do well to look out for his own reputation along these lines, as his readers know that he is far from orthodox himself, and many would just as freely call him "infidel" and "assume" that he is a hypocrite because he does not believe in all the dogmas of the orthodox creed. Remember, my friend, that "orthodoxy is my doxy, and heterodoxy (infidelity) is your doxy," with the real bigot.

The statement that he "has no patience with the infidel who

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asserts absolutely that he knows there is no hereafter" in this connection is to charge that The Review or its editor has so stated. I challenge Dr. Brook to quote such a statement from either the editor's articles in The Review or from any part of his book on *A Future Life?* But, if you please, give your readers quotations, not baseless insinuations.

A WISH THAT IS WORTHLESS.

¶ A former subscriber to the *Searchlight*, whose name I will not mention here, who had been supplied with The Review to fill out his subscription, as soon as notified the time was up wrote me as follows:

"I do not wish to subscribe for your Humanitarian Review. I have read many copies of the Independent Pulpit, Freethinker Magazine (?), Truth Seeker, Search Light, Examiner, Open Court, Iron Clad Age, Agnostic Journal, Blue Grass Blade, Investigator and Humanitarian Review, and ought to be completely posted on modern unbelief, and I am tired of reviewing infidel thought. I wish you could get a thousand fresh readers."

I feel sorry for anyone who is financially unable to take and pay for The Review, but I confess that this man's excuse does not arouse in me a glimmer of sympathy. He says he has read "many copies" of a long list of Freethought publications (perhaps "sample copies" that cost him nothing), and "ought to be completely posted on modern unbelief." If mere unbelief and "infidel thought" are all he sees in such publications I do not wonder that he is "tired." But The Review is not an organ of mere unbelief or infidelity. It emphasizes the facts of nature and advocates moral living and all that is affirmative of belief that is useful—productive of good to the individual and the race—and never anything that can be called infidel, for that word implies unfaithfulness to the truth. The wish of the writer that The Review might gain a thousand new readers is barren when not accompanied by any material assistance to bring the result wished for. If this writer thinks he has graduated in Freethought and has all there is to be known in science and especially in those branches to which The Review gives special attention, he would be something more than a reader—something of a humanitarian, if he would accompany his wish with a dollar, or many of them, to pay for the magazine for one or more of his neighbors who have not been so highly favored by Freethought publishers.

¶ That good friend of The Review and its editor, G. Major Taber, of 3103 Hobart Blvd, Los Angeles, has another word to say this month on that $500. Proposition of his; see page 566 of this magazine.

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NOTES AND BRIEF COMMENTS.

¶ The Review for May is already well provided for in the way of good articles, and I expect to make of it a very good number.

¶ In the article on "The Prince of Peace," first line of the fifth paragraph on page 534, instead of the word "organized" read orthodox.

¶ The California legislature has repealed the law requiring children to be vaccinated before attending school, and the governor signed the repealing act.

¶ Friends of Capt. J. D. Shaw, editor of the late *Searchlight*, of Waco, Texas, should address their letters to him at No. 114 W. 9th st., Glendale, Cal. Glendale is not a part of Los Angeles, but a beautiful suburb near the foothills.

¶ Mr. H. C. Jacobs, who is known to Review readers as a thoughtful and interesting writer, in a personal note to the editor recently remarked in a P. S., that "Your articles in The Review on 'The Bible a Book of Myths,' is starting in exceedingly interesting."

¶ By an oversight the advertisement of *The Bible and Modern Literature* has been left out of The Review for two or three months. I have a supply of this booklet in stock for sale and readers of this magazine would do well to obtain copies of it now. It is a pamphlet of 58 pages bound in stiff paper covers with gilt side-title. It compares the literature of today with the ancient Jewish Scriptures, and was written by Edward Adams Cantrell, now of Los Angeles, Cal. It will be sent post free for only 15 cents—the publishers' original retail price having been 25cts.

¶ In a business letter from J. O. Stephenson, of Santa Anna, Tex,, he incidentally remarks thus: "I have received a copy of your *Origin and Evolution of Ethics* and like it well. I am to hold a discussion in the near future with a Christian minister, and our articles are to be put into book form after they run through a religious paper. If I have the book published separately, or with him if he is willing, I will give you a chance at it." But The Review office and force are taxed so much now in the work of getting out the magazine that I do not attempt to do any printing for others.

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¶ A printed program for the March lectures before the Liberal Educational Center, of San Francisco, contains this paragraph as to the April program:

"The program for April will mark the greatest event in the history of this society—a series of six lectures illustrating the complete history of the evolution of man, giving 300 stereopticon views especially prepared by the greatest scientists in the world, by Prof. William E. Clark, Chicago's exceedingly interesting lecturer."

The meetings are held on Friday evenings in the Phelan Building, Market and Grant ave. Admittance, free, but reserved seats, 25 cents.

¶ The Ethical Society, of Davenport, Ia., has issued interesting leaflets setting forth the objects of the organization and containing some very good Freethought reading matter, suitable for general distribution among inquirers. "This society was formed for the purpose of studying and disseminating *true knowledge* based upon scientific research and discoveries," and its objects are stated to be "the promotion of benevolence and the practice of the highest ethical conceptions in all the walks and phases of life; with free thought to study and follow the facts and laws of nature as the only infallible guide in the search for truth; and the free development of each individual self into the realization of its loftiest inherent ideals." Copies of this leaflet may be obtained by addressing, Ethical Society, 822 Gaines st., Davenport, Ia.

¶ The Review has received from the "Superintendent of Nurses" a free advertisement, with a request that it be published to "help a good cause and a big cause." I know nothing of the merits or demerits of the institution she represents, viz: the "Philadelphia School for Nurses," but insert the free ad here leaving the reader, if interested, to find out for himself the standing of the school. The article, as she calls it, is headed, "Nursing as a Career; a World-Wide Call. Free Training Provided," and then follows this:

"It is said that nursing is one of the most inviting fields of human service, and that its financial return surpasses any other occupation open to young women. It develops all the native graces of womanhood and leads the way to positions of trust and influence. The demand for more nurses is a world-wide call.

"The Philadelphia School for Nurses, located in Philadelphia, Pa. has undertaken to meet this demand by offering free scholarships to young women in all parts of the country. Room, board, laundering, incidental expenses, special financial assistance and railroad fare home on completion of the course, are provided. Length of course, two years. Also a Special Short Course and a Home Study Course for those who must quickly prepare for self-support.

"The Philadelphia School for Nurses is a benevolent institution con-

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ducted without hope of gain or profit in the interest of ambitious young women. Readers of this paper can get full information by writing the School at once." Address Miss Lillie Frazier, Supt. Nurses, Phila. School for Nurses, 2219 Chestnut st., Philadelphia, Pa.

¶ "Haeckel vs. the Jesuits," is the title to a series of two articles in the *Truth Seeker*, of New York, the first of which is printed as the leader in the issue of March 18, with a new portrait of Prof. Haeckel. The editor says that the articles are "condensed translations of the answer made to his slanderers by Prof. Ernst Haeckel, of the University of Jena, Germany," and that the translation from German into English was made by Thomas Seltzer, translator of Ostwald's *Natural Philosopby* and other scientific books, which assures a faithful reproduction of the original. These articles are of very great interest to Rationalists, not in Germany only, but everywhere.

¶ Dr. and Mrs. J. H. Tilden, of Denver, Colo., made a pleasant call at The Review office on March 18. The Doctor is widely known as the live-wire editor of that unique magazine called *A Stuffed Club*—if you do not know why he gives it that name, subscribe for it and read it regularly and you'll find out. Mrs. Tilden and the Doctor have both been readers of The Review for several years, and they assured me of their appreciation of it.

¶ Prof. Edgar Lucien Larkin, who was reported quite ill several weeks ago, is back again at his old post, the Lowe Observatory, and he has sent in an article for The Review which will probably be printed in the May number. This indicates that the Professor's health has much improved, and I, with his many other friends, hope the improvement will continue until permanent good health has been restored.

¶ Mrs. Helen M. Lucas, of Marietta, Ohio, is at the head of The Review roll of honor as a subscriber. She has just sent me $5.30—$4.00 for The Review for four years, beginning Jan., 1911, and $1.30 for back numbers. Mrs. Lucas is well known to Liberal people as a woman who "does things," and does them right.

¶ In explanation of the letter from A. J. Kraft, page 567: In August, 1910, I received from the postmaster at Grantfork, Ill., a formal notice that Mr. Kraft's Review was lying "uncalled for" in his office, and requesting me to discontinue sending, which I did, thinking the subscriber had probably left that place.

¶ In a note renewing his subscription to The Review, Mr. T. M. Bradwell, of Kerrville, Texas, says: "You can rest assured that as long as I

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live the Old Man will contribute his mite towards encouraging you in the noble work you are doing." I hope Friend Bradwell will come to feel younger and younger as the years go by until he will cease to speak of himself as "the Old Man," and that he will receive as well as give encouraging "mites."

¶ The following is self-explanatory. It is from the librarian of the University of California, at Berkeley: "We beg to express our sincere thanks for the gift to the Library of your recently-published book entitled, *Origin and Evolution of Ethics*, in very kind response to our request." The Review goes regularly to this library, and it has a complete file of it from the first.

¶ Attention is called to the advertisement of *The Light of Reason*, headed "The Freethinkers' Treasure Book," on page 573 of this magazine. A note from the publisher states that the time for getting the book for 50 cents has been extended to June 1st, after which the price is to be $1.00 each.

¶ Mr. Geo. C. Bartlett and others have the editor's thanks for interesting clippings from current publications Though unable to republish such, they afford ready access to the most important things being printed from day to day regarding matters of interest to Review readers.

¶ Prof. Geo. Watford, of Merkel, Texas, in a business note to this office, remarks: "I like The Review splendidly, and don't wish to miss a single number."

To the Patrons of The Review.

I notice with pleasure the generous contributions to the $500 fund, by Dr. Foote, A. Nielan, W. H. Reedy and John Maddock, and the seveaal others who have given lesser amounts, and yet the fund moves slowly. I enclose $3.00 to add to mine, and if necessary shall double my contribution.

Is it not reasonable to suppose that if any one of us were enthusiastic church workers, when called upon to contribute to the building of a church that we would cheerfully donate to the extent of our ability? Then why not as Liberals be as liberal in the aid of the brightest liberal magazine published at the present day?

If one-third of the subscribers to The Review will donate even an extra dollar, the whole amount can be easily raised. Friends, will you do it?

Los Angeles, March 8, 1911. G. Major Taber.

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BOOKS AND PERIODICALS—REVIEWS AND NOTICES.

The Light of Reason. Devoted to Fair Play in Religion and Reason in Everything. Published under the auspices of the Indiana Rationalist Association, by the Manual Publishing Co. 730 Pythian Bldg., Indianapolis, Ind. Pp. 160, 7½x10½. Cloth bound, price 50 cents.

This book is an anomaly. It contains some splendid lectures or addresses and a number of excellent portraits of well-known Freethinkers, but it is entirely devoid of orderly arrangement of matter and proper subdivisions and headings, and the pictorial feature is far and away overdone. Mixed in with the portraits of professed Freethinkers and scientists are pictures of Martin Luther, Jesus of Nazareth (!), Dowie, Mrs. Eddy, Joseph Smith, and other irrelevant pictures. But, doubtless, the compilers aimed to produce a work that would meet the approbation of Freethinkers and serve a good purpose in the Rationalist propaganda work; and much of it is excellent in both particulars, and it would have been a great success if it had not been handicapped by the superfluous pictures and much irrelative matter.

Dr. Bowles's address on "The Mission of Rationalism" is a very good one; and so also is that of J. W. Whicker, on "The Church of the Future," that of Wm. E. Clark on "Humanity's debt to Ingersoll," two by Helen M. Lucas, on "Taxation of Church Property," and "A Secular Republic" (both very good), and those of Wm. H. Maple, of *The Beacon*, on "The Philosophy of Rationalism," John Maddock and others who addressed the second annual convention of the Indiana Rationalist Association, of which the book is intended to be a souvenir representative. On page 573 of this magazine may be found an advertisement of *The Light of Reason*, in which the reader may see what the publishers have to say of it. One correction, however, is to be made since the electrotype was made, and that is that the price will be 50 cents until *June 1*, instead of until "April 1," when it will be increased to $1 each.

Ingersoll: A Biographical Appreciation. By Herman E. Kittredge. Dresden Publishing Co., New York, 1911. Octavo, pp. 580. Fine Frontispiece Portrait of Ingersoll, and nine other fine illustrations.

This is a very readable book, and every admirer of Col. Ingersoll would be pleased with it, no matter how well acquainted he may be with Ingersoll's character and career, or how many books by him or about him he may have read or possesses. The author seems to have gone to the very best sources from which to obtain his supply of facts about Ingersoll and his relatives. These sources he acknowledges in his "Foreword of Thanks" to be Mrs. Eva A. Ingersoll (widow of Colonel Ingersoll), Mrs. Eva R. Ingersoll Brown (daughter of Col. Ingersoll), and

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C. P. Farrell (brother-in-law of Col. Ingersoll), and others of the Colonel's relatives, as well as Mrs. Mary S. Logan (widow of Gen. John A. Logan), Miss Susan Hayes Ward (authoress), the Adjutant-General of the army (relating to Col. Ingersoll's military service) and others.

The work is divided into nineteen chapters, the first part of nine chapters treating of Ingersoll's life from August 11, 1833, in chronological order, to 1899. Then follow chapters under such headings as—The philosophical foundation upon which he stood; Did he attack "the the theology of fifty years ago"? or did he attack the Christianity of his time? Was he "a mere iconoclast"? (three chapters)—Did he "Tear down without building up"? Were his teachings inimical to law and morality? Did he endeavor to destroy the hope of immortality? His domestic teachings (two chapters)—Woman, love, marriage, home; and Children, their rearing and education. Did he practice what he preached? His faculties of artistic and intellectual expression; universal regret at his death—a summary of his life-work in politics, law and the field of Rationalism—his influence on religious thought. To this is added a very complete alphabetical index. There are ten fine engravings of great interest. These are: Portrait of Ingersoll in 1890, at the age of 57; Birthplace of Ingersoll—Dresden; Portrait of Rev. John Ingersoll, the Colonel's father; Portrait of Ingersoll as colonel of the 11th Illinois Cavalry, at the age of 28 (in 1861); Ingersoll in 1884 (aged 51); in 1883, in 1881, and two of Ingersoll in 1877; and a *fac simile* of a letter from Ingersoll to the author.

As for the literary style of the work and the quality of the information it contains, I have no doubt of their excellence. But the best test of the value and interest of it is to be obtained by a careful reading of it, and so I earnestly commend it to every person who is able to think without prejudice.

Light and Truth in the Art of Healing. By M. S. Jaffe, N. D. American Publishing Co., Columbus, Ohio. 1911. 12mo, pp. 79. Cloth.

Of writing health-books there is no end, and, apparently, no good results to mankind. This failure to produce good results has two chief causes: The theories of the book-writers are fallacious and their methods of cure wrong in most cases; when these are right, or approximately right, the readers of the books fail to comprehend or to put into practice the instructions which the books are intended to convey. In this book the author says he offers "a treatise regarding the advantage of vegetable remedies over mineral and chemical compounds; also, advocating the establishment of institutions for the purpose of giving laymen who are gifted by nature to be healers an opportunity to demonstrate and develop their ability in the art of healing, and for the adoption of standard remedies." He claims to have made important discoveries which he is anxious to give to the world, but, if there is anything of importance that is new in this book I have failed to find it. It comes nearer an attempt to revive the old Thompsonian system of herb treat-

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ment than anything else. The nonsense that a "vegetable" poison is any safer than a "mineral" poison is emphasized in the book—but that is no "discovery," old or new.

Origin and Evolution of Ethics. Were Moral Laws Supernaturally Revealed, or are They the Products of Human Experience and Evolution? By Singleton Waters Davis, M. D., LL. D. Published at the office of The Humanitarian Review, 854 E. 54th st., Los Angeles, Cal. 161 large pages, bound in heavy paper covers, 50 cts.

The work is divided into nine Sections: 1, 2, 3 and 4, Ideas of Ancient Sages—Hamurabi to Epicurus; 5, Views of Mediæval Scholastics; 6, of Modern Moral Philosophers; 7, of Ethical Evolutionists—Herbert Spencer; 8, of same of Today; 9, Ethical Culture and Evolution. Views of those original thinkers epitomized and laconically commented upon by the author from the Humanitarian point of view.

¶ *The Open Court.* A monthly magazine devoted to the Science of Religion, the Religion of Science, and Extension of the Religious Parliament Idea. Published by the Open Court Publishing Co., 378 Wabash ave., Chicago, Ill. Per copy, 10 cents, yearly $1.00. This magazine for March is an excellent one. The first article is one of special interest to Rationalists. It is by Franz Cumont, on "The Transformation of Roman Paganism," translated from the French into English by A. M. Thielen. Another of much interest is "The Sanctity of Tabu," probably by the editor, profusely illustrated. Another is on "The New Individualism," by Howard T. Lewis, and one on "Strange Coincidences in Lao-Tze and Plato."

The Examiner, edited by W. W. Collins, Christchurch, New Zealand, is one of the best little monthlies of the Rationalistic order that comes to The Review exchange table. It is made up in journal form, of twelve double-column pages, and the price is 3d., or 3s. 6. a year. The February number contains a very good article on "Romanism and Reaction," by the editor, and another on "From Orthodox to Rational Beliefs" —being a reprint of a lecture by Rev. J. H. G. Chapple, ex-member of the Presbyterian church ministry. The editor's "Random Notes" are, as usual, very interesting. American readers would do well to make the acquaintance of this bright representative of Rationalism.

The Ingersoll Memorial Beacon for February is out with a good mental menu. The editor's article on "Is there Purposeful Design in Nature?" is continued, and a very interesting one it is. Then there is the address of T. J. Bowles, M. D., delivered before the late meeting of the Secular Union, on "The Law of Progress," one of the most important articles in this number. The *Beacon* is edited and published by W. H. Maple, at 78 La Salle st., Ceicago, Ill. It is a monthly, and its price is 10 cents a single copy or $1.00 a year.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Terlton, Okla., Feb. 17.—Enclosed please find $1.20, for which you will date my subscription from Oct., 1910, and send me the following pamphlets:——. Since Mr. Shaw has suspended the *Searchlight* I am glad to get your magazine and do not claim anything on subscription due me on the *Searchlight*.

A. C. Storm.

Pella, Ia., March 17.—I have seen G. Major Taber's plan to keep alive The Review and add a little sunshine to the veteran of physical and intellectual war, in his declining days. I heartily endorse Mr. Taber's plan, but as Brother Davis aptly remarks, "one way to help The Review is to buy some of the books and pamphlets advertised in the magazine and pass them around to the neighbors, and thus get value received for your money." The best way to help a man is to help him to help himself. Inclosed herewith is my check for $2.00, for which send me such literature as you have in stock that you think best adapted to drive away the intellectual fog of myself and neighbers. Long live The Review!

H. M. Fisk.

Grantfork, Ill., March 17.—Enclosed find $1.00 for one year's subscription, and hereafter do not let it run out for me. Just drop me a card and I will remit at once for further subscription, as I like The Review and am always glad when it comes. I thought The Review had gone under, like most of our Freethought papers—which is a shame on our Freethought brothers, as we must guard our liberties, and free the country of church rule, as American citizens.

I am old enough to kick the bucket any day, and should it be the case, and The Review runs out, then of course stop it. I shall let you know if it happens—or when I expect it. I am a veteran of the Civil War, and while I live I want to do some missionary work against the church and for future generations, which I do by sending all of my Freethought papers through the mails to preachers, Sunday-school teachers and school teachers.

A. J. Kraft.

Augusta, Mich., March 13.—I see my subscription to The Review has expired and I am enclosing my check for $1.00 to pay for another year. I wish to extend my thanks also for the opportunity you are giving me and others to read a publication that contains so much science,

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information and good common sense. It has long been my experience that in all matters of business, financial, legal, or otherwise, we are expected and required to use our best judgment as formed by the practical experience of life, but when it comes to a matter of religion we are taught in our homes and in the churches that it is a grave offense to question in the slightest degree the writings or teachings of an ancient, ignorant and superstitious people. Surely we are yet but little removed from the "dark ages."

N. J. Richardson.
(Proprietor *The Beacon.*)

Chilton, Texas, March 12.—I send you money order for $1.00 as subscription for one year to The Humanitarian Review. I suppose it would please me more than you if I could contribute a little to the Taber Fund; but, alas! I have a constant companion whose name is Short Purse who domineers over me like a beastly cur, and who always puts a stop in short order to my good intentions. But he cannot prevent my extending to you my best wishes for success.

The H. R. is so nearly like the *Searchlight* that I am glad its noble editor has settled near you to recuperate his health, for I think an occasional conversation with you will be a good tonic for him.

R. M. Powell.

Chicago, Ill., March 7.—We note that you still keep things warm for the dogmatic and old-time sectarian. We also note that your publication is on the reading table of St. Paul's Universalist church, which we attend. The pastor is very broad and they are doing great work in reclaiming the young, furnishing a pleasant club room and reading rooms, gymnasium and dance hall for the young and old. This is what we call practical work for churches.

243 Mich. Blvd.

Jean Roberts Albert.
(Editor *Vegetarian Magazine.*)

Italy, Texas, Feb. 23.—I herewith enclose $1.00, to pay a year's subscription to the H. R. I don't know how I stood with the *Searchlight*, but think I was nearly a year ahead; but you can let my time begin with January this year. I am willing for you or Bro. Shaw either to have what was due me. After March 1st send my H. R. to Petersburg, Hale Co., Texas, until further notice.

W. B. Armstrong.

St. Louis, Mo., March 7.—Prof. Jamieson demolished Rev. Moses Hull twice, in 1862 and 1880, in debates—between progress and conservatism. Now he has confused my cholly friend Wettstein. But starting with him as a text, he wrote a splendid Novissimum Organon article on the newest science.

In my school-time, I remember, the smallest thing was the atom.

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Now it is split into a 1000 electrons. Brother Otto had better look well to his watch wheels with their tiny pinions and pivots. He is in danger of losing the last remnant of trade. The orthodox priests worked it nearly all away from him. Martin Luther protested Catholicism and now he, this mad priest, protests Lutherism. Where is heaven's progress to end? You can extend me another year. Am in hopes this dollar will see it out.

Jas. F. Mallinckrodt.

New York, March 10.—Enclosed is my check for $4.00. Two for the "Taber Fund" and two to push my subscription along two years from June 30, 1911, to The Humanitarian Review. I am a very busy person with the poorest of health for a working partner, therefore I do not accomplish as much as I would like to do. However, I get time to read *every word* of your interesting publication, The Humanitarian Review. Long may it and you live to carry on the good work. C. P. Farrell.

Appreciates Learned, Scientific and Philosophic Reasoning.

Devol, Okla., March 11.—In response to the proposition of G. Major Taber to the readers of The Humanitarian Review, which I find on page 508 of the March issue, I herewith enclose $2.00 as the contribution of Mr. M. C. Martin and myself to the fund suggested by Mr. Taber.

The writer takes this opportunity to state that he values very highly the efforts of the editor of The Humanitarian Review to scatter abroad, through the medium of the printed page, those high ideas of right living—those learned, scientific and philosophic reasonings and deductions, which have brought the world out of the state of ignorance, cant and hypocrisy that once bound it in its coil, which, apparently, was as tenacious as that of the boaconstrictor upon its prey. When I take a retrospective view of the condition of the mind of man: when I learn by reading his history of the inhuman acts instigated by the superstition and ignorance that then bound him in its awful hideousness, I feel grateful that I am living in an age that is emerging from such a condition. An age which will, I hope, be excelled by that to follow, and which is very apparent to the thoughtful, scientific mind. All praise to free thought and scientific research for the great advancement that the world has made, and may the future generations look backward to this present age and feel toward us as we do toward the pioneers that have paved the way for us.

I had the pleasure not long since to read a little book entitled *Thoughts Are Things*, and if it is a fact that a thought once thrown out into etherial space becomes "a thing," may this thought which I now write, that in the intelligent, scientific and rational investigation of the phenomena of life, the universe, and all things contained therein, lies the only hope for our future enlightenment, become "a thing" that will cause someone to pause and think, and by so doing help to scatter abroad the doctrines of Freethought, and the better understanding of the immutable laws of

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nature. Present-day religion, as taught by the majority of the churches, with its cant and hypocritical practices, is as incompetent to inform the mind as it is unable to save a soul, or even to prove the existence of such a thing as a soul.

All honor to the noble minds of the past, as well as those of the present, who have paved the way for the intellectual advancement of the world, and whose names will ever be linked inseparably with the great achievements of future generations of mankind. C. H. Church.

Longview, Texas, March 12.—I have received several numbers of The Review, but did not get a copy of the February issue from some cause. If you have any left over please send me a copy, as it is too good to miss a single issue. I like it equally well if not better than the *Searchlight*. The Review, as well as the *Searchlight*, searches for the truth and fearlessly defends it when found.

Liberals are few and far between here. The few who are that way inclined are afraid to let it be known. Superstition seems to have full swing, and I feel lonesome. Please find inclosed $2.00—one for The Review for one year, and one for The Review Benefit. J. M. Woods.

A Companion Wanted.

Sapulpa, Okla., Feb. 20.—I was a subscriber for many years to the *Searchlight* and regretted very much the suspension of the paper; but now, fortunately, I have received The Review, which I find to be supplying my want. The Review is grand—the articles of contributors, and especially those of the editor, are grand, and when I read them in my lonely home I applaud them. I enclose $2.00 herein as a contribution to the Taber Fund for The Review.

Is there among the readers of The Review a healthy, honest woman who is homeless, who would like to come to such a home as I may offer her, namely: I have a good home in this city; have a pension of $20 a month, and some other means—but I would like to go away from this place, to either California or Texas, in which latter place I have 80 acres of land. I was in the civil war. My eyesight has failed very much, but my means are sufficient for such a person as I desire for a housekeeper and myself. Address,

U. Tolstadt, Sapulpa, Okla.

Lyons, Kan., March 6.—I have received several numbers of The Review and must say that I think it is steadily improving, paradoxical as that may sound to many of its older subscribers. Frankly, I did not like it when first I made its acquaintance through sample copies which occasionally reached me. What I craved then was something radical, or

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perhaps "rabid" would be a more appropriate term. Then, too, I thought most of its articles were couched in phraseology beyond the comprehension of the ordinary reader, hence unsuited to evangelistic work. But henceforth I shall endeavor to suit myself in the matter of my subscriptions, even if I must accomplish the other by word of mouth alone. I see by The Review that each new subscriber is entitled to a copy of *Humanitarian Proverbs*, but anyway I must have *That "Safe-Side" Argument*, as I need it in my business, viz: controverting "the scheme."

W. H. Walcott.

Camp Chase, O., March 6.—Please send The Humanitarian Review to the above address instead of my former address, until further notice. I could not do without the leading Freethought and Rationalistic journals upon my library table. The Humanitarian Review is one of the best and most reasonable magazines of its kind in existence. I like the outspoken manner in which the editor gets up his editorials. I think that Freethought in America is gaining ground. A Freethinker should be a gentleman at all times, so far as giving his neighbor the right to think and express his views, in religion as well as in other relations. Let this be a nation of people where we can differ on all points, if each individual sees fit, or all see alike, and yet be friends. I was for many years a subscriber to the *Searchlight*, conducted by the honorable gentleman, J. D. Shaw, formerly of Waco, Texas, but of late a resident of your fair state. We were sorry to learn that he was compelled to quit the business.

D. H. Pleasant.

The Triumph of Truth in Europe.

Mt. Vernon, O., March 2.—Victor Hugo, in his reply to the Catholic church, wrote, "You claim the liberty to teach. Very well. Let us see your pupils. Let us see your productions. What have you made of Italy? What have you made of Spain?"

Could Victor Hugo return from the tomb he would see Italy at war with the church. He would see Spain under a Liberal premier, and above all, he would see Portugal a godless republic. He would mourn over Ferrer's death, but rejoice at Bruga's victory, for justice has not entirely left the world. Neither are all great men corrupt, as can be seen by the life of Dr. Theophile Bruga, president of Portugal. This wonderful man worked his way through Portugal's one college, and, although surrounded by priests, he began to seek truth on all matters, especially those pertaining to life and death. He compared his own wretched country with the kingdoms of the past. He studied the decline of nations. He saw the convents and monasteries, and the men of blood marching through the streets. He saw the king with a priest at his side, and with these pictures before him he dedicated his life to truth. Then came the crisis. The troops revolted and the crown fell. With a firm hand he guided the regiments in their attacks on the palace. He threw

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his life into the balance and won. The priests fled, leaving behind them enough wine to pay the national debt. King Manuel promised him pardon if he would save his throne, but he scorned to reply. We all know what mercy Freethinkers may expect when the "gospel of hate" guides the world and the cross and the sword are sacred. As Portugal throws off the yoke, many of the priests find refuge in our cities, bringing with them all the Asiatic nonsense they call "Roman" religion. These people aim at the corruption of all knowledge and the mutilation of history. Only a year ago the religionists of Baltimore petitioned the pope to canonize Columbus. When this is done their histories will be well illustrated with haloes, pious expressions, etc. America was discovered in 1492 by Saint Christopher! O, Reason, is it possible?

The contemptible combination of lies and twaddle that they call sermons are a menace to the nation. Lafayette said that religion might destroy the republic. Let us study the church in America. The Bible justified slavery, and in this way caused the civil war. It is now used to stir up hatred against Japan, which may end in war. It has always been quoted by the enemies of liberty and truth. Harold Banning.

Indianapolis, Ind., Feb. 27.—At a Y. M. C. A. meeting in Indianapolis, Feb. 12, Lincoln's birthday, I attempted to distribute copies of a circular giving the truth about the religion of Washington and Lincoln. As the Association was not looking for truth with a big lantern, the distribution was ordered discontinued. So The Review and other really Freethought papers have a lot of work yet to do in civilizing the Y. M. C. A and other Christian orders. I suppose you have similar instances of brotherly love and a seeking after truth with bandaged eyesight out on the Pacific Slope. Indiana has no monopoly on that kind of truth seeking.

Your excellent paper has many ardent admirers in Indiana, of which myself and Dr. Bowles are a few. In the *Light of Reason* I took the liberty of giving you and The Review quite a blow-up. If I were a rich man—which I have no right to be so long as the world is struggling in the clutches of orthodoxy—I would subscribe for at least 100 of my religious friends. D. W. Sanders.

The Voice that is Small and Still!

Sapulpa, Okla., March 8.—Please send me three more copies of the March number of The Humanitarian Review. I think the H. R. is the best magazine for the price, and contains the most knowledge and food for thought of any publication that I know of. The last number is the best of all. That article in "The Review" Arena by Prof. Jamieson, in which he quotes from "that eminent scientist, Edgar Larkin," J. J. Thomson, and others, proves conclusively that Materialism has no solid foundation, and that science comes very near demonstrating the existence of God, "universal mind," the "creator of

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what we have named matter." That is an excellent article, "Edison should stick to his 'juice,'" which everyone should read. Your reply to my criticism is also good and calculated to bring out deep thought. As I see, it resolves the question to this: Is all the knowledge obtained by "the still small voice" that which already exists in the mind, "subconscious memory," or is it a revelation of something not known before? I believe the facts will bear out the last conclusion. Take the case of "Holy Ann—Ann Preston was her proper name. She was an ignorant Irish servant girl, who could neither read nor write. She was thus nicknamed by "the boys," who, when they had lost a ball or anything else, would go to her to tell them where to find it. She would go into a corner of the room and say "Father, where is it?" Then she would pause a moment in a listening attitude as if in waiting for an answer; then tell them where it could be found. You have no doubt, read of Joan of Arc. What was it that instructed and led her to be the victorious leader of the French army? You speak of "exceptional" cases. I once heard a lecturer say that there was a shipwreck at sea, and wireless messages were sent out for relief. There were a number of wireless stations all along the coast, but only one received the message. That one was doubtless "an exceptional case." Why did not the others receive the message? The explanation is given in scientific terms, that only the one receiving instrument was "in tune" (having the same pitch) as the sending instrument. In like manner in telepathy or hypnotism, in order for the operator to control the subject, it is necessary for the one to be controlled—to be in sympathy (like feeling) with the dominating mind. We should never give up our reason or judgment so as to be led to do foolish or criminal acts. Abraham, who is taken as an example of faithfulness, was very foolish, nevertheless, to follow the directions of "the still small voice" and go about to slay his only son; but "the Lord" arrested him before he had finished his deed. Let us beware of those "mischievous" (devilish) spirits. They are not all in demijohns, bottles, unwholesome food, but sometimes in "the still small voice." A. E. Wade.

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Prof. Thaddeus B. Wakeman

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Frontispiece to The Humanitarian Review, May, 1911.

MRS. C. K. SMITH

(From a photograph taken a few years ago.)

Born March 13, 1817. Died Feb. 16, 1911, aged nearly 94 years

(See Obituary in Editorial Department of this magazine.)

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Vol. IX, No. 10.] MAY, 1911. [Whole No. 101

SOME PAGAN POETIC GEMS.

Hail! mighty king; hail! great Olympian Jove,
Who sends life, health, and safety from above;
Thy glorious acts transcending human tongue,
Nor were, nor shall by mortal bard be sung!
O, from thy bright abodes let blessings flow;
Grant wealth, grant virtues to mankind below;
For we with wealth are not completely blest,
And virtue fails when wealth is unpossessed;
Then grant us both; for these united prove
The choicest blessings man receives from Jove.

—*Callimachus.*

How strange is human pride!
I tell thee that those living things,
To whom the fragile blade of grass,
That springeth in the morn
And perisheth ere noon,
Is an unbounded world—
I tell thee that these viewless beings
Think, feel, and live, like man;
That their affections and antipathies,
Like his, produce the laws
Ruling their mortal state;
And the minutest throb
That through their frames diffuses,
The slightest, faintest motion
Is fixed and indispensable
As the majestic laws
That rule yon rolling orbs. — *Shelley.*

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Written for The Humanitarian Review

THE BIBLE A BOOK OF MYTHS.

BY SINGLETON W. DAVIS.

THIRD PAPER.

READERS are referred to the March number of The Review for the introductory portion of this series of articles, and to the April number for the elucidation of the Jacob and his sons myth up to and including the sixth son, Issachar, the Crab or Ass of the zodiac, I will now conclude the study of the twelve sons of Jacob, beginning with

VII. JUDAH—LEO, THE LION.

Judah may be rendered into English by the word *praise*, and in Gen. xlix:8, it is said of him: "Judah, thou art he whom thy brethren shall praise." This idea of the praise of Judah is of prehistoric origin; it arose at the very ancient time when the spring equinox occurred when the sun was in conjunction with Taurus, the Bull, and the summer solstice occurred accordingly when the sun was in conjunction with (or *in*) the constellation Leo, the Lion, of the zodiacal belt, For when the sun is *most high*—it reaches, in the western hemisphere, its highest position in the heavens at the summer solstice, and *then* it was called by the god-name, "the Most High." To praise is to prostrate before or below, to look up to; then all "his brethren"—the other characters of the zodiac—were *below* Leo, prostrated, "praising" him. Judah, or Leo, astrologically, was called the "house" or dwelling-place of the sun—the place where he *dwelt*, stood still, for a period of three days before he began, apparently, his declension toward the winter solstice, the "stable" or "manger" of the year—the place of the "meek and lowly" one, the Nazarene.

The Egyptions especially, but other peoples also, held Leo, or the sun in Leo, in the highest esteem. At that season the overflow of the Nile occurred, and this great saving blessing was associated with the summer solstice with the sun in Leo, her-

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alded by the star Sirius rising immediately before sunrise at that time. Hence the Egyptians called that god Osiris—the O being the symbol of the sun. The sun at this place was adored by the Syrians as *Adonis*, by the Greeks as *Hercules*, *Dionysus*, or *Bacchus*.

Now read the whole description of Judah in the forty-ninth chapter of Genesis, 8th to the 12th verses, inclusive. Note that the Greek Bacchus is called the god of wine, and that I have explained that Judah is the constellation Leo—two lions, an old lion and a lion's whelp. The account reads:

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son [Jacob addressing him], thou art gone up. He stooped down, he couched as a lion, and as an old lion: who shall [dare] rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine [the "ass and the foal of an ass," of the Jesus story, "found tied"]; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine and his teeth white with milk."

Can any reasonable person read this description and believe that it is a literal description of a human being—an actual son of a man Jacob? As such, it is utterly unintelligible and meaningless. But as a mythic story, it is plainly a poetic description of the constellation Leo when the sun is apparently in it at the summer solstice and the season immediately following. 'Tis then the juice of the grape becomes rich—is turned into wine, and at that season the clothes (the seamless garment, the sky) of the sun is "red." 'Tis the season of plenty—of wine and milk, for the summer season has brought them in abundance.

Judah retains the sceptre—he is king—while the solstice occurs in Leo; but when Shiloh comes—when the solstice, by the precession of the equinoxes, passes out of Leo into Cancer, the sceptre passes from Judah. Judah is *now* no longer king, the sceptre has passed from him. The reference to the ass's colt tied to the vine applies to the position of the sign Cancer or the Ass and and her foal or colt, being bound or tied by the summer solstice in Leo between that sign and the season of the wine harvest.

Judah as a constellation, embraces *Leo Major* and *Leo Minor*—

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the greater and the smaller lion---the lion and the lion's whelp. They are the lions of which it was said dwelt in Beth-labaoth, and the section of the zodiac where they dwell is the "lion's den" of the Daniel story, which the sun [Dani-el, the god Dan] enters and passes out of unharmed every year. The whelp, Leo Minor, is the same that David, the spring sun, went out after and slew---the sun passed *through* him and so slew him, and does so every year. He is the lion that roared at Samson (the sun), but which he "slew" by rending his jaws apart---passed through him. He is the lion of the grove---the garden---the zodiacal constellations of summer; the lion that Hercules (the Greek sun-god) slew; the same lion mentioned in the Book of Revelations. He is "the lion of the tribe of Judah."

"Thy father's children shall bow down before thee." That is, all the other "sons of Jacob," signs of the zodiac, are below this one at the summer solstice when the sun stands still in this his house. Judah corresponded to the month of July.

VIII. NAPHTALI—VIRGO, THE VIRGIN.

The name Naphtali means, freely translated, the wrestler, but literally, my wrestling, derived from a philological root that means to twist or to twine, like the tendrils of the grape vine, so plentiful and completing their twisting at this season of the year—August---September.

Jacob, or rather the writer of the Jacob myth story, says, "Naphtali is a hind let loose; he giveth goodly words."—Gen. xlix:21. A hind is a female of the deer species, and though the writer says "*be* giveth goodly words," as a hind let loose "he" is feminine---freely rendered, a slave-woman at the end of the harvest released temporarily from her labors to gambol and rejoice as a "hind let loose"---the harvest festival. Anyone who has seen slaves, or read of them, in their rejoicings---plays, games and gambols---during their holidays after arduous toil, can appreciate this description of Naphtali. Besides, Naphtali is pictured in the maps of the zodiac as a woman and called *Virgo*, the Virgin, and in her hand she holds a sheaf of wheat-heads—emblematic of her place as the harvester. "*He* giveth goodly words,"

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freely translated, means, *it* giveth the good things of the year. It should be kept in mind that "he" is not a sexual pronoun but a mere grammatical "gender," and that in the Bible, as with Latin languages, nearly all things have gender and their pronouns take the form of either the masculine or feminine gender, according to the whims of usage. Examples of the use of "he" for *it* may be found in the first chapter of Genesis; and this explains why the pronouns for God are he and him---mere gender forms of language. Virgo, or Naphtali, is the same as *Partbenos*, the Greek goddess of eloquence, the Latin name for the same being Minerva, the Roman goddess of eloquence---all referring to the "goodly words" she or "he" giveth to men at the harvest. Indeed the women of the Bible, with few if any exceptions, are but variants of Virgo or Naphtali of the zodiac at different seasons of the year---good or bad according to the season being summer or winter.

The ancient Egyptians erected at Sais a great shrine in honor of *As-Neith*, the Virgo of the zodiac, and engraved upon it the notable inscription: "I am all that was, and is, and is to be; no mortal has lifted up my veil, and the fruit I bore is the sun." Herein is the origin of the New Testament mythic story of Jesus (the sun) being born of (the fruit borne by) the Virgin! Mary, "the mother of God," is none other than *Virgo*, *As-Neith* or *Isis*, the pagan goddess who bore the sun as her fruit.

In Deut. xxxiii:23, this remark occurs: "O Naphtali, satisfied with favor and full of the blessing of the Lord, possess thou the West and the South." That is, Naphtali, Virgo, at the harvest, full of the fruits of the earth, is then in the northeast, but must thence pass to and possess the southwest below the equinoctial line, in the spring at the vernal equinox.

The story of Jacob wrestling with the gods, or the "angel of the Lord," has connection with Naphtali as meaning *my wrestler*, for it is when the sun (Jacob) is in the sign of Virgo that he completes his wrestling or contention with the summer zodiacal signs (gods), and his hip is displaced. The sun of winter is always pictured as aged, crippled, deformed, small, weak, or as "a man of sorrows." See "Paul's" reference to his own infirmities—he was merely a personification of the winter sun. There

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is no secular history of a man Paul, and I challenge anyone to prove outside of the New Testament that "he" ever existed. The same of Jesus spoken of without connection with the Christ idea. The sun of winter was personified as Jesus; of spring, as Jesus Christ.

IX. BENJAMIN—LIBRA, THE BALANCES.

Ben-jamin, means, *ben*, son, *jamin*, the right hand—son of the right hand. That is, he is the sun, born of the east. As all of our geographies direct, and as our maps are made, we face the north, the left hand extended points to the west, the right to the east. The sun is born every day of the east—the right hand. As a constellation, Benjamin is the Libra of the zodiac—half on the summer side of the Fall equinox and half on the winter side and so balanced; and so he is in both the "morning" and the "evening" of the year—as referred to in Jacob's description of his son—"Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night divide the spoil."--Gen. xlix:27. That is, he devours the harvest in the summer or the morning half of his 30 degrees of the zodiacal circle, and in the winter or evening half of the sign "divides"--uses the spoil--that which the winter captures from the summer. Hence, our expression of hunger, "the wolf is at the door." The wolf is emblematic of winter, the ravisher, hence "raven as a wolf." As the opposite of the summer or growing season of the year, winter is the season of want and hunger—well personified as a wolf. Furthermore, a constellation is mapped in the heavens following Libra or Benjamin, and called and pictured as the Wolf, symbolizing the character of the season when the sun is in conjunction with this sign, which is outside of the summer group and so the expression, "without are ravening wolves!"

Benjamin's mother---Virgo, the sign immediately preceding Libra in the zodiacal path of the sun, out of which the sun is born into Libra, or Libra itself may be conceived of as being born of Virgo. Hence, as Virgo dies (gives up her "soul," the sun) at his birth, she names him Ben-oni, said to mean "son of my sorrow." But *On* is a name of the winter sun, in mythology, and ben, son, the meaning of Benoni is literally the sun, son of win-

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ter---winter being the time of trouble and sorrow, the transition is easy in mythic writing to "son of my sorrow." But Jacob, the old sun, the father of Benjamin in a slightly varied sense, would not accept the mother's selection but changed the name to Benjamin, a name of more cheerful meaning.

In Bohn's *Philo*, vol. ii, p. 351, Philo Judæus is represented as saying that "Benjamin is an emblem of young and old time." This is, perhaps, in a sense nearly correct. That is, associated with the name and the sign of the zodiac with which it is connected as the one in which the autumnal equinox occurred, the old civil year of the Jews ended and the new civil year began in the month corresponding to this zodiacal sign---at or about the time of the Fall equinox---so that Benjamin represented both the New Year and the Old Year.

Here is another curious expression that is utterly unintelligible as a literal description: "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; the Lord shall cover him all the day long, and he shall dwell between his shoulders." ---Deut. xxxiii:12. Literally, what does this mean? Especially, that last clause? As myth--allegory---it has a poetic meaning that can be understood. The sun in Libra---Benjamin---rises in the east and sets in the west, apparently passing exactly along and above the equator each day dividing the night and day equally---the sun as the Lord dwells between these two "shoulders"---the northern and southern hemisperes of the earth, in one sense---the light of day and the darkness of night in another sense. And the Lord (sun) "covers him all the day long"; that is, he covers the equator, or this dividing line of equal day and night "all the day long." At other times, except at the spring equinox, the sun does not continue all the day long directly over the equator, but crosses it from side to side, if in summer, or never reaches it if in winter---apparently, of course.

In this connection I wish again to call attention to the fact that ancient astronomy was based upon not the *real* but the *apparent* motions of the heavenly bodies; and to that other fact, that variation is of the essence of myth-writing; that is, the story in details may be made to vary greatly and still preserve the gen-

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eral character of the mythical representation. Hence, a number of correct interpretations of the same myth story. Benjamin corresponds to the month of September.

X. DAN—SCORPIO, THE SERPENT.

Scorpio, of the zodiac (the Scorpion), is often called in the Hebrew versions of myths the serpent. He is the prototype of the devil—the seducer that leads men into the miseries of the winter season, of which he is the first pronounced sign. He represents the stinging frosts of early winter (October) and he is pictured, not as a snake, but as a "serpent" with claws and a sting in his tail, though sometimes called an "adder," and was said to "bite." The Genesis description of this zodiacal sign when in conjunction with the sun, ch. xlix:17, says: "Dan shall be a serpent by the way (way or path of the sun): an adder in the path (zodiacal belt) that biteth the horse's heels, so that his rider shall fall backward."

Now, taken literally, this description applied to a man is senseless jargon. It could not possibly have any relevancy. But as a nature-myth, as a description of the zodiacal sign Scorpio, it is one of the plainest and most easily understood of all the Jacob's sons descriptions, when one interprets it upon correct principles of myth-making. Let us see. The scorpion may be called poetically a serpent, or an adder that bites. He is by the way—the path of the sun in its annual apparent journey throughout a solar year; he is also in the path (of the sun), which embraces the width of the zodiacal belt—the original "King's Highway." Again note the emblems of this sign or constellation and the one immediately following it. The pictorial emblems are drawn so that the tail and sting of the scorpion are near the heels of the horse in the next sign—the horse upon which the man Sagittarius rides. As these constellations set in the west, the horse of Sagittarius goes over the western horizon tail foremost, so that the rider apparently falls over backward as if the horse's heels had been bitten by the adder behind him and caused him to rear up and plunge backward over the western horizon out of sight. Taking these pictorial symbols as they come down to us in connection with this biblical description of Dan, the correspondence

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is perfect as to appearances. And this one case of itself is the very best of evidence that the whole story of Jacob and his sons is not history or mere groundless fiction, but myth--poetic description of natural objects and events.

If one looks upon a map of the zodiac, drawn as a great circle around the earth, he will see that Scorpio occupies a position exactly opposite that of Taurus, so that while in the Genesis account the sun in Taurus at the spring equinox was the Elohim (properly, *Al lohim*), translated God, the sun in Scorpio at the Fall equinox was the Serpent that tempted Adam and Eve to their "fall." Yet, under another variation, it requires the combination of both Taurus and Scorpio to constitute Satan, who has the cloven hoofs and horns of the bull and the tail with a sting of the scorpion, emblematic of the destructive heat of the summer followed by the biting or stinging and misery-producing cold of the winter. And in the early Bible myths no mention is made of Satan or the devil, but "God" embraced both ideas, and it was recorded, that he said of himself that he was the cause of both good and evil. In this case the sun is meant as occupying the half-annual portion of the zodiac from the Spring equinox in Taurus to the Fall equinox in Scorpio—an *eloh* (good god) for each summer month—and the half of the zodiac and year from the Fall equinox in Scorpio to the Spring equinox in Taurus—an *el* (an evil-producing god) for each winter month; hence *eloh-im*, gods (plural].

Dante wrote:

> Lo! the fell monster with deadly sting,
> Who passes mountains, breaks through fenced walls,
> And firm embattled spears, and with his filth
> Taints all the world.—*Inferno, canto xvii.*

And he also says:

> In the void
> Glancing, his tail upturned its venonmous fork
> With sting like Scorpion's armed.

Also:

> Long is the way
> And hard, that out of Hell [winter] leads up to light [spring].
> * * * * *
>
> Grim horrors round our mansion reign,
> Yet Spring will come and Nature smile again.

Dan is literally *judge*. Hence the description of Dan in ch.

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xlix begins with the declaration that "Dan shall judge his people [kindred], as one of the tribes of Israel." Hence our present-day emblem of justice is the scales or balances, handed down to us from the ancient days when the balances were assigned as the emblem of the sign in which the autumnal equinox occurred, but later than when it occurred in Scorpio, as the precession caused the sun to "cross the line" in the latter sign instead of the former. The reference to Dan as one who judges, and the application to the Scorpion sign was probably originated when the equinox occurred upon the line between Libra and Scorpio. By this precession the solstices and equinoxes first pictured as occurring in Taurus, Leo, Scorpio and Aquarius, fell back to Aries, Cancer, Libra and Capricorn; and now, though the equinoxes and solstices are still said to occur in these "signs" of the zodiac, the precession has carried the corresponding constellations so far back that they really occur in the *constellations* represented by the Fishes, the Twins, the Virgin, and Horseman. This precession is a source of confusion in the understanding of zodiacal myths unless one clearly understands it and continually bears it in mind.

One source of difficulty in getting a clear understanding of astrological myths is the several kinds of years that are recognized in them; the civil year, the sacred year and the solar year. And with different peoples and at different epochs these years began and ended at different times. With some the year began with the Winter solstice, with Aquarius as the first sign of the zodiac. With others, the year began at the Spring equinox, with Taurus, very anciently, and later, Aries, as the first sign. Others still began their year at the Summer solstice, and some at the Fall equinox. Not only did the same kind of year begin at various seasons, but the beginning and the ending of the solar, sacred and civil years often did not coincide. However, this difficulty is not so very hard to surmount if one makes a close study of those variations and then of the character and language of the myth-story.

Because of the popular notion that the Scorpion was "the accursed sign" and a symbol of bad omen, presaging winter with its woes, the astrologers substituted as the emblem of Dan the Eagle, which really represents an adjoining constellation;

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and we find reference to this Eagle in several places in the Bible in connection with the names of the other three "royal" titles, the Man, the Bull and the Lion—the genii or gods of the four seasons; the signs in which the solstices and equinoxes anciently occurred. And it was this precession of the equinoxes as the astronomers call it, that carried Scorpio over from its place in the end of summer to the beginning of winter and so brought the sign into disrepute—all winter signs being omens of evil.

These four royal signs correspond with the four evangelists of the New Testament—the Man, Luke; the Bull, Matthew; the Lion, Mark, and the Eagle, John. And in cathedrals and churches they are so pictured, notably in Trinity church, New York, though Christians no longer know the reason for it. Thus the zodiacal myths of the Bible afford, in the "Old Covenant," Reuben, Ephraim, Judah and Dan, and in the "New Covenant," Luke, Matthew, Mark and John, corresponding to the astrological emblems, Aquarius, Taurus, Leo, and Scorpio or the Eagle; and these corresponding to the solstices and the equinoxes and beginnings of the four seasons of the year. And Free Masons will recognize on their insignia the four emblems, the *Bull*, the *Man*, the *Lion* and the *Eagle*. Thus are our modern civilization, Christianity and social affairs hedged about and impregnated with the superstitions of prehistoric times!

Now, in confirmation of this change in Scorpio as above set forth, note the language of the biblical account of Dan in Gen. xlix.16, 17. Notice particularly that the *first* description says: "Dan shall judge his people, as one of the tribes of Israel"—that is, as one of the months or signs of summer, Is-ra-el embracing the signs Leo, Virgo, Libra and Scorpio, or July, August, September and October of our year. Then the *second* description is added, which says, "Dan *shall be* a serpent by the way, an adder in the path that biteth the horse's heels," etc. And note that after the sun has passed out of Scorpio into Libra at the equinox, Scorpio is no longer within the summer third of the year, but in the winter third. Then Dan is no longer judge but a serpent that biteth—no longer the *righteous* balancer of day and night, but the evil omen of foul winter.

(To be continued.)

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Written for The Humanitarian Review

SOCRATES.

BY HARRIETTE LASCELLES-BURNETTE.

(FIRST PAPER.)

"Give me that which is best for me."—*Socrates' Prayer.*

IT HAS been said: "To one small people . . . it was given to create the principle of progress. That people was the Greek. Except the blind forces of nature, nothing moves in this world which is not Greek in its origin."

Down through the centuries has come to us as a moving force the life and teachings of one man whose virile character, vivid personality and truth-seeking intellect loom against the background of the ages, distinct, vital and unique. He has no prototype in myth, legend or history. There has been but one Socrates.

Lowly-born, his father an humble statuary, his mother a mid-wife, he became one of the foremost figures in that marvellous city of Athens, and Socrates lived in that period of Greek history when the intellectual and artistic life of the country was at its zenith. He was born between the years of 469 and 472 B. C.—of the exact date, historians appear to be in doubt—and was contemporary of Sophocles, Euripides, Phidias, Anaxagoras, Thucydides, Herodotus, Aristophanes, Hippocrates, and others who contributed to the glory of that ancient civilization. Under the wise administration of the great statesman, Pericles (whose political career as leader of the democratic party began about 470 B. C.), genius was encouraged to develop, blossom and come to fruition. After the battles of Salamis and Platæa, 480 and 479 B. C., the Athenians, who had abandoned the city after the battle of Thermopylæ, and had taken refuge in the islands from the invading Persians, returned to Athens and found it devastated by Xerxes and his army. But soon that city arose, like the phœnix from its own ashes, more beautiful, more glorious more powerful than before. Pericles consummated the work begun by Themistocles and Cimon. The walls of the city were strengthened, and the magnificent Parthenon and the Propylæa erected and embellished by Phidias, who gave to his task the enthusiasm of the genius combined with that of the patriot. It was in this wonderful new Athens that Socrates was destined to find a place in the galaxy of great men whose names are indissolubly connected with it. It is known that he worked with his father, Sophroniscus, for a time, and a group of statuary, "The Three Graces," is attributed to him. Some historians tell us that he won the attention of Crito, a wealthy Athenian, by his zeal for knowledge,

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and that the latter furnished the young man with means to continue his studies, and afterwards became his disciple. It was of common occurrence for those who had ample fortune to assist the talented who had nothing.

There is a legend that Socrates once aspired to the hand of Aspasia, the beautiful Miletian maid who was won by Pericles. Color is lent to the story by Walter Savage Landor in his charming *Pericles and Aspasia*. Among the letters from Aspasia to her childhood friend, Cleone, is one in which she mentions the wooing of "an ugly young philosopher," who had declared his passion for her in verse. She quotes the lines in which he compares his plight with that of Prometheus. Like the Titan, he is bound by "every jealous power above," and is daily riven by despair. She was sorry, she said, that Socrates should suffer so, but had declined his suit—also in verse. The concluding lines of her reply to his declaration are as follows:

Birds flying o'er the stormy seas,
Alight upon their proper trees,
But wisest men not always know
Where they should stop or whither go.

In her next letter Aspasia (referring to Socrates as the "Philosopher Bound"), relates that a young kinsman of Pericles, Alcibiades, overhearing her read her verse to the latter, declared that he could do better himself and that he had actually produced some lines which he vowed he had sent to the philosopher. He addresses him thus:

"O Satyr-son of Sophroniscus!"

and instantly there arises before the mind the extremely ugly countenance of the great man—so strangely un-Greek that one wonders—and a vision of the "tramp philosopher" (as he was called by the wags of Athens) worshipping at the shrine of beauty and declaring his passion in verse, may well provoke a smile. Whether the tale be true or doubtful, it is more than probable that his world (as well as the world of to-day) would have been the loser had he wedded a woman like Aspasia instead of the acid-tongued, tempestuous Xanthippe. Had there been fewer domestic upheavals, he would scarcely have devoted so much time to haranguing in the market-place, indulging in ironic debates with the sophists, or dialoguing with his friends and disciples. As he wrote nothing, it is only through the *Dialogues* of Plato and the *Memorabilia* of Xenophon that we are able to gain first-knowledge of his teachings.

Few speak kindly of the rather forlorn Xanthippe, and one would fain acknowledge the debt of gratitude which we undoubtedly owe her for employing her talent (the only one which unkind history has given her) for nagging and scolding so persistently that she became the goad

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which drove him forth at early morn to remain until dewy eve disseminating his philosophy to all who might listen.

Xenophon, who in his *Memorabilia* has given a more intimate glimpse of the great man than Plato in the *Dialogues*, tells us: "Socrates ever lived in the public eye; at early morn he was to be seen betaking himself to one of the promenades, or wrestling grounds; at noon he would appear with the gathering crowds in the market-place; and as day declined, wherever the largest throng might be encountered there was he to be found, talking for the most part, while anyone who chose might stop and listen." He adds: "Yet no one ever heard him say, or saw him do anything impious or irreverent."

His enemies said that his countenance depicted an excess of the lower passions, and once when he was taunted with this in public, he calmed his friends, who had raised a storm of protest, and replied quietly, "True, but I have overcome them all." And his detractor was silenced. Xenophon tells us that his desires were simple and easily satisfied, and that he was frequently heard to exclaim when he saw thousands of things sold in the market-place for which he did not know the use, "How many things there are which I do not want!" Regarding physical culture as highly necessary to one's well-being, he practiced it faithfully himself, and for this reason it was believed he invariably escaped the plague when it visited Athens. And without doubt it and his abstemious mode of living; enabled him to bear the hardships of war with so much fortitude. And this brings us to a phase of the life of the philosopher which is too often overlooked, his services to his country as a soldier.

At the beginning of the war between the Peloponnesian League and Athens, in 431, B. C., which lasted twenty-seven years and resulted in the downfall of the Athenian Empire, Socrates served at the siege of Potidæ. His powers of endurance as well as the bravery he displayed on the field of battle were recorded by his officers as marvellous. It was at this time that he saved the life of Alcibiades, who was one of the generals. The young man was thrown off his horse and would have been despatched by the enemy had not Socrates, at the risk of his own life, carried him to a place of safety after beating off his assailants. Later when the philosopher was offered a prize for valor, he yielded it to Alcibiades, of whom he was extremely fond.

In 424 B. C., at the battle of Delium, Socrates set an example of bravery and of calmness in the face of danger of which Grote, the eminent authority on Greek history, has the following to say: "Among the hoplites who took part in the vigorous charge and pushing of shields, the philosopher Socrates is to be numbered. His bravery, both in the battle and the retreat, was much extolled by his friends, and doubtless

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with good reason. He had served with credit at Potidæ, and he served also at Amphipolis; and his patience under hardship and endurance of heat and cold being not less remarkable than his personal courage. He and his friend Laches were among those hoplites who in the retreat from Delium, instead of throwing away their arms and taking to flight, kept their ranks, their arms and their firmness of countenance, insomuch that the pursuing cavalry found it dangerous to meddle with them and turned to easier prey in the disarmed fugitives." In Laches's own description, he says that if all the soldiers had emulated the example set by Socrates, the defeat would have been turned into a victory. And at the very moment when the philosopher was exhibiting such bravery on the field of battle, Aristophanes, the comic poet, was holding him up to ridicule in Athens in his comedy, *The Clouds*; which represents Socrates as an idle dreamer, devoid of both physical and moral courage.

Near the close of the terrible Peloponnesian war, in 406 B. C., the philosopher was in the Senate. As Speaker of the Prœdri-presidents of the Senate, it devolved upon him to put a question which he regarded as not only unwise but illegal and unconstitutional. It concerned the fate of the commanders of the Athenian fleet, who had been accused of remissness of duty at the battle of Arginusæ, when the Athenians surrendered to Lysander, the Spartan general. Two of the officers had gone into voluntary exile. Among those who remained in Athens for trial, was Pericles the Younger, son of the great Pericles and Aspasia. A majority of the Prœdri were in favor of allowing the people of Athens to decide whether the death penalty should be meted out to the accused commanders, but Socrates believed that the mourning populace (half-crazed by the loss of thousands of brave men and crushed beneath the defeat of the nation) would be incapable of rendering a just or impartial verdict. Accordingly he refused to put the question, and his refusal met with threats of suspension, imprisonment and even death. But he calmly abided by his decision, and finally the matter was allowed to go over to the following day, as the term of Speaker lasted but twenty-four hours. Socrates's successor proved more compliant, and put the question, which resulted in the turning over of the unfortunate officers to the mercy of the people, and they were condemned to drink the hemlock.

Although freedom of thought and speech prevailed in Athens, and especially was this true in the time of Pericles, there was ever a class—we find the same everywhere today—who regarded with suspicion and dislike those who desired to enlighten themselves and others on subjects supposed to have been settled by the theologians of the past. Such, at the time of which we are writing, vented their distrust and ignorant spite by calling these independent thinkers "sophists" and "heaven-searchers." Today a man who thinks for himself regarding these tabooed matters, and especially if he speaks his thought, is referred to as an "infidel."

In Socrates's time, the demagogues and the ignorant masses regarded the "think-shops," to quote from *The Clouds*, as the generators of heresy and sedition. They believed, or professed to believe, that young men were there taught to "flout the religion of their fathers," and that thus

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"the integrity of the nation was undermined." Modern sensation seeking clergymen frequently utter similar statements when referring to our great universities. And in this connection it may be pardonable to quote from a paper by Ray Stannard Baker which appeared in a well-known periodical. Describing the awakening of activity in intellectual as well as municipal affairs in an Eastern city, he says: "The church, both Roman Catholic and Protestant (for the doctrine of infallibility is as strong in many Protestant churches as it is among the Roman Catholics), was disturbed by the remarkable growth of activity and the spirit of intellectual freedom which marked the work of the school centers. As one religious leader in Rochester remarked to me, 'It stirs up people to think about things they shouldn't think about.'"

Allen Upward, in his remarkable book, *The New Word*, quotes an Anglo-Roman priest as saying recently, "We must face the truth about our documents." Mr. Upward adds this sage comment: "Fancy a teacher of medicine saying to his class, 'We must face the truth about our drugs!' Fancy a lecturer on astronomy telling his hearers, 'We must face the truth about the stars!' The man who shrinks from facing the truth about his documents, does so because he fears they are false documents."

The Peloponnesian War ended with the downfall of the Athenian Empire. The nation groaned under defeat. Pericles was no longer wisely administering the laws of the country, having succumbed to the plague soon after the war commenced. No one had arisen who could fill his place. His cousin, Alcibiades—brilliant yet fickle, ambitious yet loving pleasure too well to scale ambition's lofty heights—was, for a time, leader of the democratic party as well as commander of the fleet, but the end of the war found him in exile. The panic-stricken superstitious element sought for a supernatural cause for the series of disasters which had bowed the proud head of Athens. "The gods have been offended! Appease the gods!" was the cry.

The time was now ripe for the demagogues to strike at the man whom they feared and hated (for with that class to fear is to hate), whose independent utterances had ever offended the ignorant, the narrow-minded and the illy-instructed. "Down with Socrates!" was their slogan. "He it is who has offended the gods of tradition by introducing false gods. Has he not boasted that he possesses a divinity within his breast which directs him in his affairs? Down with the freethinker! *His teachings are contrary to that of established religion!*"

If their published interviews are to be credited, much the same reason was given by the two or three trustees responsible for the expulsion of the Rationalists from Orchestra Hall, in Chicago—a public hall built by subscription by the people of that city without regard to race, religion, or color—where they had held meetings since its completion six years ago. The trustees were reported as saying that such action was taken because the teachings of the soeiety and of its lecturer were "contrary to those of the established churches," and later, that it was "a matter of business." It was both, as was proved by results. Superstition, Ignorance, and Bigotry travel hand in hand with eyes ever fixed upon the supernatural, followed closely by Fanaticism who is ready and willing to wield the sword of persecution as often and to such extent as the age will allow. Necessarily in this hour, the methods employed by fanatics

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are more subtle in their nature than formerly. But I fancy that few people in Chicago who think, and who were aware of the circumstances, failed to regard as significant the fact that the incumbrance on the hall of about $85,000 was wiped out immediately after the Rationalists were expelled from it.

In 399 B. C., an indictment was prepared by the demagogues, Anytus, Lycon and Melitus, charging Socrates with not believing in "the gods whom the city worships," and with "introducing strange deities." Socrates appeared before his detractors and the judges before the warrant for his arrest had been served, instead of hiding from them to be betrayed perhaps by a disciple. And once in their presence, he did not hesitate to speak. In the incomparable *Apologia* we have a record of his life and teachings.

We are here reminded of a similar incident, supposed to have occurred about four and one-half centuries later. We are told in the Gospels that the accused was asked by the judge, after hearing the accusation against him that he claimed to be a king, this simple question, "Are you a king"? And that he answered, "Thou sayest that I am a king." And that he followed this evasive reply by the declaration, "To this end was I born, that I should bear witness unto the truth." But when further questioned by the judge, "What is truth"? he answered not a word. Imagine a man brought into a modern court accused perhaps of claiming to be an alderman, among other things, and his judge naturally inquires, "Are you an alderman"? Fancy him replying, "You say that I am an alderman. I was born to tell the truth." And when asked to tell the truth he refuses to make any reply. If there were no reason for doubting his sanity he would be fined for evading the truth. Yet according to the gospel account, he is but following the example of one whom good (and otherwise honest) men are telling their congregations Sunday after Sunday, is "the way, the truth and the life," and that their salvation depends upon their believing in and following him. Verily, as Mr. Upward says, the mind of man has been asleep for two thousand years.

Chicago, March, 1911.

"One of the richest gems lately coming to our review table is from the pen of Dr. Singleton W. Davis, editor of The Humanitarian Review, Los Angeles, Cal., "Self-Evident Truths"—*Humanitarian Proverbs and Some Humanitarian Beatitudes.* The price is 10 cents, postpaid, and it is well worth reading. It is not a collection of 'chestnuts,' or antiques worked over, but original from the caustic pen of the author, and 'red-hot.' That Editor Davis is constructive while being also destructive, the following paragraphs will show: 'While we break the idols let us make the man.' 'Destroy the golden calf in the fiery furnace of scientific research, but save the molten metal and recast it into gems of truth and moral rectitude.' Again he writes, 'What we believe about a future life is of far less value than what we know about the present life.' 'The Great Spirit of Humanitarianism says to the bloody sportsman: As you have done unto even the least of sentient creatures you have done unto me. For the bullet that slays the brute sears the heart and kills the conscience of the wanton slayer.'"—*Vegetarian Magazine.*

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Written for The Humanitarian Review

NEW TESTAMENT LITERATURE LOSES BY COMPARISON.

BY JOHN R. CHARLESWORTH.

WE JUDGE of men by what they do, not by what they say or profess. This is the only practical test. When considering the ethical standards acquired by the ancients, of whom we have no personal knowledge, we are compelled to find judgment from the records they have left to their posterity.

The character of an individual can be practically determined from a knowledge of the conditions that surrounded him at birth and the mental make-up of his immediate progenitors. Some exceptione may appear here and there, to this rule, but for the vast majority it will hold good. So we are, in a large measure, able to determine the height of civilization to which any given people had attained by the nature, character and tendency of their literature.

Comparisons are jocularly said to be odious, but in judging the value of the present with the value of the past we are bound to make comparisons, or complete analysis would fail. Upon reading a new book we compare what we are now reading with what we have previously read, aided by the light of personal experience, and thus we mentally determine its value, its merits or demerits. To a great extent our conclusions are made dependent upon the facts or circumstances under which it was written, guiding ourselves by a close comparison with contemporaneous literature.

Amazing claims are made by the Christian world for an alleged superiority of the New Testament text. These productions were wrought by ignorant or unlearned Jews, long after the supposed events they assume to record are said to have transpired. The fact that the original manuscripts from which the New Testament was compiled are in Greek, while the alleged writers thereof were Jews and consequently unacquainted with the Greek language, has induced a flood of criticism with which modern literature abounds. The alleged gift of tongues cannot explain away this apparent anomaly and the defenders of the so-called sacred mysticism are hard pressed. The last stand or final defense, is that the language of the New Testament has a peculiar sanctity of its own, independent of, and vastly differing from, all other writings, sacred or profane. Philology, a branch of science that has made remarkable progress during the past few decades, denies this assumed sacredness, and questions the right of any book to be judged solely by laws result-

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ing from its own caprice. On the Rationalistic principle that nothing is too sacred to be investigated, the critic has thrust his lance into the sacred books of the Christian world, revealing the fact that they manifest all the faults, frailties and weaknesses of human thought in an unenlightened age.

The claim of sublimity for the New Testament text put forward by many theologians, so closely approaches the ridiculous as to be unworthy of serious consideration. Assuming a divine authorship it really ought to be the most sublime of all literary productions. This assumption, however, falls of its own weight. There is nothing in the New Testament text that will bear comparison for sublimity of thought, expression, or sentiment, with the literature of the contemporaneous Greeks. Is there a solitary student of Greek who has failed to feel entranced with the classic and stately style of Thucydides? And what of the rounded phrases of Attic oratory? The entire New Testament fails to furnish one line or thought that is worthy of comparison with the Athenian drama. From the first chapter of Matthew to the closing verses of Revelation there are no such stirring sentences as those found in the prose-poetry of the immortal Plato. Christian apologists (and when I use the term "apologists" I do so with a full measure of all that the term implies) have strenuously sought to impose a sort of isolation for the New Testament because of its assumed divine origin, but the penetrating minds of men of letters everywhere have broken through the wall, and they declare that the New Testament literature is but a mere jargon, immeasurably impoverished by a careful comparison with the literature of surrounding cults.

The claim of infallibility tended to confer upon the book a simple, child-like awe, and stimulate a regard for it given to no other. Under this one claim the New Testament stood practically alone. For ages it was the book of books, as its deity was held to be the king of kings. This claim has been practically abandoned by even Christian scholars, if there be any worthy of the name. Errors of construction, departures from strict grammatical rules, to say nothing of the historical discrepancies and inaccuracies, its innumerable contradictions, its lack of continuity, its dogmatic and doctrinal assumptions, soon led to a speedy overthrow of the infallibility hallucination, for the Scholastics were unanimous in the opinion and belief that such errata could not, and ought not, to be found existing in a book said to have emerged from the inspiration of deity. We all know from history how Calvin caused Servetus to be burned because of a disagreement between them as to the interpretation of the New Testament text, and human experiences have demonstrated that neither of them was right. Jesus, if he lived at all, a circumstance open to serious doubt, was simply one of the thousands of Jews of his generation who had wandered from the faith of their fathers, and it is said he met the fate common to many reformers. Nor was the character of Jesus as portrayed by the New Testament a dire necessity to religion. It is extremely probable that a new religion

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would have developed on the shores of the Mediterranean, and on much the same lines, if the name of Jesus had never been known, for the entire country at that time, from Palmyra to the Pillars of Hercules, had become a vast theological chaos, and out of chaos new worlds must come.

There is a strong probability that the New Testament was a production of the cult known as the Hellenistic Jews. But this class, as many writers have noted, made infrequent visits to their native land and, consequently, were not supposed to be familiar with the details of the ministry of its central figure. What seems to me to be a more correct hypothesis is, that as certain of the Jews became familiar with Greek mythology they imported that class of literature into Judea as directly appealing to the Jewish love of mystery, which at first became Hebraized, and later Christianized, to serve the purpose of the new faith. Another probability is presented in that the crude attempts to translate Greek literature into Hebrew was the primal cause of a distinct loss in beauty of style and grammatical construction, so that the Greek stories were adopted bodily and then adapted to a supposed Jewish Messiah. The Greeks had long cherished art for its own sake, and this feature had found expression in all of the Greek literature. It is a well-known fact that the Jews lacked this characteristic. The latter people were altogether prosaic. The admitted existence of words of special Christian import in the New Testament text is one fact that practically destroys the claim of originality. No sufficiently-strong argument has yet been made to emancipate the New Testament Greek from the shackles of Hebraism, nor can the book be elevated above the scorn and contempt of the classicists. The dogma of verbal inspiration has been frozen for years. It had previously chilled scientific appreciation and in the end the dogma had to go.

In all ages the writings of men have been subjected to the most severe criticism. The writings of deity, so regarded, were held inviolate. Investigation ensued. This implied doubt. For a season personal fear, induced by orthodox teachings and beliefs, successfully blinded the penetrating gaze of the anxious questioner. While granting, in a degree, the claim of a divine and verbal inspiration, the critics soon began to argue that the writings of a god should be more capable of standing the test of criticism than the writings of man. At last the text defenders had to give way. The wall of isolation was demolished. The manuscripts now called for a fresh investigation along new and different lines. It was a serious problem, for to many it involved eternity. Undaunted therewith, the critics invaded the very sanctuary and rent the holy of holies in twain.

Delta, Colo., March 30.

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25 cents, $1.00, or more, and I will send you more than your money's worth.—*Publisher.*

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Written for The Humanitarian Review

MOTHER EARTH AS SHE WAS AND AS SHE IS NOW.

BY G. MAJOR TABER.

IT WILL not be necessary to draw largely upon one's imagination, when we consider that our old earth was once a nebula, extending perhaps millions of miles in diameter, and containing in gaseous formation every known mineral now upon its surface. We have only to examine the nebulæ which our powerful telescopes have discovered to arrive at the conclusion that all worlds and suns were once in nebulous form.

Our whole solar system must have been a vast nebula, extending hundreds of millions of miles before the planets were thrown off from its central, which was the sun. One has only to study existing nebulæ to come to this conclusion. Untold ages must have passed before the planets became worlds like our own; and each of their moons must have been thrown off from its parent planet, and like our moon have burned out and become a dead world.

Saturn, being about 70,000 miles in diameter, has thrown off eight moons; Jupiter has four moons, and has a diameter of about 85,000 miles. Mars has two moons, and of about half the diameter of our earth. Venus is about the size of our earth, or a little less. Mercury (being so near the sun we know less about it) is about 3,000 miles in diameter. Uranus is nearly 32,000 miles in diameter and has four satellites. Neptune, the most distant planet, has probably but one moon, and has a diameter of nearly 35,000 miles.

Owing to the immense diameter of several of our larger planets, it is reasonable to conclude that their diameters will be much less when matured the same as our earth. The specific gravity of Jupiter is less than water, which would indicate that it has not yet matured. When Venus and our earth have burned out and become dead worlds, the larger planets no doubt will be in their prime. It seems to be an inexorable law of nature that when worlds burn out they become dead worlds. Our moon and the planetary moons indicate this supposition. When the fires are extinct the waters of the ocean sink down into its depth and life becomes extinct. It may be millions of years before this is accomplished, but it seems to be inevitable.

I do not think that the early history of the earth and its formation has been properly explained by our old geologists, and I desire to offer a few suggestions for consideration. When the nebulous matter of our earth was thrown off from the sun, like all other bodies it assumed a

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spherical form, and as it has internal fires it would be safe to conclude that this gaseous body took fire spontaneously, and the result was the beginning of a material world. This nebulous mass contained every known metal and mineral in gaseous form, and this tremendous heat sent them into the atmosphere above to mingle and unite by the well known law of chemical affinity.

Now we come to the actual process of world forming. During this terrible conflagration, is it not reasonable to suppose that the residue left formed the crust of the earth? In its early stages this crust must have been very thin, and as time went on it naturally increased in thickness as the internal fires lessened near the surface. Undoubtedly it was many thousand years before vegetation sprang up and the lower order of animal life appeared. The atmosphere surrounding the earth must have been filled with the smoke of this burning world, making it a hot-house from the north to the south pole. There is ample evidence of this, as when the waters above, which were composed of a union of the hydrogen and oxygen, fell at the poles, it turned to snow and ice and buried those monsters which have been found in the icebergs with fresh food in their stomachs and even in their mouths. None of our famous geologists but one has ever given a satisfactory account of this wonderful discovery buried in the icebergs of the North.

Where did all the waters of the oceans come from unless formed in the atmosphere above? They could not have originated on the earth, as it was a burning world; therefore it presupposes that there must have been a flood. The earth is filled with carbonaceous matter in our oils and coals which were washed down by the flood of waters. It is a well-acknowledged fact that every known metal and mineral is of water formation. It is also well known that there were three distinct races of people who inhabited North America, of which history knows nothing but the footprints they have left. I refer to the Cave Dwellers, Cliff Dwellers and the Mound Builders. We have the evidence near Los Angeles that monsters unknown at the present day were buried in an asphalt marsh and lately unearthed by our city scientists.

Every scientist can realize how little we know of "ye olden time." I might call your attention to scores of ancient writers and historians to corroborate many of the above propositions. I neglected to mention at the proper place that the immense rings of Saturn are evidence of the above theory, and no doubt will fall to the planet in time. "Quien sabe" when?

I have offered a few suggestions as to the early history of the earth, and its present condition is not without interest as we find it. We are sensibly aware that the immense, high mountains, scattered all over its surface, are but wrinkles from its contraction, and that every high mountain upon its surface was once near an ocean. The reason is plainly evident, as the tremendous pressure of the waters made it the weakest point when the earth had to contract. It is said that shells have been found on the top of the Sierra Nevada range, showing evidently that the range was thrown up from the bed of the ocean. As it was thrown up the waters receded, and by the next contraction of the earth's surface the Coast range was formed.

The earth's surface is constantly changing. A scientist lately asserted

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that for the past seventy years the Atlantic coast has settled seven-tenths of a foot, and that the capitol at Washington is but four feet above ocean level. Why not remove the capitol to the middle states, where it would be nearer the center of population, and avoid the danger of the fate of Atlantis?

Our earthquakes and volcanoes are evidence of internal fires. There have been several estimates as to the thickness of the earth's crust; some estimate it at ten miles, some at fifteen, and none that I have read of more than twenty-one miles. Suppose we estimate the crust to be twenty-five miles, leaving 7950 miles of molten lava in its interior. Fifty miles would be one-one-hundred-and-sixtieth of 8000 miles, the earth's diameter. The shell of an egg is one-fiftieth of its diameter, which would make the shell of the earth three and one-fifth times thinner in comparison with the shell of the egg. Lately a scientist has discovered that the surface of the earth has a constant up and down motion, which appears reasonable. Is it any wonder that old Mother Earth is subjected to earthquakes and volcanoes?

As our beautiful city is not near the ocean, like San Francisco, we need have no fear that our magnificent buildings will be destroyed by an earthquake.

Los Angeles, Cal., April, 1911.

Written for The Humanitarian Review

MORAL TRAINING IN THE PUBLIC SCHOOLS.

BY C. V. OSBORN.

A RECENT meeting of the Schoolmasters' Club, of Sacramento Co., Cal., was addressed by Mr. Bunker, Superintendent of the Berkeley schools, on moral training in the public schools. In the course of his remarks he advocated the setting aside of one-half day each week for religious instruction. This was not to be compulsory, and the pupils who wish to take advantage of it should be allowed to repair to any church which should be designated by the parents. I was not present at that particular meeting, but the above is the statement of the case as I got it from other members.

The following is an extract from a paper read by me at the February meeting:

The Germans twit us on the fact that our educational policies lack permanency; and the charge is too true. But there is one idea or conviction that has been consistently followed ever since our public schools were founded; that is, that they must take no part in religious training; that they must be thoroughly non-sectarian; that while they should teach (and do teach) morality, they must leave instruction in religion and religious dogmas to home and church. But here comes a man who certainly lacks poise, and proposes a plan which, if followed to its logical limit, would undermine one of the most cherished traditions, one of the most sacred tenets, of the American people. One is tempted to

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think that he makes this proposition for the sake of notoriety; but let me be charitable and say that he thereby hopes to aid in instilling the principles of morality into the minds of our pupils. If so, I must say that in my opinion he has made the mistake of allowing his zeal to get the better of his judgment. He has made the mistake of those that see but one side of a question. He has evidently drawn his conclusions from his own "inner consciousness," and not from history, observation, and experience.

Our schools have *always* inculcated morality, that is one of the teacher's duties, and a prime duty, whose importance I fear is not sufficiently emphasized. But when we have done that, our duty along that line ceases.

Let us look for a few minutes at morality and then at religion, in an effort to learn our duty to the young who may come within the sphere of our influence.

From what source do we get our ideas of morality? Whence do we obtain its *principles?* Not from any particular book, whose disciples claim for it a mysterious origin, but from human experience; from our own conviction of what is best for our earthly happiness; from the great teachers whose lessons adorn the pages of history, such as Confucius, Plato, Socrates and Jesus; and, coming nearer our own time, Paine, Emerson, Whittier, Lincoln, and hundreds of others, whose names are synonyms for justice and love of truth, and whose lives are worthy examples for every boy in our broad land, whether his school education ceases with the little red school-house or his name graces the roll of honor of a great university.

Morality embraces the great principle of right between man and man, and civilized nations are coming more and more to act upon and from that principle; and the farther they get from that bigotry and intolerance which led Christian Calvin to burn the liberal Servetus, the better it will be for humanity. This same spirit of intolerance is abroad today, and if many of our orthodox friends could have their way they would compel general attendance at their churches and a feigned acceptance of their unreasonable dogmas.

I myself have been taken to task for saying, "If there ever was an age of miracles—which science denies—it is not this age." We are sometimes surprised at the wisdom shown by writers that lived thousands of years ago. One of these said: "Train up a child in the way he should go and when he is old he will not depart from it." With all our studies in this ology and that ology we have evolved no greater truth. Teach a child to do right because it *is right*, without any appeal to his hope of a future reward or fear of future punishment, and when he grows up and mingles in society his own experience and observation will accord with his early teaching, so that he will have no reason to depart from it. But, if you teach him a lot of childish superstitions and untenable dogmas, such as the so-called Mosaic account of creation, the Garden of Eden, etc., he *will* depart from them, and that before he is very old, especially if his mind is of an inquisitive turn and he inclines to listen to the dictates of reason.

Now let us ask, "What is religion"? Probably there is scarcely a word in our language that takes a wider scope, and for that very reason is harder to define with any degree of satisfaction. Webster says it is a

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system of faith and worship. But there are so many systems that that "mysterious stranger" from the moon would surely be sorely puzzled to make a satisfactory choice. What is faith? One of the New Testament writers says it "is the substance of things hoped for, the evidence of things not seen." Faith is surely not substance, nor do I see how it is evidence. It is true that we believe in many things that we have not seen, but we believe because we have reason to believe. Another New Testament statement is this: "If ye have faith as a grain of mustard seed, and say unto that mountain be thou removed and cast into the sea, forthwith it shall be done." By that same faith Enoch walked with God and did not see death, for he was translated. But what about the mustard seed and the translation? I can easily imagine your reply, and I think you know mine. So, if we read the Bible, from which the Christian religion is drawn, or upon which it is founded, I think we shall be forced to conclude that faith and superstition were much the same thing. And the Christian religion is a system of which faith is the corner stone! Yet, it is to teach this religion that Mr. Bunker would offer as a reason for demoralizing our schools once a week! If he would suggest a half day each month to be devoted by the whole school to a discussion of morality; to lectures on the immutability of nature's laws; to showing the folly and fallacy of believing that witchcraft ever existed, or that so-called miracles were ever performed, he would be within the pale of the law—would be fostering the intent of the founders of our free schools, and would be in harmony with the spirit of that progress which surely dooms every vestige of superstition to ultimate extinction.

I say without the least apprehension of successful contradiction, that every doctrine, belief, or religion, under the sun, has been devised by man, and that just so far only as their teachings accord with the teachings of the world's great moralists are they worthy of our attention. Just so far as they stand the test of reason should we be asked to instill them into the minds of our pupils. But the teaching of no special creed should in any way or degree be made the work of our public schools where all creeds are tolerated but none are taught. If this parent wishes his child instructed in the religion of Buddha, or that parent wants his child brought up in the doctrine of Mohammed, or that one desires his child to be a follower of Brahma, or that one would rather see his child an adherent of Confucianism, or this one prefers any of the various sects of Christianity, let him follow his inclination and instruct his child, or let his pastor do it. But let not this interfere in any way with the twenty or thirty hours a week which the child spends in the school room, where all meet on a common footing and where all receive only that instruction which tends to help them become honest, upright, charitable, moral men and women, but leaves their minds free from any sectarian bias.

I mistake the temper and settled convictions of the masses of our people if they do not emphatically condemn any effort to divert, in the smallest degree, our great free schools from the work which their founders planned for them—that of training children into a useful, intelligent, honorable citizenship. And these masses will set the seal of condemnation equally upon anything which even indirectly interferes with or trammels the purpose of our most cherished institution.

Elk Grove, Cal., March 6.

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Written for The Humanitarian Review

MENTOIDS AND ELECTRONS

BY EDGAR LUCIEN LARKIN.

WITH no entity in existence except electrons, the existing sidereal universe and all that it includes cannot be accounted for by science without directivity. This word implies a director. For if primordial electrons knew how, when and where to build themselves into matter, the process is activity, absolutely the opposite of directivity. Hydrogen has been seen by means of the most powerful telespectroscopes glowing in huge suns at least four quadrillion miles apart, and in many directions within space-deeps. This rare gas is at the base of nature so far as white-hot suns are concerned. It is observed in all possible directions in the entire stellar structure Iron, magnesium, helium, and an element so far undiscovered here on earth, are also detected in matter in still more archaic states in vast nebulæ in frigid space, and at least four quadrillion miles distant from each other, those on opposite sides of the universe of stars. All phases of matter called elements (88 are now known to chemists) are made of electrons: notice the word made. Substitute the word composed, if desired, or formed. These imply the existence of maker, composer and former. Beyond doubt only a fraction of the total quantity of electrons is now existing in the condition called matter. Admit that there was a definitive point [time?] when only electrons uncombined were in existence. Whether the quantity was finite or infinite is of no importance, since a finite quantity large enough to enter into combination to form the sidereal structure as it now stands, submerges the mental power of man as completely as does an infinite quantity. But for purposes of fixing the mind, cut out a sphere of electrons in diameter the distance traversed by light moving with the known specific speed of 186,380 miles per second of time during one million years.

Matter cannot exist without a preceding desire that it enters existence. This is the first proposition in any "riddle of the universe." The word exist means to stand forth, emerge, appear, from *ex* out of, and *sistere*, to cause to stand. To desire is to feel a wish or want. These and many other delicate shades of meaning are all mental. Suppose that activity reigns supreme in all electrons, that is, desire exists in the electrons—they knowing what to do to cause matter to exist, by at least 88 combining proportions. Then the entire quantity might simultaneously desire that hydrogen should exist. The sphere would be filled with one phase, hydrogen. And so of any of the 88 now known. We shall most quickly see the impossibility of inherent activity by supposing that hydrogen should desire that iron, or tin, or platinum appear. This is absurd, since desire by hypothesis resides in free electrons only. If all electrons were converted by activity into carbon, oxygen, lead, zinc,

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etc., then some external force must dissociate these elements into free electrons again that any other phase might stand out, exist or appear in cosmic space. Else there are at least 88 kinds of activities or mental forces. Nascent means being born, or the beginning of production. Nascent electrons are the most formidable centers of force in existence. The word *being* is involved in the meaning of nascency—a word having limitless phases of meaning—refined in the extreme. A nascent electron seeks by the most intense desire to revolve around another, or many others. One revolution causes one atom of matter to step out, stand forth, exist. These 88 specific speeds are at enormous rates—thousands, millions, billions, per second. Electrons are so minute as to be in dimensions away and beyond all limits of imagination now functioning in the human brain. Then it now doth appear that there are at least 88 rates of activity, 88 degrees of inherent knowledge, in electrons, and thousands more in atoms in their inherent combining potencies, all complex; a far more incoherent complexity than the long-time Ptolemaic system of astronomy. One director exerting directivity reduces this chaos to an order as simple and comprehensive as the true or Copernican astronomy. Positively and without hope of refutation, this directive force is mental. No other phase of force, power or potency whatever is competent. The director sends mentoids, thought bodies, to all parts of the sphere of electrons with a velocity greater than that of light. This is a made-up word. Thought-forms, two words, is useful—the question being, Can body be ascribed to a form, to a pattern? Or to a mold, as in the process of forming castings of metals? This brings us to the ever-standing, perpetual and inscrutable mystery of catalysis. This activity or directivity is now completely incomprehensible. A catalyser is a body or mass which acts by mere presence. It is as obscure in its origin and action as mind—both utterly unknown. Suppose that two or more elements at right temperatures, at correct electrical conditions are adjacent and desire to unite to form a chemical compound, and begin slowly. Bring a catalytic body near (platinum in a certain condition is a familiar example) and intense chemical activity is established, the adjacent elements rush together with violence at times, and form the specific compound. This same catalyser can cause elements to unite forever and in unlimited quantities, without a trace of loss of power. A permanent magnet can magnetize other steels forever as well, without diminution of its original force. Argue as one may, the idea of directivity and of a director cannot be forced out of human mentality. Mentoids may be as minute as electrons. Thus if the director desires a crystal, an oak, a carnation, a man, to appear, to step out into being—a pattern, a mind form, thought body is sent and this by presence only, assembles the electrons into element or object, as does a mechanic assemble the separate parts of a complex machine. One electron can no more become nascent by itself than can a clock wind itself. The director by force of this line of reasoning first directed that the electrons appear. Every effort is made here to find some word to substitute for the word creator. But director, one having power to direct electrons into existence, is as omnipotent as creator. The functions of creator or director do not, cannot, end with the appearance of electrons. Nascency must be established, and by mind and mind only. And the director is immanent. Catalysis is presence of mind—the mind supreme.

Lowe Observatory, Mt. Lowe, Cal., March 8, 1911.

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Written for The Humanitarian Review

LETTERS OF TRAVEL.

SWEDEN.

BY GEORGE C. BARTLETT.

DURING the first day of our journey from Trondhjem, Norway, to Stockholm, Sweden, we travelled high up among and over mountains covered with snow, then downward into the sun's rays, bright and warm. It was the last embrace of winter and the first of spring. The people at the stations and along the way looked like Esquimaux. They certainly seemed near kin to them, dressed, as they were, in queer garments of fur. Their sledge dogs appeared to be tame wolves, their babies might have been borrowed from Indian squaws. As the trains do not run at night, we stopped about eight oclock, at a neat Swedish town, called Ostersund.

One never feels like a stranger in Sweden. Each village seems a home. As you enter your sleeping-room at night, you might believe that your mother or sister had just set it to rights. The shades are drawn down and carefully tucked in at the sides to keep out the three-o'clock morning sun; the water has been poured out in the wash-bowl, and by it stands the pitcher, brimming full. The little marble-topped what-not, moved to the head of your bed, holds candles in shining sticks, a carafe of fresh water, matches, and the cigarettes you had left on the writing table. Your slippers are placed just in the right spot backing half way out from under the bed. The same hands have not forgotten to turn down the coverlid and smooth the white sheets. The room has known a kindly presence; you sleep easily and sweetly—the unconscious joy of the living and the dead. When your bill is presented, it is so small in comparison with all these good things and those from the smorboard, that you feel sure you have been regarded as a visitor.

We made a short stay at Upsala, which city is famous for its university and as the residence of the archbishop. The fifteen hundred white-capped students are fine young men. The chief treasure of which the city can boast is a translation of the four gospels dating from the fourth century. These were written on leaves of parchment with gold and silver letters, and were captured during the Thirty-years' War.

The farms of Sweden, with their hills of green velvet and their sloping meadows covered with variegated mantles, seen from the car windows are "as pretty as a picture." There are no dilapidated buildings, all are kept in perfect repair.

Upon entering the dining-room at the railroad station, you will per-

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ceive at one end of the room the "smorboard," in the center of which is a cluster of bottles containing vodka, snaps, kummel, etc.; you are expected to take one pony glass of any of the beverages which you may fancy, then a bite or two from the tempting tid-bits which are spread before you. In the center of the room is a long table supplied with all kinds of hot meats; also piles of plates, soup dishes, knives, forks and spoons. Each is supposed to help himself. I took a dish and helped myself to one of the three kinds of soup which were smoking before me, and seated myself at a small table to eat it. After finishing the soup, I went back to the large table and chose my fish, bringing it to the same little table, which had been cleared of my soup dish while I was fishing. Next I chose the meat which was to my fancy, and so finished the meal.

There is an extensive lumber trade done in Sweden. They cultivate the forests and gather crops of lumber, as we do wheat and corn. It was interesting, as we travelled through the lumber district, to watch the quantity of unbarked yellow logs all sizes, floating down from every stream to their slaughter-house—the saw-mill—there to be mangled and cut up for our houses, woven into our fences, and sacrificed in the fire-places to give us light, joy and warmth—even their very ashes being used for our benefit, to bake our potatoes and make for us soap that we may be cleansed. In the lumber district the people are also sheltered by the tree, as the houses are all of wood. I noticed that the people occasionally returned the compliment, and sheltered the tree, for as I passed by some of the gardens they were removing the straw coats from the limbs of the more delicate ones. Others, still more delicate and tender, were given glass houses to live in.

There are at least three families of trees for which immortality is claimed: The banyan, which keeps on renewing its life by dropping its shoots into the earth, the Chinese teak tree, which is said never to decay, and the Cuban tikewood which is preserved by its natural oil.

From Trondhjem, in the afternoon of the third day we arrived at Stockholm, the king city of Sweden, "Venice of the North," birthplace of Emanuel Swedenborg, and one of the most beautiful capitals of Europe. From the front windows of the Grand Hotel we could see one of the most beautiful cities of the world. It fronts on the North River, which runs swiftly by. This river is no ordinary, every-day, out-in-the-country river; it is a city river, with all the delicious airs and life of a cultivated body of water. This river makes an indellible impression on the mind. It appears in harmony with the entire city; it is one of its crown-jewels. A little way down the stream the waters cease from troubling and are as placid as a lake. Many row-boats quiver there, and in them are the irrepressible loves and lovers, mothers and babies, white-capped students and sailors from the men-of-war. Excursion boats, gaily decked with

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flags, ply in every direction. No theatrical spectacle is more interesting than this ever-changing panorama as seen from the windows of the Grand Hotel. Up stream, a little way from the bridge, two or three rocks can be seen near the surface of the water. Nature has so arranged these that when the water strikes them there is produced a slight whirlpool and all kinds of fish are thrown to the surface, where they can be seen at all times. It is a fascinating scene, and numbers of people are drawn to the place. I rarely passed the spot, by day or on a moonlight night, without seeing some one fishing. Men and boys sit in a row on the stone wall and fish with long poles which have nets, about the size of the head-nets hunters use to keep their faces from being bitten by insects, attached to the ends. The fishermen watch this pool, and when they see a large fish approach the surface, quick as lightening dart down the poles—and by long practice they are generally able to secure the fish, which are placed in baskets that stand by their sides. This merry-making river comes from Lake Maller, and after its run of dissipation, is lost in the Baltic Sea.

Many smart little boats are continually tooting for passengers near the hotel. I chose one bound for Drottningholm, an island of natural beauty, one of its attractions being the summer residence of the king. It was a pleasant June day, and the sail most enjoyable. It was a fairy scene in water colors. We seemed always approaching, yet ever running away from islands. There were numerous small ones looking like pots of plants sitting in the water always to be seen in the distance. Never were city and country so mingled together for mutual benefit. Upon landing at Drottningholm we paid our fee and walked through the king's palace. It is remarkable how much palaces of kings resemble one another.

We saw, as usual, the pictures of a few nude women, and the satyr, behind the tree, looking lustfully at the bathing nymphs, the Messiah, the Madonna and child, a half dozen war pictures displaying the agonies of death and the disgrace of the survivors. Then we were shown the King's smoking room, the yellow room, the Queen's room, the library, and the room containing a cabinet of curios from China and Japan. Then we went out into the beautiful parks and gardens, to inhale the opium-like odor of flowers in maturity. We were in paradise for a little while.

Stockholm is built on the mainland and on nine islands. Streams run in every direction, separating these islands one from another; hence the "Venice of the North." From the public elevator, which is in use to help people mount the hill, can be seen the best view. This elevator is in the heart of the city, and the view from the top is superb. I also drove to Deer Park, a large portion of which is set apart for every amusement.

Triplicate looking-glasses are often suspended from the window-sills of private houses, clubs and hotels, so that persons sitting at the windows can, by looking in these glasses, see who is coming up or going down the street. A lady at her sewing, or grandma at her knitting, can watch the fashions, and the young man at the restaurant might, upon looking in the glass, behold his sweetheart.

One of the peculiarities of the city is the wearing on cool nights of

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red shawls by both men and women. These shawls resemble the red blankets which are used so profusely in Florence to cover the horses on cool and rainy days.

On a protracted journey, one becomes weary of visiting old churches —their influence inclines to sadness. The churches are there, old and wrinkled, but the people who worshipped are gone. I spent, however, some time in the church of Riddarholms. For centuries it has been the burial-place of monarchs, and one of the chapels shelters the remains of Gustavus Adolphus. The church is paved with gravestones of celebrities, and is profusely decorated with the trappings and trophies of war. Battle-tattered and war-stained flags festoon the walls, under which are piled quantities of dead fifes and drums. These decorations are inclined to shock rather than please. One side of the church is decorated with the coats-of-arms of the long procession of kings. A few steps down the gloomy stone stairway brought us to the dead rooms, where in the damp silence sleep the monarchs. The rooms are cheered a little by blue ceilings, dotted by golden stars; also by covering the tombs with royal robes of splendor, trimmed with velvet and satin and embroidered with gold. Sweden is clean, the farms, the buildings, the men and women, and especially the babies.

A very fine collection of paintings can be seen at the National Museum. One after another present themselves before me as I write. First is "The Hospital," where the wounded from battle are being so anxiously and tenderly nursed, that one can almost hear the moans of the wounded and the tender replies of nurse and doctor. Brought back to life are David and Saul; "Two Nymphs," and a "Parrot and Monkey." Especially striking is a picture of Christ, painted with all the characteristics of the Jew; also a grand picture representing Charles XII, wounded, and being carried on a litter across the snow-capped mountains. This museum also contains an interesting collection of antique furniture collected from all parts of the globe, and embroideries and fans, which form a rare collection not often on exhibition.

An iron sign marks the birthplace of Emanuel Swedenborg, the building where he was born having long since been destroyed.

I was advised while in Stockholm to take a Swedish bath. I was quite familiar with the Turkish and Russian, but of the Swedish I had not heard; but as a bath is always a luxury, I was quite willing to avail myself of the opportunity. After I purchased my ticket from a young woman in the office of the bath-house, at the cost of one kroner fifty—about forty cents, I passed up one flight of stairs and handed the ticket to another young woman, who ushered me into a finely-furnished parlor. In a few moments another female appeared, who spoke pleasantly to me, but I could not understand a word. She was handsome, tall and strong, her dress was flowered, with a red ground; it had no sleeves—less than no sleeves—it was cut under the arms, decollette. The entire front of her dress was covered with a white linen apron. Her blond hair grew thick, and a bunch of it budded gracefully on the back of her head. She repeated her former remarks with a smile. I simply answered, "Bath, bath." She then said, "Parlez vous Francais?" I replied "Nay, nay." She said "Sprechen sie Deutsch?" "Bath," said I. She then started to leave the room and motioned me to follow. "Barkis was willing." I was conducted into as fine a bath-room as I have ever

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seen. It was upholstered in maroon velvet. There were mirrors, chairs, a sofa, hooks for your clothes, slippers, etc. The bath-tub was of polished olive wood, encircled by bands of gilt and silver, with large, bright-headed nails driven in all around it. This lovely Amazon and I gave up our language and became dumb, that we might learn of each other by signs. I soon heard the water roaring in the tub, and with a "Swedish movement" of her hand, she showed me where to hang my clothes. When I was partly undressed, she picked up a silver bell, dangled it before my face, and then placed it on the window-sill beside the tub, and left the room. A little later I stood in the bath; I reached for the bell, rang it, and this same "Venus" of the bath appeared. She laid her hand on my shoulder and motioned me to sit down in the tub. I sat. She then made, by the use of a long towel, a kind of hammock, which she placed across the head of the tub. My next position was to lie on my back, my head resting in the hammock; then this water-nymph commenced operations in earnest. Up she took my left leg and with brush and soap scrubbed it well. Then along my side. Underneath the water swung her strong arm to and fro from throat to foot, like a mighty pendulum. Presently I was turned over with my face in the hammock, to have my other leg operated upon and my back scrubbed. I then sat up in the tub and was thoroughly shampooed. She then led me a step or two, and after a kindly push I found myself in a small enclosure taking a refreshing shower-bath; after which she threw over me a large cloak made of Turkish toweling, and at once gave me a thorough rubbing down until I was dry. I was then seated upon the sofa, and she sat by my side! She placed my clean foot in her massive lap, and with aid of scissors, file and chamois, put it in perfect order. Before manicuring the other foot she left the room, but soon returned to serve me with a glass of water. The glass was thin; it had a silver holder, it was on a silver tray, and the water was fresh. After my feet were sufficiently operated upon my finger-nails were cut, cleaned and beautified, and before leaving the room she did not forget to turn my socks. When I was partly dressed, she returned without ringing the bell, and helped me on with my vest and coat. Then I presented her with a silver coin, and she presented me with a smile. I shall remember the smile long after she has forgotten the coin. Men are not constant! I have taken many baths in many countries, but the Swedish is the best of all!

Tolland, Conn.

¶ 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 cts. each, postpaid. New one-year subscribers, who do 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 Review for March, 1910.

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Written for The Humanitarian Review

"THE PRINCE OF PEACE."

BY WILLIAM McGUINEAS.

(Concluded from April number.)

MR. BRYAN is correct in his statement, that if anything relating to the claim that the conception of Jesus, his reported miracles and his resurrection are true, the whole story is true; at least evidently so. He also says, "a God who can make a world can do what he wants to do with it." I am not prepared to accept the belief that immaculate conception of the virgin Mary, the recorded miracles and the resurrection are true. Man cannot say what a god can or can not do with his own creation.

I have no quarrel with the Christians about their fancied miracles They must draw us further into the fold before we can give this much-mooted question serious, useless waste of thought and space. "One lie begets another until they refuse to fit into each other, then a miracle is performed."

I believe Mr. Bryan to be extremely reckless in his reasoning when he says, "It is sometimes said that God could not suspend one of his laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws and yet the world is not disturbed."

No, Mr. Bryan. At no time can man temporarily or otherwise interfere with the law of gravitation, or any of nature's laws. We often use the expression, "he violates the law of nature." It is impossible. When we commit an act which results in good or evil, nature has a law for our use which is in perfect harmony with the thought and action. When we lift a weight and cause it to be suspended in mid-air by some force relieving the law of gravity, nature has so tempered gravity that it patiently awaits any action of itself, but is ever ready to perform its functions when the counter force recedes and the weight pursues its course toward the earth, and all is harmony, though a life is crushed or a new world discovered.

We have heard the erroneous statement that a mother who casts off and ceases to care for her new-born babe as being "unnatural." Nature does not provide such a woman with a mother's instinct, and in its stead it instills a repulsive trait in her anatomy which makes it quite

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as natural for her to reject her child as it is for the average woman to love, mother and protect her offspring. Nature had provided mothers with a religion which caused them to destroy their most beloved child as a sacrifice to their god, and we learn by Holy Writ that "God chasteneth whom he loveth." Thus cruelty in crime, crime in religion, and the conception of obnoxious gods are all synchronized with natural law, but fortunately susceptible to the process of elimination by the tempering influence of evolution.

Mr. Bryan says, "Some of those who question the miracles also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others," and submits as a concrete example a mother suffering for her offspring as a common occurrence. Here we find him cunningly taking advantage of his untutored and unsophisticated audience. No human parent, much less the maternal one, would send forth his most beloved son to be torn of limb, or devoured by wild beasts, or even crucified upon a cross of wood, to make atonement for, or to redeem one or a million of his children from earthly transgression, or to prevent them from persecution eternal by a revengeful god—or an unscrupulous devil—if it were in his power to do so by the twinkling of an eye or the passing of a thought, unaccompanied by pain and carnage. I can allow Mr. Bryan no privilege which will unfavorably and unfairly compare the misguided and defenseless parent with a careless and barbarous, all-powerful and helpless, all-loving and revengeful, all-wise and ignorant, all-humble and egotistical deity.

"The most difficult of all the virtues to cultivate is the forgiving spirit." The orator cites as a wonderful example of the forgiving spirit of Jesus, his last prayer, "Father forgive them, for they know not what they do." It is difficult to concede that it was a strenuous task for Jesus (God) to forgive an ignorant people for attempting to cause him to suffer when it was in his power to turn suffering into pleasure if he so desired, and still deceive the people into the belief that the ordeal was painful. And if it was real persecution, it was the result of divine negligence or carelessly-laid plans which caused remorse his lot to bear. Or it was his unnecessary and apparently barbarous system of redemption of the human race—without Judas's faithful betrayal and the success of the Jewish rabble in executing the recorded divinely-ordained crucifixion, Jesus would have failed to accomplish his own destruction.

We are taught that on the final judgment-day Jesus will pass on our fitness to enter heaven, and "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Math. xii:32. As, if true, the Father, Son and Holy Ghost are one in three, and three in one, I am loath to grant Jesus with the overflowing "Spirit of Forgiveness." Neither can I deny finite man the right to withhold forgiveness from his enemies and concede the privilege to an infinite god to refuse forgiveness to his own children. Why should man be better than his god?

Was Jesus a real Prince of Peace? Were all his utterances of the peace-producing quality? "Think not that I am come to send peace on earth; I come not to bring peace, but a sword."—Math. x:34. The height of egotism and despotism was reached when Jesus said, "He that believeth on the Son hath everlasting life; and he that believeth

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not the Son shall not see life; but the wrath of God abideth on him."—John iii:36.

"And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the death-bed of her babe." By these means men have slain their thousands, but Bryan his tens of thousands with literary gems gleaned from the oratorical storeroom of the brilliant speaker. If this were the limit of human intellect and the conception of things, and all our faiths placed on sentimental, feminine miseries and abuses, his remarks on this phase of the subject could well be passed unchallenged. But it is a much more serious and important question than that one-sided sentiment should be allowed to stand as the proof.

Relief in the belief of a future life demands descriptive qualification, and depends in no slight degree upon the opportunities one has in obtaining the coveted prize. It is only just that I assume that Mr. Bryan intends the public to infer that he alludes to a future life as it is taught by the Christians, and we are led to believe that the orator himself is a subscriber to the Presbyterian doctrine of foreordination and predestination (damnation) which teaches us with divine pathos that the great majority of unborn human beings are doomed by the grace and will of God to be cast into a hell of everlasting punishment. It is possible that the dying babe to which Mr. Bryan so pathetically referred, is a member of the vast majority chosen for eternal torture.

What manner of man or woman can find relief in a belief in a future life based upon such principles as are found in the teachings of Mr. Bryan and Jesus Christ? A minister of the gospel was indicted by the Presbytery of the state of Illinois and the eighth count in the indictment was with having doubted that God was the author of the 109th Psalm, a part of which follows:

"Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg. Let there be none to extend mercy unto him, neither let there be any to favor his fatherless children."

These are the things that stir men's minds, and greater relief and peace—even in the shadow of death—is offered through unbelief, even though life is ebbing and hope has vanished forever.

The human intellect demands that reason shall reign supreme, and that the superstitions and myths of a Christian future life is at best a second choice to the belief in the undisturbed peace and quiet of the "arbiter of despairs. Just death, kind umpire of men's miseries." Death—no punishment, no reward. The true Prince of Peace, offering no bribe, and making no threats "A good life needs no epitaph; a poor one, soon forgotten."

Chicago, Ill., Feb. 15, 1911.

¶ The editorial office of The Review is still at 854 E. 54th st., where letters should be sent by mail. But callers will not find the editor at the office on Sundays or evenings, as his residence is now at 1118 Fresno st. Office phone, Home 29874; residence phone, Home 41774.

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Contributed to THE HUMANITARIAN REVIEW

THE WIZARD OF GAIN.

BY SINGLETON W. DAVIS.

I.—Prelude.

THE mind of the reader at first to prepare,
The plan of the writer in brief I'll declare.
A bold insurrection (sententiously brought)
And grand revolution, the aim of my plot;
The young and unwary, my object and care,
To rescue and save from a treacherous snare.

II.—The Wizard.

Enthroned in a corner of man's fertile brain
Sits, sleepless and tireless, the *Wizard of Gain!*
Persistently meddling with all earthly things,
An absolute monarch—e'en ruler of kings—
Magician and tyrant, controlling the fate
Of billions of people, both humble and great.
His wand (a weird scepter of glittering gold)
His wealth-seeking subjects continues to hold
In willing subjection and magical spell,
With promise of heaven* and safety from hell.†
This wonderful wizard, relentless and sly,
Compels his mad victims to ceaselessly cry,
"*O, Give!* Give me treasure—O give me the earth!
My soul I'll surrender for what it is worth."
His methods are wiley, his manners suave;
His tongue—it is oily, his promises grave.
No methods too wicked, no means he rejects,
No places too sacred, no times he respects.

III.—In Infancy.

The innocent infant, so helpless and fair,
The very first moment gasps—wanting the air!
Then eagerly clamors, impatient and rude,
To draw from the fountain of infancy's food.

IV.—In Childhood.

In childhood's bright morning (unconscious how vain)
As, urged to possession by the Wizard of Gain,
He clutches at sunbeams that stream on the floor

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* Happiness.

† Misery.

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Through the vine-covered lattice at his nursery door.
Then sensuous pleasures, like glittering toys,
As seen in the distance, give promise of joys—
Enchanting and luring on in pursuit
Of butterfly treasures and bitter-sweet fruit.

V.—In Youth.

At the threshold of puberty, by mystical art,
The Wizard drops into his ingenuous heart
A rose-tinted philter, and cooing like a dove,
Entices his senses to conjugal love—
(A primitive passion, subjected aright
To careful dissecting in science's light,
Is found to proceed from the organs of brain
For amorous pleasure and desire of gain).
The Wizard, thus acting in his favorite role
Of Royal Magician at the court of the soul,
Much falsehood instilling with little of truth,
Succeeds in deceiving the credulous youth—
Transfiguring an object of menial worth
From crude, base metal but mined from the earth
(By *presto* illusions and alchemy bold)
To seeming par excellence with purified gold.

VI.—In Middle Age.

Then visions of riches—magnificent state—
Political honors—a name with the Great—
An evil obsession sound sense to betray,
Inflaming the passion for envied display,
Usurps the crown, scepter and throne of his mind,
Intended for Wisdom and Virtue combined.

VII.—In Old Age.

When life's frosty winter with hope-blasting breath,
And lowering shadows of immanent death,
Appall and dishearten to utter despair
The dupe of the Wizard's acquisitive snare,
(This strong ruling passion controlling him still)
He wastes his last moments inditing a will
Securing possession of that which remains
Unused in his lifetime to heirs of his gains.

VIII.—At the Grave.

While trembling and reeling on brink of the grave,
And calling on Heaven his spirit to save,
He prays to be given the "crown of pure *gold*"
Previsioned and promised by prophets of old!

IX.—The Wizard in the Grave,

As Chemical Force in elements of earth,
Now carries him back to the soil of his birth!

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THE HUMANITARIAN REVIEW

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and the Promotion of Ethical Culture, Humaneness &c.

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EDITORIAL DEPARTMENT.

CAN MAN SUSPEND A LAW OF NATURE?

¶ In a lecture delivered in many places by Wm. J. Bryan, of Nebraska, on the "The Prince of Peace," as reported, the following statement was made:

> "It is sometimes said that God could not suspend one of his laws without stopping the universe, but do *we* not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws, and yet the world is not disturbed!"

Such a display of ignorance on the part of a man thought by vast numbers of "intelligent voters" to be capable of serving wisely the United States as its president, is astounding. Mr. Bryan was trying to prove that a miracle was possible with God, and to do so asserted that finite man performed the most wonderful miracle possible "every time we move a foot or lift a weight." Did not Mr. Bryan ever read the "laws of gravitation" as discovered by Isaac Newton? Does he really mean that "we" can "suspend or overcome" the universal fact that "bodies

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attract one another inversely as the squares of their distance," etc.? Or does he mean that "we" can suspend or overcome the "force" of gravitation—annul the attraction of gravitation between the earth and other bodies? In either case he is guilty of a glaring mistake that any high-school boy should be ashamed to make.

It is an easy matter to demonstrate Mr. Bryan's error. Weight is the measurement of gravitation. By weighing we learn of the relative proportion of the attraction between bodies of different quantities of matter. If Mr. Bryan stands squarely upon both feet upon a scales he will weigh, probably, say 180 pounds. Let him now "lift a foot" and see if he will weigh a grain less! Again, let him stoop down and lift clear of the ground and of the platform of the scales a sack of grain weighing 100 pounds. Will the scales still indicate 180 pounds? Or will they not indicate 280 pounds? Certainly the latter, demonstrating positively that the attraction of gravitation is still "doing business" as before in spite of puny man's egotistical assumption that he can "suspend or overcome it."

Natural law is immutable and indestructible. A law of nature is simply a *method* of action. The method or manner in which gravitation acts was discovered and formulated by Isaac Newton, but gravitation itself was known to exist ages before Newton's day. It is nonsense to talk about God or man being able to suspend, overcome, annul or annihilate, or "disobey" *any* force or law of nature. Man himself, in whole and in part and particles, is completely subject to the laws of nature. That is, he and his various organs, parts, cells, etc., invariably act in accordance with certain biological laws—certain methods of action by which occur all the phenomena of life, including the physiological and the mental functions. Even that supposedly supreme entity, the "will," so much boasted of by man in his egotistic misapprehension of himself under the illusions of his imperfect senses, is no less subject to natural law—no less the slave of environment—than is the clod of earth crushed beneath his heel.

The unfortunate naming of nature's methods "laws" has misled many people; almost all, more or less. Without close com-

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parison they class natural law with political law, and because the latter can be suspended, annulled or destroyed, they infer the same can be done with the former. But there is no likeness —nothing in common—between natural law and political law, except the name only. Natural laws are immanent in the active material universe, and need no "free will" legislators to enact them, no "free will" personal being to enforce or execute them.

Mr. William Jennings Bryan, the pious political poser, should take a course of study in elementary physics and the first principles of logic, before he undertakes to lecture intelligent, fairly-educated people.

DEATH OF MRS. C. K. SMITH.

End of a Humanitarian Life of Ninety-four Years.

(For Portrait, see Frontispiece.)

¶ A most lovable character has left the family of Review readers and contributors. Through her many kindly letters and common-sense articles and little poems of sweet sentiments, Mrs. C. K. Smith was known to all of the readers of Tho Review for the past eight years, and her passing away is and will be keenly regretted by them all and the editor as well. To them all, and to all of humanity, she was an unselfish friend; to The Review and its editor she has long been an especially kind friend. Aside from her many contributions that were printed, I have received from Mrs. Smith many personal letters that breathed such a certain note of true friendship that, though we never met face to face, I learned to esteem her as among my very best friends. It is with a sad heart that I write these last weak words of appreciation and regret on account of her death, though she lived an uncommonly long, useful and honorable life; not that she has lost much or anything by her passing away at the end of such a life, but that humanity, The Review and myself have lost so kind a friend.

Mrs. Lucretia Russell Gray Smith, known to the readers of her published writings as Mrs. C. K. Smith, was born at Reading, Vt., March 13, 1817, and died at San Diego, Cal., Feb. 16, 1911, at the age of 94 years less only 25 days. Her parents were Dr. Joseph Smith and Eunice Russell Grav, and she was a relative of a number of people who made themselves honorably prominent in the history of this country. Her father was a cousin of George Bancroft, the great historian, and he was a noted physician in his time. He lived to the age of 91 years. Her

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mother was a sister of the distinguished scholar and author, John Russell, LL. D.

At Woodstock, Vt., July 7, 1835, her marriage with C. K. Smith occurred. Two years later they moved to Illinois, and in 1847 began the publication of a paper called *The Atlas*, at Monmouth. In this work Mrs. Smith labored with her husband as a faithful and efficient assistant. In 1876, they came to Southern California from San Francisco, where they had passed the previous year, arriving at San Diego in May of that year. They celebrated their Golden Wedding July 8, 1885, and they continued to celebrate the anniversary of their marriage until the 65th year when the husband passed away.

The surviving children of Mrs. Smith are J. Russell Smith and Mrs John R. Berry, of San Diego, Cal., Silas R. Smith, of Wheaton, Ill., Chas, K. Smith, of Roseville, Ill., and Mrs. R. S. Eigenmann, of Bloomington Ind.

Mrs. Smith was an industrious literary contributor, especially of verses, to various publications, and in 1908 her children made a collection of what they esteemed her best and most characteristic writings, both prose and poetry, and had them printed in a neat cloth-bound book as a souvenir. This work was done for them at the office of The Humanitarian Review, and the book will ever be to her loving friends the best possible monument to good Mother Smith.

Mrs. Smith lived during the last few years of her life at San Diego, Cal., with her daughter, Mrs. Mary S. Berry, and her son in-law, Col. John R. Berry, and died at their house, 1045 Eighth street. In a letter from Mrs. Berry to the editor of The Review, she says:

"On the last day our mother was with us she said to me, 'I wish The Review to know that I felt kindly toward it when I was unable to write.'"

Col. Berry wrote to me as follows:

"Age had so little effect on mother's faculties and upon her cheerful, lovable disposition, that we could hardly realize that she was old in years, and hence, also, could not feel that the change we call death was a relief when in such sense as it is to those with whom time has not dealt so kindly in these respects. She was very spiritual, as you know, and always so good that it seemed to me she ought not to be required to die, if in death there is pain and suffering. I said, as she grew older and approached the border, having in mind her many lovable qualities and her perpetual unselfishness, that she ought to be translated. Her belief in immortality was profound, and who can say it did not rest upon evidence that stood revealed to her in the spiritual halo that enveloped her pure soul and which may be imperceptible to those unendowed with natures so spiritual. 'In the night of death Hope sees a star, and listening Love hears the rustle of a wing.'"

Another friend of Mrs. Smith, Mrs. Robert Johnson, of San Diego,

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wrote to me regarding Mrs. Smith, and from her letter I reproduce the following extracts:

"Mrs. C. K. Smith was a very sweet old lady, and her friends dearly loved her. Her passing away was gradual and peaceful. Only a week before her final departure she told me she had not quite finished her work, but said it was no matter, only she liked to have everything in order."

Mrs. Smith was a sincere believer in the existence of a human spirit capable of living on after death independently of a material body, but she was so genuinely liberal that, though knowing that The Review's editor and most of its readers did not so believe, she continued her kindliest friendship for and interest in this magazine, its editor and its readers, to the last. Character, not mere belief, is what counts in life, was the great principle of her moral life, and I, for one, agree with her in this.

ANOTHER WM. J. BRYAN'S MISTAKE.

¶ The reader is referred to a letter on pages 638–40 of this magazine and requested to read the same in connection with the following comments thereon.

The letter is headed, "First Aids to the Uninformed." This is Dr. Bryan's first mistake. He has seen two or three copies of The Review and has sized it up as opposed to the Spiritualistic hypotheses, and its readers in general the same. But he goes further, for he evidently thinks that the editor and his readers who see no evidence of a future life in Spiritualistic phenomena (so called), are "uninformed" as to Spiritualism. I venture to say there are very few readers of The Review who have not more or less thoroughly investigated the claims of Spiritualism, and I am sure the editor has investigated it far more thoroughly and for a longer time than have very many of the most confident believers in Spiritualism. Indeed, judging from the heading of Dr. Bryan's letter, and the general tone of his remarks, I believe him to be a tyro in Spiritualism—a late convert, whose enthusiasm, like that of the new convert to Christian religion, carries him away from cool reasonings to emotional assumptions. Perhaps a larger and wider and more careful investigation on his part will not only cool his ardor but cure his credulity.

The Doctor says the position which I "assume is very surprising" to him. That may be, if my estimate above given is fairly correct. But it is likely that Dr. Bryan would not be so much surprised if he had gone through the same experiences, experiments and investigations in Spiritualism that I have gone through. For a little of this, I refer him to my book on *A Future Life?*—a copy of which I am informed he has in his

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possession. The same remark he applied to Mr. Geo. C. Bartlett, but Mr. Bartlett I believe is fully able to defend his position himself, and I will only say of this, that to say "I don't know" is not a "weak answer" nor is it "pleading the baby act." Of all human beings, babies are the most credulous, and think they "know" everything people tell them. In this case, how could Mr. Bartlett "know" who or what made certain rapping sounds in Dr. Bryan's office without making personal investigation? The Doctor makes the mistake of assuming the cause of the raps to be spirits in the question he asks Mr. Bartlett, for he asks: "Who produces the spirit raps, such as I often get right here in my own office?" Nothing could be farther from the scientific method of inquiry.

Then the Doctor has a rap at Prof. Hyslop, of the Psychic Research Society—a man who has claimed to have found the claims of Spiritualism sustained by his scientiffc investigations. This is rather a boomerang for Dr. Bryan. And Dr. Bryan's story about his developing "a Spiritualist medium who is a sort of aunt of mine," is more ludicrous than convincing. Any physiçian knows that women who are apparently "just as well and as normal as any average mature housewife," and are "stout" and ruddy, are often extremely hysterical. Hysteria is an abnormal nervous condition dependent often upon abnormality of the sex functions, and the general health may appear to be normal. And to say, as the Doctor does, that his "sort of aunt" has "developed Spiritualistic mediumship is on a par with the fact that she has developed ability to play the piano, to cook an elaborate supper and to shine in refined society," is to say that her ability in the mediumship line came from study and practice as in the other cases, and that as in those cases the phenomena are produced by her own personality, so in the case of mediumship, or else the cases are not "on a par" with one another.

Dr. Bryan says we know "the state of life after death to be in alignment with truth" because "the spirits tell us so"! He thus ingenuously begs the question by assuming the thing to be proved to be true, namely, that the source of the communication is a disembodied spirit.

The remarks about spirits speaking "with their own voices," and "through the vocal chords(!) of a medium," and that they "can if strong enough, talk so that we can hear them," plainly indicate extreme credulity. Thousands of intelligent Spiritualists themselves repudiate the "physical phenomena" he professes to believe (or "know") are caused by spirits, such as meterialization "so that we can actually see them as distinctly as we now see the family in this room."

He says spirits "can and often do make their presence known to us by rapping gently on the wall," etc. This again is begging the question —merely assuming that the rapping is caused by disembodied spirits, when there is far more reason to believe that such sounds, if actually objectively heard, are produced by ordinary physical causes. The "code" he tells us about was decided upon at the very initiation of modern Spiritualism at Rochester, in 1849, by the Fox Sisters *in the flesh.*

After telling how to proceed to learn about Spiritualism he says, "practical results are certain to be the result." Yes; but in my case I

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did all and far more than he directs, and the practical result was that I became fully satisfied that all genuine (non-fraudulent) so-called spirit phenomena are caused by the unconscious operation of the mind of the medium and the sitters at the seances.

The remark about the distressed father going to "public spiritualist mediums" to learn the whereabouts of his lost daughter is child-like simplicity. Such public mediums, as a rule, are fakers of the baldest kind; and Spiritualists themselves know and often admit that such sources of information are unreliable and succeed only coincidentally.

The "three basic facts" Spiritualism is assumed to have "on which to raise its superstructure of philosophy, science and morality," are the three things to be proved to be true—"continuity of life, spirit-return, and spirit communication with mortals." These are not ascertained facts, and consequently cannot be the basis of any real philosophy, science or moral system.

The last sentence in the letter is self-contradictory, and a mere assumption. Why should the "spirit" take with it "even the bodily form"—this implies all the bodily organs—and not other "material possessions?" What use have spirits for teeth, stomach, feet, sex organs, bones, etc., more than they have for "money and goods"?

Your spirits and your spirit world ate but a reflection of your own ideal life here on earth.

The First Monistic Congress.

¶ A call has been issued to hold a congress of Monists, after the ideals of Professor Ernst Haeckel, at Hamburg, Germany, beginning on the 8th and continuing to the 11th of next September. It is styled the First Monistic Congress, and American Freethinkers are invited to attend as delegates from organizations or as independent visitors. The languages likely to be used on that occasion will be mostly the German and French, and delegates, or others, who might think of representing this country at the Congress should be able to understand and speak one or both of these languages, to take part in the proceedings intelligently. It is very desirable that the United States be represented, and the various Liberal organizations should select suitable persons to represent them as delegates and provide for paying all or a portion of their expenses. I learn that Prof. Thaddeus B. Wakeman is willing to go, and being a German scholar and an able man, he would do this country and the Freethought or Monistic cause credit by being present as the authorized delegate of one or more, or all, of the organizations in this country. Others, probably, would go, if aided financially and encouraged by some association giving them credentials. Prof. Haeckel will preside at the meeting, and his personality and reputation will attract many scientific and notable people to the Congress.

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NOTES AND BRIEF COMMENTS.

¶ Mr. J. J. Dixon, of Tulare, Cal,, in writing a personal letter to me remarks that he "does not want to miss a single number of The Review It is good enough for me."

¶ Mr. A. C. Harman, of Towanda, Ill., writes me a letter in which he says: "I have just received the April Review, but have not got the March number, which I have missed very much and wish you to kindly send me one. Your magazine is a gem."

¶ Mr. Wm. E. De Long, of Marcellus, Mich., in sending his check for The Review remarks that he had hoped that he "could help some in raising that fund suggested by Mr. Taber, but cannot do so at present. I am helping the Rationalist cause all I can, with what spare change I can get, and of course, like many other Rationalists, I never can get enough money to go around. Rest assured, however, as soon as I can find an extra dollar it will go to help that much-needed fund. A copy of The Review should be placed in every home in the land."

Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

¶ A number of interesting letters intended for this number, as well as nearly all of the Editor's Notes and Brief Comments, the Book Reviews, and the entire Views and Reviews Department, were left out to make room for the many long general articles. I may add 4 pages next month.

Doylestown, Pa., March 27.—Enclosed find $1.00, for which please send the H. R. one year to —— ——, Doylestown, Pa. You have the "First Cause," "Supreme Intelligence," and "Future Life" contingents "beaten to a frazzle." There never has been any need of a first cause, and all things considered immortality is not desirable. Frank Hart.

Ventura, Cal, April 3.—In your kindness of heart you have continued to send me The Review when I wanted you to stop sending at the time when I thought I had lost the use of my left hand and arm; but I am so near well again that I wish you to continue sending it. Inclosed find one dollar, and date the subscription back to my last payment.

——— Frank Hobart.

Chicago, Ill., April 1.—I have received the four copies of The Review, for which many thanks. Have mailed three of them to people who will enjoy them. I have read with much pleasure your editorial, "Intemperate Optimism of Rationalists." I consider it very timely. What you say regarding the evolution of intellect, should our schools be abandoned, is an excellent argument against that set forth by those indolent ones who are willing to sit tight and let evolution do the work

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alone. I have no patience with those people who talk about our "fighting a man of straw." There is a good deal of life in him yet. And periodicals like yours are the greatest weapons in the hands of Rationalists, for ours is a campaign of education against ignorance and superstition. It is only through education that the dogmas and creeds will lose their effect, and the priests be shorn of their power to frighten and coerce.

Harriette Lascelles-Burnette.

Los Angeles, Cal., March 31.—Inclosed herewith is $2.00 to apply on my subscription and the Taber fund; and I will try to augment this later on. I am well pleased with the H. R., and read every number with interest. Wishing you health and prosperity, and happiness will be the result, I also congratulate you in your recent matrimonial venture.

J. E. Wright.

New Braunfels, Texas, April 1.—I notice in my March Review that my subscription has expired, and I am now sorry to have delayed ordering the continuation of The Review, because I certainly would greatly regret to miss a single issue of it. Please let The Review commence from October, 1910, since our dear old friend Shaw did not, from a moral point of view, owe me or any true Liberal anything after the *Searchlight* was discontinued.

Fred Tausch.

Marble Falls, Texas, April 2.—Enclosed please find money order for $2.00 as my contribution to the Taber fund. If you have any surplus numbers of the February and March Review please send me two copies of each. I want to use them as sample copies for some of my Liberal friends, and I have no doubt the splendid Renaissance articles will get several more subscribers or a club for The Humanitarian Review.

Carl Goeth

Waco, Texas, April 7.—Just read your very interesting and instructive article, "The Bible a Book of Myths." It certainly shows up the mythological origin of that old fake work very clearly. We are glad to hear from friend Shaw through The Review occasionally, and hope to hear from him often. What this country needs most in the Liberal work is lecturers. A very small per cent of the people read Freethought literature. I hope to be able to stay with The Review, as I did with Mr. Shaw's paper for about 20 years.

J. A. Birkhead.

For Thinkers Only.

Los Angeles, Cal., March 28.—Although I had seen several references to your journal, I had not seen a copy of it until some days ago, when I chanced upon one at the Public Library. I was very much pleased with it, and pleased to see among its contributors names that were

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familiar to me years ago as contributors to the Boston *Investigator*, in the columns of which I had quite a tilt with Otto Wettstein's brother Herman, who advocated a theory something akin to Haeckel's of sentiency, will and judgment in all forms of matter. I contended that these were only found and possible, in organized living protoplasm in which molecular change was going on, supplying energy for the nerve and brain processes necessary to sentiency. will or judgment.

He also favored a theory something akin to the electron theory of today, as advocated by Prof. Jamieson in his criticism of Otto Wettstein. He contended that matter was not indestructible; that it had its origin in centers of force or energy; and I could not conceive of force or energy only as manifested by and through the movements of matter. It is on a par with the idea that mind and soul are independent of the body and the brain, without which we can have no conception of mind or soul at all. It appears to me that an atom, no matter how much it is torn to pieces—into no matter how many corpuscles or electrons it may be resolved—it would still remain matter in a more primary form, as the atom is more primary than the molecule. Gravity would still be active, causing motion, motion generating electricity and these electrified bodies are the electrons. As I understand it, electricity is a mode of motion, and I cannot conceive of motion only as in connection with some material something that moves, any more than I can conceive of knowledge or thought if there were nothing existing to be known or to think about, or a brain to do the thinking.

Enclosed please find $1.00 for one year's subscription to The Review.

F. H. Hesse.

Believes in Woman's Rights.

Pella, Iowa, March 23.—I notice in *Rationalist* of March 27, 1910, Mrs. E. M. McDonald, in her eloquent plea for woman suffrage, says the girls are carrying off about all the laurels in our high-school contests, and that there are about two and one-half girl graduates to one boy, and at this rate the women will soon be the higher educated class Mrs. McDonald further says, the prison statistics show that only about four and one-half percent of our criminals are women. I could have agreed with her if she had said four and one-half per cent of our convicts were women. It must be remembered that all criminals are not convicts.

I say men have no rights under the sun that women are not entitled to. The home and the fireside are heaven only when the woman and the man make the laws governing. Where the home and the fireside is governed by the one, it is a veritable hell. I further state that no jury is competent without as many women as men, and that our law councils are incompetent without the women. The women should be eligible to any office within our government. Our government can no more be

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competent without the women than can the home and the fireside.

Mrs. McDonald says the girls are outstripping the boys in our high-school contests, and that from two to three girls graduate to one boy. Does she mean to say the girls are the intellectual superiors of the boys? I am aware that the intellectual superior is susceptible to the greater degree of culture. Now if certificates of graduation are being issued at the rate Mrs. McDonald says, and if they are being issued solely on merit, and if the girls are really outstripping the boys on these lines, it is an evident fact that the girls are the mental superiors of the boys. Let us see, and let me ask Mrs. McDonald, Who discovered the rotary motion of the earth? Who chained the lightning and made it the servant of men? Who scanned the heavens and mapped the boundary lines of the sun's eclipse sixty years in advance? Whose names are attached to all the great inventions of the age? Mrs. McDonald says she always carries a chip on her shoulder. I suppose she means by that, that she banters the world on these propositions, viz, That the women are the mental and moral superiors of men, and she quotes statistics to prove it. Now anyone who has ever attended a court where women are on trial, know that the women always, or nearly so, get a verdict favorable to them; and why? Because both judge and jury are men, and the same is true in the high-school contests, and the granting of certificates of graduation. It is all done out of sympathy, and I am glad they are so favored because they are the victims of fashion to such a degree that the majority of them need the sympathy of men. Women are no more to be blamed for the fashions that make many of them physical and mental wrecks than the men. When our girls are forced into the tight boot, the iron jacket, and the fuss-and-feathers hat, and not a garment made with a view to comfort, why they see visions and dream dreams, and are intensely religious. I say ninety per cent of those who have climbed the heights (as Ingersoll said), leaving superstition far below, are men (I speak not from statistics). Who is it that cowers before the gods and begs for mercy? Is it the stronger intellect, or is it the weakling? Let Mrs. McDonald answer, or keep that chip off her shoulder. The women are the chief support of the church, and they would vote today to cork the bee-hives to prevent the desecration of the Sabbath. Mrs. McDonald is a Freethinker; she is in favor of taxing church property, and opposed to blasphemy laws. Does she think to force the ballot upon women would hasten these results? Better labor for the emancipation of her sex from the thraldom of the rigid rule of fashion, and let them have the same opportunity as men and they will soon be the equal of the men, mentally and physically; and when they are so favored, they will throw off theological dogmas as readily as men. Women are not generally demanding the ballot; it is only a few visionary agitators who are clamoring for the ballot, and why crowd it onto them? If they really want the ballot I say let them have it, But if possible let a few years go by, that Freethought may climb beyond the danger line, and then we will be ready for the women to vote. Let Freethinkers think on these things.

H. M. Fisk.

P. S. Brother Davis, you refused to publish this article once, by your silence, and now, by the eternal great spook, you can refuse it again, and I will be as meek and lowly as the gentle savior, Amen. H. M. F.

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Religion in Politics.

Mt. Vernon, O., March 30.---Let me congratulate you on the last Review. It is now the paper for Rationalists. We must support our journals if we want the truth, for it is apparent that the newspapers are afraid of the strong churches. They print sermons of Asiatic nonsense but ignore Liberals. I have just read a sermon which is so comically false that I wonder how any paper could publish it without a note o explanation or apology.

At the dedication of a church in New Orleans, a priest described Ireland as "the isle of saints and scholars." Now, the absurdity of this speech is self-evident. The Irish have never had the opportunity to become scholars in their native land, where every inch of the soil is owned by foreign landlords and the church. He should have called Ireland the isle of priests and poverty. Ask Pat if he is a scholarly saint? "Niver, b'gorra!" In this speech he drew the line between saints and scholars, and admits that saints or religionists are not scholars. If we study the saints, we are inclined to call them criminals. I simply quoted this speech to show how far their misrepresentations may extend when inspired by ambition.

These people aim at the corruption of all knowledge and especially the mutilation of history. A year ago the religionists of Baltimore petitioned the pope to canonize Columbus, giving as their excuse the fact that we have no American saints; but the real object behind the petition is clear to all thinking people. When Columbus is canonized their histories will read "America was discovered in 1492 by Saint Christopher," and will be well illustrated with haloes and pious expressions.

Their baneful influence extends to the newspapers, where we read that the republic of Portugal is a failure, and that the people cry for Manuel. We know this is false. We know that President Braga has broken up the religious dens and expelled the occupants. We know that England, Germany, and even Russia, have recognized the republic. But the greatest republic has refused to recognize the youngest. President Taft wants a second term and is afraid of the people who obey an Italian priest. Taft is a Unitarian, but he is also a politician. On his visit to Salt Lake City, he met Prophet Smith's two wives. Now he ignores Portugal to please an Italian prince.

Any church, however corrupt, is respected by our politicians, and for this reason the republic is doomed.

The theory that the pope is infallible is opposed to republican principles. With this belief the religionists cannot be independent in poli-

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tics, or do otherwise than vote as the infallible one wishes. Pope Alexander VI may have been infallible in religion but he made a mistake when he drank the poisoned wine which he had prepared for an enemy.

Harold Banning.

Predicts Great Things in Next Hundred Years.

Los Angeles, Cal., March 13.—There are many who can look back three-quarters of a century, and when we note the wonderful discoveries since then, what may we not expect in a hundred years to come?

Less than one hundred years ago Robert Fulton ran the first boat by steam, and now steam plows the oceans and covers the world in manufacture and travel. Now we have our wireless telegraphs and telephones and are successfully navigating the air. Where we then used candles we now have electricity for light, and also for heat and power. If so much has been accomplished in less than one hundred years, what may we not look for in a hundred years to come? Even the poet may not be far out of the way in his prophecy:

The world will be a better place
In a hundred years.
We'll have a brighter, happier race
In a hundred years.
The isms of old, the wornout lies
Will melt in a new sunrise,
In a hundred years.
The laws will aim at common good,
Religion will be for brotherhood--
And toil be honored as it should,
In a hundred years.
Our courts and rulers will be just,
In a hundred years.
Our law-makers, honest---or so we trust---
In a hundred years.
The power of Mammon will pass away,
While the world moves on to a grander day.
Have we painted the world's face over bright,
In a hundred years?
Well, better so than to picture blight
In a hundred years.

As the poet has given us a bright future in a hundred years to come, let us consult those who dwell in the "Temple of Wisdom" and learn what we may look for in a hundred years. They tell us that electricity is yet in its infancy, that steam power will then be abandoned. As we have passed through the wooden age, the stone age, the iron will also pass, and the glass age will be the coming age. Glass from a new process, made from sand, will compose our dwellings, and smelters will line our sea coasts wherever sand can be found. Flexible glass will be discovered, and fabrics as soft as silk will clothe our females and furnish their hats with beautiful flowers. Washing clothing—the laundry busi-

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ness—will be done away with, as our soft-pressed under-clothing will be burned instead of being washed, when soiled. Our diet will be neither beast, fish nor fowl, as fruits and vegetables will supply all of the necessities of life. Just imagine living in a beautiful colored-glass house, lighted and heated by electricity. Carpets will be out of fashion, as our floors will be laid in beautiful glass tiles. There will be no need of a mail service, as wireless telegraph and telephone will be in every house. There will be no railroads, as electricity will furnish fast motive power for long distances by methods now unknown. Then the transportation of cattle, wood, lumber, brick, stone, lime, coal and oil, will be a thing of the past. Will all this be any more wonderful than what has already been accomplished during the past one hundred years? We have accomplished part of it already with our wireless telegraph and telephone, and in the various uses of electricity. The millions spent in church properties and foreign missions will be devoted to educational institutions and furnishing homes for the industrious poor. The popular religion will be, "To do unto others as ye would that others should do unto you." Crime would be lessened, as everyone who obtained money wrongfully would be confined in a public workhouse until every dollar so obtained was repaid. Principles instead of party would be the prevailing policy of the nation. All this may be accomplished before the advent of another hundred years.

G. Major Taber.

[Optimism based upon the facts and experiences of the past is good; but "a hundred years" may bring many new inventions without bringing into actuality any of the inventions and moral perfection or the religious revolution above predicted.—*Editor.*]

A Secular Paper vs. Religious Discussion.

St. Paul, Minn., March 11.—Here is a sample of the attitude manifested by our principal papers. I sent the enclosed letter to the *Press*, and they returned the same with this note attached:

"Religious controversy is something I do not invite in the columns of the *Pioneer-Presss*. To publish your letter would be to invite such controversy, so you will please excuse me from using it. The same is true with regard to the *Dispatch*."—*Ed. Pioneer Press* and *Dispatch.*

I send you all so that you can size them up a little and see what we have to contend with.

C. W. G. Withee.

To the *Pioneer-Press*: As the activities of the Christmas time subside, it would seem that we could well afford to halt a moment and "re-sound the bases," and see whether or not they should be re-laid. If these activities were prompted solely by a desire to give pleasure to each other by the interchange of friendly greetings at this season of the year, there would be no protest I apprehend—in fact all should be willing to add his mite to this rejoicing—surely there should be many more such seasons. If all these evidences of good cheer could be removed from the realm of what is called "religion," and let them rest in the social and humanitarian realm, the writer would see less ground for complaint; but this is not the idea that prompts these activities. Even if the adult

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portion of this or any other community could be led to look upon the circumstances that they seek to keep in memory at this season, as they do upon the advent of Santa Claus, there would be less cause for censure than there now is; but how can we—any of us—escape the charge that the whole Christmas idea, in so far as it seeks to commemorate a fact, is on a line with the Santa Claus idea; and that the teachings that are rife at this time, are simply teaching adults as facts what they recite in turn to their children for their pleasure and edification?

Is Jesus a real character in history more than Jupiter, Moses, William Tell or Santa Claus? If so, the public should be cited to the evidence sustaining the proposition, and there should be more than a one-sided consideration of the theme.

Is it said that it has been considered for centuries? But how one-sidedly! One would hardly expect to get a correct verdict from a jury if the evidence on but one side was presented. Let us have both sides, and if it is all Santa Claus, let us know it or the contrary. It is ascertainable. It seems to me that it should be considered here, in these columns by persons who are able and willing to look at and consider the facts, and by those who are at least as prone to reject as to affirm a myth when it is proved to be a myth.

Not for idle discussion, would I suggest that the most capable there are—preacher or layman—come into this forum and let the bases of this fact, if it is a fact, be sounded again. I do not expect, in reply to these suggestions, that it will be said that "he rushes into print," or that it is the "say of the atheist." That method is old-styled, and should be discarded. If anybody knows anything about the facts for or against the proposition that Jesus is a myth, let him bring it here, and let him retain the epithets for his own use, elsewhere. C. W. G. Withee.

Pulpit Grafters.

Roswell, New Mexico, March 18.—The doctors are not the only church grafters. Graft of this sort begins in the pulpit. By a pulpit grafter I mean a hypocrite who preaches for profit. The old-time country preacher, in spite of educational defects and sectarian bigotry, was a man of character—honest, fearless, self-sacrificing, and always ready to serve his God and render help to his fellow man. He preached what he believed, and felt that poverty was not inconsistent with high ideals and clean living. Permit me to repeat that I have the warmest respect for the honest minister of the gospel, amongst whom I number some of my life-long friends, and I may say that I speak in his interest when I denounce the ranting blatherskites who roam about the country fattening upon hysteria and growing rich from the contributions of susceptible fools.

Many years ago amongst politicians in Dakota there was a standing "gentlemen's agreement" as follows: "All records east of Omaha are barred." I want to say that nothing herein related happened within the region where Mountain Time regulates the doings of the day, which is

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sufficiently indefinite for practical purposes. A young man who had served as associate devil in a country printing office concluded that he was entitled to a living without work and decided to become an evangelist. There being some record of financial crookedness behind him, he was "ordained" on a rainy Sunday, against formal protest. He mounted the pulpit and went on his way rejoicing in a number of broken hearts and an excellent collection of photographs. One day he announced that he expected to appear on all hot days in his shirt sleeves and extended a general invitation to all comers to follow his example. Insanely fond of transient newspaper notoriety, reckless, ill-trained, licking the boot of prosperity and hurling brickbats at poverty and misfortune, I am surprised that he did not appear clad in a barrel, which would at least have relieved him of Carlyle's reflection, which had reference to another sort of demagogue.

On one occasion two evangelists arrived in a certain town the same day and set up rival establishments. Instantly there was bitter conflict and intense feeling—everybody going to heaven by sending the other fellows to hell. Beautiful state of affairs! Supplying your neighbor with ham and eggs by stealing his hens and looting his smoke-house! Fried chicken and boiled ham for the faithful, egg shells and smoke for the unregenerate! One of them counting upon the fanaticism of one of the wrangling factions, held up a cheap stone that might have belonged to some broken-down gambler, and said, "My dear brethren and sisters, I have just closed a glorious revival at Spookville, where I saved three hundred and forty-seven souls. I was presented with this exquisite diamond, which deeply touched my heart." I knew another who travelled about with a satchel full of half-tones of himself and a bundle of type-written interviews. He removed a dozen times within as many years, generally staying long enough in one locality to stir up a scandal, get his picture in the newspapers, and leave behind a stream of bitterness that a lifetime cannot eradicate. On one occasion he freely admitted that newspaper notoriety was necessary for the success of his "work."

I believe that these perambulating parasites who roam about with a Bible in one hand and an itching palm in the other are coming to the end of their rope. Ministers of character and responsibility ought to unite in wiping these pestiferous nuisances off the religious map. They serve no useful purpose and are capable of doing infinite mischief.

[Dr.] Howard Crutcher.

Religion.

Summerland, Cal., March 19.—All religious systems are in conflict, and all have the sanction of a mysty, confused, questionable antiquity, founded upon mythical philosophy and fabulous history. No two sects can stand in antagonism and both be right, but both may be wrong. The pages of history prove they have done tenfold more evil than good in the world, and their claim to morality is not sustained. Religion and morality are not the same. There is nothing moral in the antagonism of systems. Morals are not in conflict as religions are. Morality is a

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part of our being, governed by natural laws, requiring no rites or ceremonies.

People talk much about "natural religion," but there is no such thing —no religion in science or nature. Faith does not agree with fact, but faith and falsehood support religion. Truth and knowledge sifted from religion leave only religious trash and error that teach and sanction crimes and immoralities.

The churches procure exemption from taxation on the ground that they are used exclusively for religious purposes and teach morals. Nevertheless they will line up behind and support movements for the suppression of freedom, free press, free speech, free mails, free education. The way to save these is to fight the church, and the reformer must take his stand uncompromisingly with Freethought in opposition to the church in its teachings, in its invasion of the state, and in its dictation to society. Sooner or later the workers for the real good of mankind find themselves in conflict with the church, and the thorough-going reformer must break definitely with the ecclesiastical powers.

The alleged Prince of Peace declared that he came not to bring peace on earth but a sword, which went forth to brutalize the world, and was carried into terrible effect by the Christians. History records wars between Protestants and Catholics in which thousands were slain, while both armies fought for the same religion and the same god, Jehovah. Both parties prayed to him, claimed his support and approval, and continued their devotions to him.

Men become like the ideal gods they serve. "The wrath of God" is simply the wrath of god-worshippers. There is nothing under the name religion too false and absurd to find credulous followers. People bound by fear will believe anything when told by leaders "they must believe or be damned," and faith in that is the cause of very much faith in religious nonsense.

A. H. Nicholas.

First Aid to the Uninformed

New York, March 13.—Mr. Bartlett and yourself have had close contact with a Spiritualist medium, so he told me, and yet you both are not willing to acknowledge the fact of spirit-return. The position which you assume is very surprising to me. I asked Mr. Bartlett, "Who produces the spirit raps?" such as I often get right here in my own office, and he said that he "didn't know." That was a very weak answer—pleading the baby act, as usual. Prof. Hyslop in the latest interview with the *World* reporter states that he thinks that spirit messages are nothing but cases of hysteria. Prof. Hyslop's belief, from a metaphysical and a psychological standpoint, is erroneous, because I have developed a Spiritualist medium who is a sort of aunt of mine, and noted physicians cannot find any hysteria nor other abnormal condition in the lady. She is just as well and as normal as any average mature house-wife. That

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she has deveolped Spiritualist mediumship is on a par with the fact that she has developed ability to play the piano, to cook an elaborate supper and to shine in refined society. She is perfectly normal and her messages are from spirit friends and relatives. To me, spirit-return is a matter of scientific import, although many like the philosophic and religious aspects of Spiritualism.

"How do you know these statements of life after death to be in alignment with truth?" the investigator asked. "The spirits tell us so," I asserted. "And do the spirits speak with their own voices, so as to be heard?" he inquired. "Spirits," I continued, "usually speak through the vocal chords of a medium, although they can, if strong enough, talk so that we can hear them. Spirits," I added, "can return (full-form materialization) so that we can actually see them as distinctly as we now see the members of the family in this room. Our spirit friends and relatives can and often do make their presence known to us by rapping gently on the wall of the room and on the furniture. When answering our questions they have a regular code: one rap means "no," while three raps signify "yes."

My Free Mason neighbor recently learned that I was a Spiritualist. He knew nothing about spirit-return, nor of spirit-life, except that the Bible mentions statements of a life hereafter and of resurrection of the body, which he says is symbolized in Freemasonry by the butterfly—the emblem of immortality. My neighbor says that he can hardly believe that one can live after dissolution of the physical body, but knowing that my words on the subject have been spoken earnestly, he intends to try to solve the "riddle of the universe." First, he will subscribe to a Spiritualist publication; he will send for the catalogue of Spiritualist pamphlets and books and read their literature; he will consult a Spiritualist medium; meetings, lectures and seances will then follow. Practical results are certain to be the result of such action and thought on the part of my friend.

A distressed father in Stamford, Conn., has just placed posters in store windows throughout New York City, at considerable expense, advertising for his lost adult daughter. For a dollar or two he could consult a public Spiritualist medium near his own home, and at once learn from spirit source of the whereabouts of his missing daughter. First, if she be living or dead. Second, the reasons (such as independence, marriage, fear, etc.) why she prefers to remain away from the parental home. The dear spirits are considerately willing to answer all questions that are asked in sincerity, for good—not for evil. And their replies and explanations are surprisingly practical to us mortals.

Spiritualism has for its foundation three basic facts on which to raise its superstructure of philosophy, science and morality. These are, continuity of life, spirit-return to mortals, and spirit-communication with mortals. The physical phenomena of Spiritualism (rapping, table-tipping, moving of objects, messages, independent slate-writing, materialization, etc.) are sources of wonder to many investigators; these manifestations serve to prove that spirits have power, and they exercise it to convince sceptics of the truth of life beyond the grave. The mental phenomena present a condition of spiritual unfoldment and enlightenment that emancipates us from the grossness of matter and its physic-

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limitations; this gives us a conscious realization of immortality—not a shady concept or uncertain belief of it, as one obtains from the teachings of orthodox religion. The knowledge of spirit-return therefore becomes more than a mere religious creed; it quickens us to live the life of high aspiration and noble endeavor, knowing positively that life here on the mortal plane is to be continued in the spiritual spheres, and that our lives therefore are to be considered from the standpoint of progression from the primary to the advanced stages of human existence. We take all of our intelligence, consciousness and even the bodily form with us, while the material possessions, such as money and goods, are left behind for others to hoard and juggle with.

Wm. J. Bryan, M. D.

[See comments in Editorial Department.--*Ed.*]

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POETIC GLIMPSES OF SCIENTIFIC TRUTH.

(SELECTED BY THE EDITOR.)

"Life evermore is fed by death,
In earth and sea and sky,
And that a rose may breathe its breath
Something must die."

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground;
Another race the following spring supplies;
They fall successive and successive rise;
So generations in their course decay;
So flourish these when those have passed away."

"As the long train
Of ages glide away, the sons of men—
The youth in life's green spring, and he who goes
In the full strength of years; matron and maid,
The bowed with age, the infant in the smiles
And beauty of innocent age cut off,
Shall one by one be gathered to our side
By those who in their turn shall follow them."

—*Bryant.*

"As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half-willing, half-reluctant, to be led
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead
Which, though more splendid, may not please him more;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know."

—*Longfellow.*

"The aged sire who falls today
Leaves offspring of his kind,
So every link in nature's chain
Leaves other links behind.
Thus all the links of ceaseless time
Make one eternal round;
Without beginning, pause or end,
Nor yet cessation found."

—*Anon.*

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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.

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Written for The Humanitarian Review

THE BIBLE A BOOK OF MYTHS.

BY SINGLETON W. DAVIS.

FOURTH PAPER.

XI. JOSEPH—SAGITTARIUS, THE ARCHER.

SEE in your almanac, or on astronomical maps showing the pictured zodiac, constellation and sign of Sagittarius, the Archer—queer combination of a horse and a man, a horse's body and legs with the head, bust and arms of a man drawing a bow—and then read this from Jacob's description of his "son" Joseph:

"Joseph is a fruitful bough, even a fruitful bough by a well. The archers have sorely grieved him, and shot at him [with arrows] and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen xlix:22–24.

This translation, however, is defective. For instance, "the *God* of Jacob" should read "the mighty of Jacob," there being no word or implication of one for God in the Hebrew from which the translation was made. The word "bough" would be better translated branch or son, for it carries the meaning that Joseph was a branch from a former tree, or the "son"—successor—of a former tree. The word son used in the Bible in very many cases does not convey the literal meaning of a blood relative, but of a successor, as we today in English use the word, as in saying, "the sons of Adam," "the sons of the Revolution,"

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"Sons of Ohio," etc. The word carries a poetic meaning of one who is the succeesor or production of another.

The "well" by which Joseph the branch grew, is that same well so often mentioned in biblical myths, the rainy season, or mid-winter. Joseph corresponds to November, a month not *in* the rainy season of the country where the myth arose, but *by* or *near* the well or rainy season. (See also Zebulun, the 12th sign, where the "well" is varied to the "sea.")

Note well that the biblical story emphasizes "the arms" of Joseph, and his "bow," the conspicuous parts of the man of the pictured Sagittarius.

Joseph was said to be the child of Jacob's old age. Why? Because the solar year, or the annual sun, was then becoming "old," nearing his death at the winter solstice, when he dies and a new year is born. So Jacob loved him more than his brethren and made him a coat of many colors—referring perhaps to the varied coloring of the frost-bitten leaves, and perhaps also to the colorings of the skies at that season.

Another variant of the Joseph myth makes him represent the earth in the month of November, or while the sun is in the sign Sagittarius. This is also the Joseph who was the mortal father of Jesus. In these cases, Joseph is the producer of the secured annual crops—the "savior" of man. Joseph was thrown by his brethren into a "pit." Now a pit in that country was used as a granary. Jesus was born in a manger or stable, and the stables of that country are underground affairs---"pits." And the heavens south of the equator were "below" (in a pit or stable), as also applied to the winter season when the sun was "below" in its southern declension. So even today we say "down South," and "up North"!

Another form of the Joseph myth, with another name, is the Philip of the New Testament. The name Philip means a horse-lover, from the Greek *phil* love, and *hippos* horse. The idea of this is that the sign of Sagittarius being a picture of a creature with the head, chest and arms of a man and the body, legs and feet of a horse conjoined leads to the idea of union, as of one loving another. A curious reference to this sign may be found in Psalm cxlvii:10, when it is said, "He [the Lord] delighteth not

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in the strength of the horse; he taketh not pleasure in the legs of a man." The Lord here referred to is the sun, of course---sun in the sign Sagittarius. The elucidation of this myth of the zodiacal sign of Sagittarius under the names Joseph and Philip could be carried out to great length if all the events of the lives of Joseph and Philip as related in the Old and the New Testament were dealt with in detail. But, though this would throughout sustain the principle of nature-myth as the essence of both of these Testaments, it is not thought to be necessary to go further here in this direction.

XII. ZEBULON—CAPRICORN, THE GOAT.

Jacob's description of his "son" Zebulon is such that no person can for a moment see in it any reference to a human being. It is utterly senseless in meaning in any other view than that it is a portion of a myth. This description reads: "Zebulon shall dwell by the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."---Gen. xlix:13.

The haven of the sea is evidently none other than Aquarius, the beginning of the rainy or winter season; and Zidon, or *Tsidon* (from *Tsid*, a hunter), is Sagittarius, the horseman with the bow---the archer; so that the borders of Zebulon, the sign lying between Sagittarius and Aquarius, are actually the borders of these other two signs. The word translated haven here means more exactly the shore or coast; and the word translated ships or ship (Drummond) is more correctly rendered *pitcher* or *urn*---a "vessel," not for sailing on the water, but for containing water---the pitcher or urn from which the kneeling Aquarius, as pictured in the zodiac, pours out water.

Zebulon is a name made up of *zebul*, dwelling, and *on*, the sun, especially the winter sun; that is, the sun's dwelling place. Why the *dwelling* place of the sun? Because in this sign the winter solstice occurred---the place at the sun's extreme southern declension where it apparently stood still---dwelt---for three days before beginning its northward journey towards the Summer solstice. So the sun each year "dwells" here by the "haven" (shore) of the "sea"---the rainy season about to begin. How can we identify Zebulon with Capricorn, the he goat? Thus: In Nums. xiii:10, *Gaddiel* is spoken of as a representative of the tribe (30

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days) of Zebulon, and he was said to be the son of Sodi. This last name means a circle---i. e., the zodiacal circle---so that Gaddiel is the *be-goat of the zodiac*, Capricornus. In Deut. xxxiii:18, we read, "Rejoice, Zebulon, in thy going; and Issachar in thy tents." Why? Zebulon corresponds to December and Issachar to June---opposite seasons of the year and opposite signs of the zodiac. In the one occurs the winter solstice with the shortest day of the year, and in the other occurs the summer solstice with the longest day of the year. It is in December that the sun "goes out" to be born again after the stand-still of the winter solstice. Hence, "Zebulon, rejoice at thy going out," for *the* birth of the new sun follows and reaches his highest glory in June, Issachar, at the summer solstice. The rejoicing has been made concrete for ages among men by the celebration of "Christmas" and "St. John's Day"—both far and away more ancient in their origins than the time allotted to the birth of Jesus Christ and John the Baptist.

So the sons of Jacob are the 12 signs of the zodiac at the time of the sun's passage through each; and of the 12 months of the year, or tribes of Is-ra-el, the annual sun. Note, these are spoken of as the "sons of Jacob" and the "tribes of Israel." There must be a reason for this distinction, and I have just given it.

THE MYSTIC FORTY OF THE BIBLE.

The number forty is of frequent occurrence in the Old and New Testaments, but no Christian theologian is able to explain why. The season of lent is a forty-day event, but why? In connection with the death of Jacob was a forty-days of embalmment, and this I will here explain and follow with confirmatory explanations of some of the other Bible-mythic forties.

In Gen. xlix:33, we are told that "when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost; and was gathered unto his people." And here occurs one of those unreasonable breaks in a narrative to divide a book into chapters, and the first of chapter Fifty goes on with the story saying that Joseph then "fell upon his father's face and wept upon him, and kissed him; and Joseph commanded his servants, the physicians, to embalm his father,

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and the physicians embalmed him; and forty days were fulfilled for him," etc. This process of embalming even the great commentator, Dr. Adam Clark, knew was one of "tanning" or turning to a reddish hue—the earth loses its green coat of vegetation and becomes *adam*—red earth. By those forty days is meant the space between the ending of the solar year at the winter solstice, when the old sun, Jacob, dies, and the ending of the mythic year at the spring solstice. It has reference both to the marked redness of the sun at sunrise during that period in that climate, and to the red or barren condition of the earth at the same season. It is the season of *lengthening* of the days, hence the season of *lent*, which has been observed not only by the Christians and Jews but also by the Mohammedans. It is the same forty days that Moses spent *in* the Mount Sinai, and the same forty days that Christ fasted. All the Bible forties have reference to this season of the year.

In the burial of Jacob, "the cave" is again mentioned, for in Gen. xlix:29 Jacob ordered that his body be "buried in the cave that is in the field of Ephron," etc. The zodiac is frequently called "the field," as well as the garden, the path, the highway, the temple, etc., and the "cave" in this field is the southern or lower portion in which the sun is during the winter season. It is the same low place called variously, in the Bible, the pit, the stable, the manger, the tomb, the grave, heil, etc.

Now note the resemblance between this account of the death and burial of Jacob and the New Testament account of the death and burial of Jesus. It was said in the verse above quoted that when Jacob had gathered up his feet in the bed he "yielded up the ghost"—the exact words used by Matthew in ch. xxvii:50, where it is said, "Jesus, when he had cried again with a loud voice, *yielded up the ghost.* Further: Jacob's burial was attended to by "Joseph," and so Matthew tells us that a friend of Jesus, "who was a rich man named Joseph . . . . had taken the body and wrapped it in a clean linen cloth and laid it in his own new tomb" [same as the cave of Jacob]. Is it a mere coincidence that both Jacob and Jesus were thus buried by "men" named Joseph? And that they both, at a certain period in their dying hour, "yielded up the ghost"? No; it is the same nature-myth told in somewhat varied phraseology for the sake of constructing a variant of the original myth. Note that both accounts mention a "return"—the first of Joseph to Egypt after the burial, the other of Jesus to the world after his burial.

(To be continued.)

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Written for The Humanitarian Review

SOCRATES.

BY HARRIETTE LASCELLES-BURNETTE.

(SECOND PAPER.)

"Drink, Socrates, with Jove, next whom enthron'd,
By gods and Wisdom's self as wisest own'd;
Thee, the Athenians gave a pois'nous draught,
But first the same from thy lips they quaff'd."

—Diogenes Laertius.

LYSIAS, a lawyer as well as a friend of Socrates, had prepared a defense. But after reading it through, the latter said: "It is a very fine speech, but it is not suitable for me; for it is manifestly the speech of a lawyer, rather than of a philosopher." So potent was his own defense, however, that the first ballot taken by the judges resulted in a majority of but six for conviction.

He was asked what in his judgment should be his punishment, and there is small doubt that if he had endeavored to placate the judges his sentence would have been comparatively light. But, as we have seen, it was not possible for him to temporize, even when his liberty and perhaps his life was at stake. It is quite probable that a conciliatory reply was hoped for by a majority of the magistrates, for conviction for "heresy" followed by the death penalty was almost unknown among the pagans. Socrates remained true to his convictions, and fearlessly declared that in his opinion, he should be recompensed for what had been done to him by the conferring upon him of a maintenance for life from the Prytaneum, This reply so enraged the judges that the second ballot resulted in a majority of eighty-six for the death penalty.

At one point in the proceedings, Plato, then a young man nearing thirty, mounted the platform and essayed to speak in defense of his master. But the judges shouted, "Come down! Come down!"

When told that the Athenians had condemned him to death, Socrates replied calmly, "And Nature has condemned them."

Moral and physical courage, accompanied by calmness and tranquillity, in the face of grave danger or of death, was regarded by the Greeks as the measure of the man, even before Stoicism had obtained a definite following. Especially was this true of the Spartans. Therefore a Rationalist is sometimes at a loss to account for the acceptance of a religion by them whose supposed founder (regarded as a god as well as a man) is portrayed in the Gospels as exhibiting such a lamentable lack of courage and fortitude when contemplating a death which

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his followers declare he expected from the hour of his birth. How could (and one asks the question earnestly and seriously) the "agony in the garden," the prayer to have the cup of death taken from him, the "bloody sweat" and the cry, "My God! My God! Why hast thou forsaken me?" appeal to the countrymen of Socrates even a thousand years after his own heroic death? One explanation occurs to the mind. It is, that with degeneration of the intellect and the reason comes a decline in the standards of moral and physical courage; and degeneration of both is sure to follow much or long-continued indulgence in vague speculation upon the unknown in metaphysical meanderings. For some time before the advent of the Asiatic religion, metaphysics had been keeping pace with, if not superseding, scientific investigation among the Greeks. This groping in the mists of mysticism began with Plato, who presented his own ideas under Socrates's name. The latter while living protested against this, and is said to have exclaimed, "How many things this young man doth feign of me!"

With Aristotle, who was called the "intellectual grandchild of Socrates," the pendulum swung back part way, but Neo-Platonism set in later and prepared the way for Christianity. As an example of what harm mysticism may do towards the degeneration of a nation, one has but to turn to the decadent Hindus. Compare them, for instance, with the alert, courageous Japanese, of whom it was said during the war with Russia, that mothers actually mourned, like the Spartan mothers of old, for their sons who survived, and rejoiced for those who had died fighting for their country.

At the time that Christianity triumphed in Greece and destroyed its civilization, a series of disasters had checked its intellectual as well as national growth. Ambition had withered under the yoke of the conquering Romans, but without doubt it would have revived, as it had done in the early part of the fourth and fifth centuries, had not metaphysics already spread its deadly virus through the veins of the people, and prepared them for the doctrine of "Blessed are the poor in spirit," and "Blessed are they that mourn." To be poor in spirit is necessarily to be without courage. And what need is there for courage in the *dolce far niente* existence in the next world as pictured by the Christian theologians, to which the eyes of the Greeks were turned by these astrologers (to again quote Mr. Upward) and who taught them that this world was but "a fleeting show"? Old ideals were obscured by the glamour of the supernatural, and the ecclesiastics, ever ready as now to seize an advantage, gradually unfolded their absurd creeds and cruel dogmas (while adopting the forms and ritual of the ancient religion*) before the lack-luster eyes of the despairing people. Then a black, black shadow fell over the civilized world, neath which art, literature, culture, and everything else that makes for the joy of living, sickened, withered and

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apparently died. The Dark Ages began. Theology reigned supreme. But a thousand years later, life manifested itself once more in the Renaissance. What had appeared to be death was but a state of suspended animation.

The word "metaphysics" has come to mean anything which is unnatural or intangible. (It was unknown to the Greeks, and philologists tell us that it was derived from "*ta meta ta phusika*," an inscription written by Andronicus Rhodius, who was the first editor of the collected works of Aristotle, as a direction to the binder. It meant that the work so designated was to come after the physical treatises.) So that to say that protracted indulgence in metaphysical orgies undermines the health of the intellect, is to say that to indulge in that which is *unnatural* is to retard the intellectual growth. And this is just as certain as that alcoholic debauchery ruins the health of the body and unfits it for the struggle for existence.

Socrates's behavior before his judges, and in his last hours, furnishes to people of cultured minds an ideal quite apart from any professed religious belief. When F. Marion Crawford lay dying in Sorrento, we were told that he requested his daughter to read to him constantly the *Dialogues* of Plato that he might "learn to die tranquilly." After writing books dealing with religion and with the church, which had necessitated much patient research among the archives of that institution and a thorough study of its forms and creeds, behold! in the hour of his death, he turned away from its teachings and consolations to those of a pagan philosopher.

Various "Socratic schools" sprang up after Socrates died. Plato became the head of the Academic sect; Euclides founded a school at Megara; Aristippus, the Cyrene, departed in many ways from the teachings of the Master and founded the Cyrennaic schools — or Hedonistic schools; Antisthenes founded the Cynics; Phædo originated a school at Elia. All were disciples of Socrates. The Peripatetic school was founded by Aristotle, who was born about fifteen years after the death of the great philosopher, and was based on his doctrines.

To Xenophon we are indebted for interesting sidelights upon the character and opinions of Socrates. In his introduction to that portion of the *Memorabilia* called "The Banquet," he says, "For myself, I hold to the opinion that not alone are the serious transactions of good and noble men most memorable, but that words and deeds distinctive of their lighter moods may claim some record." He relates that at the banquet Socrates observed (while witnessing a dancing-girl perform difficult feats with a hoop while dancing) that woman's nature is in no way inferior to that of man's. "All she wants," he declared, "is strength and judgment; and that should be an encouragement to those of you who have wives, to teach them whatever you would have them know as your associates." Whereupon, Antisthenes reminded him that Xanthippe was of all wives "the most shrewish." Socrates, good-naturedly assenting to this, proceeded to explain that he had selected her for the same reason that a rider who wishes to become a good horseman selects the most vicious horse. He reasons that if he can master such, he can easily ride any other. "I know full well if I can tolerate her (Xan-

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thippe's) spirit, I can with ease attach myself to every human being else," he concluded.

Xenophon says that the philosopher never argued about the immortality of the soul, nor disputed about the hereafter. It is true that, according to the accounts of both Plato and Xenophon, he spoke in his last hours like one who believed in a life of some kind after death when he would meet the great and wise men who had gone before, but he said he was willing to leave the matter to the gods. We learn from the *Memorabilia* that Socrates did not approve of hair-splitting, and frequently rebuked those who indulged in it. He once told Euclides, when the latter was fretting over some arguments, that he would thus acquire the habit of managing sophists but not of governing men. The opinion of the philosopher would have been interesting could he have returned to earth a few centuries later and have heard the Christian theologians arguing (and shedding blood in the bargain) over the question of how many angels could stand (or was it dance?) on the point of a needle! Or have listened to their discussions of the problem, *have women souls?* Or have been present at Nicæa in the year 325 A. D., and witnessed the riots among the bishops who were prevented from indulging in wholesale bloodshed only by the intervention of the Roman soldiers.

While Plato and Xenophon are agreed that Socrates placed implicit faith in the "dæmon" (or voice that spoke from within) whenever a question of right or wrong arose, it is scarcely probable that he thought himself possessed of the power to divine the future for others, as the latter apparently believed. Such a belief would be incompatible with the modest character of the great man. It is absolutely certain, moreover, that such a claim would have been pounced upon by the comic poets, who never lost an opportunity to satirize and hold him up to ridicule. And the saying, "A divinity gives me a sign," was on everybody's lips. It was the promulgation of his belief that each person possessed this guide which led to his indictment for having imported false gods into Athens.

Socrates lived above the plane of insults. Demetrius relates that when a rough man had severely beaten and kicked him in the market-place, he was asked why he did not secure the fellow's arrest. "Suppose an ass had kicked me, would you have had me bring action against him?" he inquired. The opinions of others he designated as "bugbears to frighten children." And when a man once complained to him that a passerby had not returned his salutation, the philosopher replied, "It is enough to make one laugh. If you met a man in a wretched condition of body, you would not fall into a rage, but because you stumble upon a poor soul boorishly inclined you feel annoyed."

He taught that "he only is idle who might be better employed." In this connection, an incident which occurs in Jerusalem, even in the twentieth century, at Easter (which he would recognize as the pagan festival Oestra), would furnish Socrates with a discourse. To wit: The shameful riots among the different *Christian sects* who assemble at that time at the alleged empty tomb of the supposed founder of their religion, and who are kept from exterminating one another by the strenuous efforts of the Mohammedan police.

The comic writers very often praised Socrates unintentionally. As

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when one of them wrote, when introducing him into a comedy:

" . . . And yet this worthy man
Though ne'er so hungry, never flatters anyone."

And Aristophanes, whose play, *The Clouds*, is thought to have had much to do with fixing the eyes of the populace upon the philosopher as the offender of the gods, and who himself is believed by some to have been one of Socrates's accusers, exclaims viciously:

"You strut along the street and look about you proudly;
You, barefoot, many ills endure and hold your head above us."

As Socrates invariably refused to accept money for his teachings (maintaining that as he merely brought to the surface by his mode of questioning what was already in the mind of the student he should not be recompensed), he naturally lived in a very poor way. One sometimes wonders how he subsisted and supported his family. We hear of him attempting to comfort the weeping Xanthippe, when some rich men were coming to dinner and she was ashamed of their poverty, by telling her soothingly, "Be of good cheer. For if our guests are sensible men they will bear with us; and if they are not we need not care for them." It is not recorded that he succeeded in drying her tears with such philosophy, and as we have no reason for believing that the feminine mind has changed materially in the past twenty-five hundred years, one may safely doubt his success. The housewifely instinct to make a good showing before guests is believed to be at least as old as the Pyramids.

It is not the object of these papers to give a detailed exposition of the philosophy of the great philosopher. That is a task willingly left to others who are better equipped for the task. Briefly, it may be said that he regarded knowledge as necessary in order to become virtuous and happy. He called wisdom "the composure of the soul." And said that "the mad should be bound and the ignorant instructed." Once, on seeing a wealthy young man who was both ignorant and illiterate, he exclaimed: "Behold a gilded fool!" "Know thyself" was constantly on his lips; and it was his object to awaken such knowledge in the minds of his pupils. Xenophon writes in Book IV of the *Memorabilia*: "Such was Socrates, so helpful under all circumstances and in every way, that no observer could fail to appreciate the fact that to be with Socrates, and to spend long time in his society (no matter under what circumstances) was a priceless gain. Even the recollection of him when he was no longer present was felt as no small benefit to those who had grown accustomed to him and who accepted him. Nor indeed was he less helpful in his lighter moods than in his graver moods."

His philosophy may be summed up in the sentence, To be happy is to be virtuous. Virtue he defined as "the beauty of the soul," and vice as "the deformity of the soul." Aristotle, who is regarded as the best exponent of his doctrines, wrote of him:

"Thus by precept and deed he convincingly proved
That to be happy and good is forever not two things but one thing;
That to be either alone passes the power of man."

The writer has aimed to present the man himself, with his share of human frailties and noble impulses, as a friend and patriotic citizen as

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well as a great teacher. If any readers of this magazine—through the columns of which Mr. Davis is so nobly and self-sacrificingly endeavoring to enlarge the sphere of Rationalistic thought—who have not yet delved into the beauties and intellectual delights of ancient philosophy and tasted its sweets (untainted by dogma or creed) should become imbued with a desire to know more of that ancient civilization which existed long before the mind of man "turned inside out," then this informal and extremely light study of the character and teachings of the great pagan will not have been presented in vain.

Chicago, March 1, 1911.

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*See Robertson's *Comparative Christianity* and *Mythology and Christianity*; Frazer's *Golden Bough*; Santayana's *Reason in Religion*; Whittaker's *Origin of Christianity*.

Written for The Humanitarian Review

RELIGIOUS TRUTH.

BY FRANCIS ALGER.

EVERY moral, just or good man with a proper sense of duty and truth, who always keeps his promises and obligations, is a religious man, no matter whether he calls himself Christian or not, though our churches are fond of using the word religious as if it had some extraordinary, deep meaning; but we cannot even define the term Christian as a belief in Christ or Jesus, without being plunged into many difficulties.

In the first place, we have only fragmentary, uncertain accounts of Jesus, and what contradictory views his followers take! Compare the following characters: John Calvin, Talmadge, Jonathan Edwards, John Wesley, Parker, Beecher and Channing. They all claimed to be Christians, and yet if what the first three in particular taught is Christianity, God save us from being followers of Jesus! Real religion has never been placed in the keeping of any sect, church or institution. It is as free as the air we breathe, but it must be got at by research and thought. The Anglican (Episcopal) church will not, however, rest satisfied without adopting the wild theory that they in a peculiar sense have been recipients of an extra gift of truth handed down by Jesus, St. Peter and others, by the so-called "Apostolic Succession" of "laying on of hands." This sacerdotal theory has no logical foundation, and it is pleasant to find a preacher—the Rev. W. M. Brown, Bishop of Arkansas, seeking to overthrow it. He says the Christian churches were really "Presbyterates" and not "Episcopates," and that the latter had no existence in Rome until long after the death of St. Peter. He also states that their early representatives were "laymen," and this included Jesus and the first

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apostles; and again, respecting the tradition of the establishment of a succession of monarchical bishops at Rome by St. Peter through Clement, he says, "I assert most emphatically and unqualifiedly that historical criticism has shown it to be utterly baseless."

The bishop cites weighty authority in support of his views, to wit: Bishop Lightfoot, Prof. Henarch, of Berlin, and the late Dean of the Protestant Faculty of Theology in the University of Paris. Bishop Brown wishes to have the Episcopal church broaden itself and form a union with other denominations, but says "as the theory of apostolic succession will not stand investigation it can only impede the way for good work."

His views are no doubt correct, and the feeling when it exists among Episcopalians that only they have a royal road to truth can hardly fail to foster a bare-faced conceit and make them look coldly on other sects as heretical when found outside the Anglican church.

The Episcopal church is a sort of outgrowth from the Roman Catholic and its significant difference is that it has no pope; but the churches are as like as two peas in many of their observances, and often so in their general spirit. It is, however, true that what is termed the "Low" or "Broad" church in the Episcopal system has certain principles of progress and independence not existing in the "High" church or in the Roman church.

The Anglican church in England is particularly identified with fashion and aristocracy, and the same thing exists here in certain of the large cities. It will no doubt flourish for years to come, and the countries progress; still, a time must come when the people, awakening to their individual rights, will overthrow or greatly modify the institution, and in fact the last fifty years furnishes food for reflection.

It has been claimed that the word "established" is a misnomer when applied to the church in Great Britain, as it has never been incorporated by Parliament nor are its clergy paid by the government, except in the case of the army and navy chaplains. It, however, matters little at this late day as a practical question how the so-called Anglican church came to exist. The important points are: What has the church done and what is its general character as an institution? It cannot be denied that the English church in times past has been guilty of many persecutions, though it is well known that their cruelties to the Puritans did not deter the latter from the practice of the same cruelties when they had the power in this country. Persons in England were burned at the stake for heresy and many so-called witches suffered the death penalty, and after the laws were repealed in regard to burning and tortures.

It was not until about 1840 that marriages were recognized as legal in England if performed outside the established church, and for years no students could enter Oxford for their education unless they endorsed

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the 39 articles. These two evils have fortunately been corrected.

It is curious to see how the Church of England has deported itself in regard to the proposition of leaving out the words Protestant Episcopal as a name used to define their church. They seem to fear that a change in title will in some way work to their disadvantage, and so remain on the fence in a dilemma. The *English Church Times* speaks of the word Protestant as "detestable"; also states that the word Episcopal is objectionable, and the criticism winds up as follows: "Never was there in this world a great church with a saner style and title than the Protestant Episcopal Church in the United States of America."

This church claims that they only are upholders of the truths from a fountain-head, and that the Roman and Greek churches are but splits or erring branches from the (supposed) true Catholic church.

I see that a new movement has been started among Episcopalians in this country, having in view the strengthening of their church here. They wish to christen it the "American Church." If this is done, it will show both poor judgment and a bombastic spirit. The United States has not any church in a recognized sense, and certainly as one of the denominations here, the term Episcopal is simple, honest, and expresses all that is required.

The truths belonging to religion and science have never come into the world in any such revealed or materialistic fashion. God does not formulate or write truths so that wise men and fools may read and not err. They are not like legal documents with witnesses, stamps, seals and dates.

Astronomy, geology, anatomy, etc., would have made little progress if they had bsen handicapped by some preconceived theory like the apostolic succession. Knowledge and progress is the result of free thought, research and analysis. It is a process of evolution, and only by the "sweat of our brows" can we secure the prize. We have good grounds for the feeling that a time must come when any such unhistorical theory as the apostolic succession will be rejected, and it is to be hoped that the same good sense will reject the Bible miracles. They are but parts of the warp and woof of religious superstition.

The Romish church seems to have no difficulty in believing all sorts of marvels, but in the Protestant denominations we oftener find men who proclaim the truth and seek to purify religion. The Romish church has stated that the "sacraments contain grace within themselves," and I fear that many high-churchmen are not far from this talismanic superstition.

To show the extent of subjection demanded of Catholics by their church, I will quote the following from the *Catholic World*:

"A Catholic must not only believe what the church now proposes to his belief, but be ready to believe whatever she may hereafter propose; and he must therefore be ready to give up any and all of his probable opinions so soon as they are condemned and proscribed by competent authority."

This same arbitrary power also controls the priests in the Romish church. Here is a case to the point: The Rev. Patrick H. Gallen, priest of the Church of the Annunciation, in Florence, had to resign be-

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cause he advocated young men of the Catholic faith attending such institutions of learning as Harvard and Yale, and also young women attending Smith's College and other similar institutions. Fr. Gallen had been pastor of the church for two years. It is a source of satisfaction to see that the English church in Great Britain has abolished the unjust principle of taxing Nonconformists for the support of the established church. This was but an act of simple justice, as the latter felt no interest in the national church; and I believe King Edward was active in having the old tax law repealed, and also prime mover in doing away with the law prohibiting Nonconformists from securing positions as schoolmasters and schoolmistresses. All these steps were wise ones, and Gladstone was active in what he did for Ireland in the way of religious liberty. I think it was not until about 1868 that these reforms took place.

So many desertions have constantly taken place from the Episcopal into the Roman Catholic church, that the importance of checking the movement is keenly felt; but owing to the strong resemblance of the two churches in points of faith and ritualistic forms, the desertions are likely to continue. It is also to be observed that the change of faith of an Episcopalian rarely takes the dissenter into any of the Protestant denominations. In respect to these desertions, the hardest blow the Episcopal church has received was when the Society of the Atonement, a convent at West Point, went bodily, and its members individually, into the Church of Rome—friars, sisterhood and territory members. The convent was of course and Anglican institution, but by its voluntary act became Roman Catholic under the pope. The convent was started about twelve years ago, and it was some three or four years ago that the change took place. Since this West Point episode, the following ministers have deserted the Episcopal church and entered Overbrook Seminary, in or near Philadelphia, for the purpose of studying for the Roman Catholic priesthood: Rev. Wm. McGarvey, Edgar M. Cowan, Wm. Hinshell and James Bourne. One prominent Episcopalian speaks of the constant exodus to the Catholic church as being caused by the views of the high-churchmen, and blames the confessional as a fruitful evil.

As long as the Episcopal church clings to its present ritualistic worship, sacramental beliefs and eucharistic processions it is but a step from the Roman church. These ceremonies dazzle like false gems, but they can never appeal to the highest religious faculties. One writer says that certain of the features of ritualism remind him of a "dress parade," and Emerson also said the liturgy of the Episcopal church "suggested a masquerade of old costumes." Some persons no doubt accept and use ritualistic forms as simply symbols and they form no part of their religious faith. Even if these persons do not suffer at all, or in any visible way, from the forms, they are exceptions in the great mass of worshippers who never analyze religious questions.

Faith is not strictly reason in a mathematical sense, but it must rest upon a basis open to investigation and not on any church or Bible theory. This basis may seem shadowy, but it is no less real and essential.

Fear is constantly employed in a more or less active way by orthodox Christians to effect conversions. Their cry is, "Have faith; accept [our] Christ or you are lost"; and the cross becomes a sort of scarecrow to

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intimidate. Faith and doubt are as simply opposite qualities, but they are really parts of an inherent attribute of the human mind. Too much faith leads to superstition, and too much skepticism to the rejection of all truth, and each extreme checks research. Between faith—superstition—Christianity and Rationalism, we must seek the truth.

Many persons will no doubt feel discouraged and cry, "Then, where is truth?" and perhaps they will simply trust themselves in the bosom of the Christian church and not think.

When Prof. Huxley used the word Agnosticism to describe faith he gave us a term that has a very broad meaning. It embraces all facts, truths and errors, which we can accept or reject as we please, but we must act with sincerity and pure intentions. We need not trouble ourselves about the theological heaven or hell. Heaven is too visionary, too undefined and vague, for persons to care to go there before they have to. It may be many times more attractive than this earth, still it does not come within our comprehension. The character of hell also varies extensively with the liberal and orthodox sects. According to the latter, we receive various degrees of punishment, not only for actual sins committed, but for the want of faith and rejectment of the Christian scheme of salvation—the atonement, regeneration, and other doctrines.

Jonathan Edwards, Spurgeon, and thousands of theologians, have made God an "incarnate devil," according to their creed. The liberal sects, however, teach that sin brings its own punishment, and this idea is well expressed in an ancient apologue describing the entrance into the spiritual world of a newly-arrived soul: "What art thou?" Then comes the answer: "I am thine own actions. Day and night I follow thee." Paul, perhaps, means about the same thing when he says: "Whatsoever a man soweth, that shall he reap."

It is monstrous to assume that a just God will punish any man because he comes to false conclusions in religious matters, whether he is or is not surrounded by Christian influences; and any such belief shows the lack of a truly religious spirit.

If we survive the death of the body and are to be happy somewhere, heaven is a good name for the place, or state, however we think of it, but we wish it of a "human" aspect, as Mr. Savage has wisely stated. Harps, songs, prayers and hymns are not ideal pleasures for constant use, and as for worship

"Where congregations ne'er break up,
And sabbaths have no end,"

I do not care to be present. It has too puritanic an aspect. If we in this world live a correct life, have done what good we could, and have been seekers for more and more knowledge, we have no real cause to fear death, though we may dread it in the sense of parting from those we love and many other causes. We have to pass from known pleasures of life here to something ungrasped by experience. Still there are strong grounds for regarding death as but an incident in our life, and this life as but a fragment of existence.

Yarmouth Port, Mass.

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Written for The Humanitarian Review

IS THERE ANY EVIDENCE THAT MAN IS IMMORTAL?

BY G. MAJOR TABER.

THERE are those who doubt that there is any evidence that man is immortal, for the simple reason that they have not personally been convinced by a careful investigation. There are many facts in science which but few are capable of personally investigating which we are bound to accept. When our greatest scientists have spent a lifetime investigating no reasonable mind ought to object to their conclusions upon the above ground. During the past fifty years I have carefully investigated, without prejudice, the subject of Spiritualism, and I have ample evidence that man is immortal, and that there is no death. Lord Lytton thus expresses it:

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away;
And then we call them "dead."

And ever near us, tho' unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

The reader might well ask, What have you seen to convince you? I have seen and recognized members of my family, and have seen other spirits where there was no possibility of fraud, and also have witnessed many cases where I was convinced of fraud. I have talked with an old friend who had promised to come to me thirty years before, as well as a score of others when the medium was totally unconscious. I received communications frequently from Colonel Bob Ingersoll, as well as a well-known citizen of this city who did not know he was dead. I could fill pages of personal experiences, but am restricted for want of space.

There is nothing new in Spiritualism. It is as old as civilization. Neither is it, in my opinion, anything but a scientific discovery. Some of its adherents have called it a religion, following in the footsteps of so-called religious grafters, like hundreds of other societies. It might be well to note the foundation of a few of the religions:

Paganism was founded upon the worship of gods.

Adventism was founded by Miller, who resided near the north line of Vermont, who persuaded his dupes to turn their property over to him, as he had set the day when the world was coming to an end, yet

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that same day while his dupes were dressed in white, ready to ascend to heaven, he was building a stone wall around his farm. As I lived not many miles distant when a boy, I learned these facts. Then they were called Millerites, but that was the foundation of Adventism. Mormonism was originated by Joseph Smith, September 21, 1823. He published the Mormon bible, and was declared God's prophet, yet their religion inspired them to massacre the early settlers. What has Catholicism ever done but murder Protestants when and wherever they had the power? What is the Episcopal church but modified Catholicism? What did the early Pilgrim Fathers do but murder others when they had the power? There is not one of the 180 so-called religious sects, who are bound by their creeds but what would persecute those who did not indorse its creed and pay their tithes. Mary Baker Eddy was formerly a spiritualistic medium, and gave sittings for fifty cents, but being unscrupulous and talented, she started a cult, and has gulled her dupes out of between two and three millions.

Just think of it: The Christian churches are collecting twenty-five millions annually for foreign missions, when in the Southern states there are nearly half a million children from ten to fourteen years of age who can neither read nor write, and thousands of widows and orphans in the Northern states who need help. It is simply a colossal graft to give missionaries fat jobs. I have long since come to the conclusion that the religions of the word have been a curse to mankind, and I think history will bear me out in that conclusion.

In proof of my assertion that spirit communion was as old as civilization, allow me to offer the following historical facts: Throughout Egypt's progress in science what is now called "Spiritualism" was a universal belief. Hermes taught that "this visible is but a picture of the invisible world." Herodotus mentioned that the King of Egypt descended to the mansions of the dead and returned. Strabo states that in the Temple of Serapis, at Canopis, many miracles were practiced by the sacred sleep, now known as the trance condition. Emanuel Rebold, president of the Academy of France, states that the occult science for more than 3000 years was practiced by the Egyptian priesthood. Even Socrates was known to have heard voices. Old Chinese records for 40,000 years record the belief of intercourse between the living and the dead, so stated by a learned mandarin, and also by Dr. McGowan, a Chinese missionary. Confucius also believed in the Spiritual philosophy. Zoroaster's prayer was, "When I die carry me to the bosom of joy," and he frequently saw celestial spirits. The Egyptian, Phœnician, Persian and Grecian writers believed in immortality. Titus, in his address to his soldiers before Jerusalem, declared that soldiers who died in battle joined the company who were placed among the stars. The Chaldeans were Spiritualists. Hesiod, who lived 1000 B. C., gave an account of the spirits of antiquity. Homer was a medium and seer at eight years of age. Pythagoras, 500 B. C., taught the immortality of the soul. Esculapius was a medium. Beda states that the spirits rang bells in Rome when a rebellion was attempted. Plutarch, Luther and Mohammed often heard spirit voices. Cicero believed it possible for events

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to be predicted. Nero and Julian consulted the spirits. Livy reports over 50 instances of fulfillment by mediums. Gregory VII, Roger Bacon, Bishop Grossetete, and even Martin Luther, were mediumistic. Philip Melancthon claimed he saw spirits, and John Calvin was clairaudient. Tasso, the poet, was a Spiritualist, and Joan D'Arc heard spirit voices. Besides the ancients, there are millions of intelligent persons the world over, as well as scores of our present-day scientists who have spent years in the investigation who have demonstrated the fact of immortality and spirit return.

My materialist friend, if you think that Mother Nature, after millions of ages in the development of intelligence from the lowest of animal life up to man, will suspend the law of evolution to corroborate your opinion, you are laboring under a great mistake, for Nature has never been known to suspeed one of her laws. There is no end to life, and there are no dead.

Los Angeles, Cal., May 1, 1911.

Written for The Humanitarian Review

COLLAPSE OF THE MYTHICAL THEORY.

BY C. L. ABBOTT.

A REVIEW of all that has been said on the subject of the historical existence of Jesus will make it clear, I think, that the negative evidence by which it was sought to prove him a myth has broken down all along the line, while the positive evidence of his existence remains untouched. The negative arguments were the following:

1. No historian of the first century mentions Jesus, therefore he did not exist. To this the reply was, neither is there any mention of Apollonius, and yet you assert that he lived. There must therefore be some other explanation, and whatever it may be in the case of Apollonius the same may answer for Jesus. Thus the alleged proof breaks down at the first touch. As there has been no attempt to answer this point, the matter might be dropped here; but the subject is not without interest, and it may be well to see if we can find out what the true explanation is, the one that was offered being demonstrably false. The science of historical criticism teaches that the first thing to do in order to understand the New Testament is to arrange the books in chronological order that the earlier teachings and doctrines may be compared with the later and the true course of evolution be ascertained.

It is agreed that the epistles of Paul are the earliest books. Now, Paul teaches that Jesus was born like other men, lived like other men, performed no miracles to distinguish him from other men, and died like other men. According to Paul, Jesus from his birth to his death did nothing worth mentioning. With the first Christians it was not what he had done, but what he was going to do. But the idea of placing on

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record what a few monomaniacs, mostly of the lower and ignorant classes, said a dead man was going to do was too silly to be entertained. It was too ridiculous for Pliny to make a record of after taking special pains to find out what it was. If a dead man is going to do something, it will be time enough to put it on record after he does it. It is only in writings published after the destruction of Jerusalem that we begin to hear of Jesus as a worker of miracles. Take the Gospels in their true order, Mark, Matthew, Luke, John, and his miraculous powers are seen to be least in the first and greatest in the last. He grows less human and more divine in each successive Gospel. In Paul's writings, as we have seen, he was a man and nothing more. Thus we have the evolution of a god before our eyes, beginning with a man who possessed no miraculous power and ending with a god from whom nearly all traces of humanity have disappeared. We shall then not need to ask why historians make no mention of him, for it will be apparent that he had done nothing worth mentioning.

2. None of the Gospels were written by Jews, and therefore Jesus was a myth. I replied that if not the Gospels, at least the epistles of Paul and the Revelation were written by Jews, and that as these constitute about one-third of the New Testament there is no significance in the fact that Jews did not also write the Gospels. This statement surprises Mr. Davis. He thinks I must have made a clerical error, and that I did not mean to say that the epistles of Paul and the Revelation were written by Jews. But I assure him that I meant exactly what I said, The Jewish authorship of those books is so nearly established that I am surprised that it should be called in question. As to Paul's epistles, the author whoever he was, declares time and again, and in the plainest terms, that he is a Jew (Gal. 2:15; 2 Cor. 11:22; Rom. 11:1). He must have known whether he was a Jew or not, and I cannot imagine what object he could have in lying about it. But aside from his express statements, corroborated as they are by the book of Acts, his rabbinical method of interpreting the Old Testament, his point of view and the general tone of his writings, combine to show that he was looking at things through Jewish eyes.

As to the author of Revelation, when he undertakes to say who shall be saved, he names the twelve tribes of Israel first. He calls the place of future happiness "New Jerusalem," and gives it twelve gates, one for each tribe. The language of the book is thoroughly Hebraistic, in so much that it is a common saying among scholars that the author though writing in Greek was thinking in Hebrew. These features are decisive, but there is further evidence. He speaks of certain persons who claim to be Jews and are not (Rev. 2:9), meaning, no doubt, that they are unworthy of the name, and implying that he reckoned himself a Jew, prided himself on the fact, and did not wish to see the Jewish name

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disgraced. All the evidence we have is to the effect that these books were written by Jews, and there is nothing to the contrary. And so one more attempted disproof of the existence of Jesus breaks down.

3. The Gospels were not written in Hebrew, and therefore Jesus was a myth. To this I replied in substance that if there had been a hundred Gospels in Hebrew none of them would have been put into the New Testament, because when the New Testament was compiled there were no Christians to speak of who could read Hebrew. As there has been no attempt to answer this statement, the alleged proof breaks down.

4. Some ancient heretics asserted that Jesus was a man only in appearance, and this is adduced as evidence that he was a myth. To this I replied that if you accept the heretics as authority and admit that Jesus looked like a man and acted in all respects like a man, that settles it; he was a man. But Mr. Davis says it would not settle it for him. In so saying, he places himself beyond the reach of argument. For most people, I think, the evidence of the senses would settle it. When the heretics said that Jesus "appeared," they meant that, tested by the evidence of the senses, he was a man. But perhaps Mr. Davis did not intend to admit as he did that Jesus really "appeared." If not, he contradicts his own authority. But it matters little, for in such case an argument which professes to be based on the opinions of ancient heretics and yet rejects their opinions where they had or may have had sources of information and accepts them only where we know they had no sources of information, and which they admitted were contrary to the evidence of the senses, is invalid on its face, and requires no discussion.

5. Mr. Davis said he had reason to believe the New Testament was written by monks in the monasteries of Alexandria. Perceiving that if there is any reasonable basis for such a belief it would tend to support the mythical theory, and having seen similar statements by other writers who, by the monks of Alexandria always meant the Therapeuts, and knowing of no other monks of Alexandria to whom the authorship of the New Testament ever had been or could be attributed, and believing in good faith that Mr. Davis likewise meant the Therapeuts, I took occasion to explode the Therapeut myth. But it now appears he did not mean the Therapeuts, and I cannot make out from the article what monks of Alexandria he had in mind. He only says he thinks there were monks in Egypt long before. Perhaps there were; but am I expected to go hunting for his monks in a fog like that? If he cannot find them and bring them into the open let them stay in their hiding places where they are perfectly safe. As I pointed out before, it would not help the matter if Egypt were full of monks, for the New Testament does not teach monkery and therefore cannot have been written by monks either of Alexandria or of any other place. And so the evidence from the monks of Alexandria breaks down.

6. The story of the miraculous birth is a myth, and the stories of

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miracles are myths, and therefore Jesus is a myth. Without accepting Mr. Davis's explanation of those stories, I agree with him that they are myths. But suppose for the purposes of this discussion, that he has explained them correctly, what then? Nothing. True, he has proved that there are myths, but that was not the question. The question is whether there was a Jesus. There may be both. Analogy, indeed, would lead us to expect both. In the case of Gotama we have myths and also a real man, and the same is true of Mohammed and many other ancient characters. No one believes half that is told of Apollonius, and yet we cannot doubt that there was an Apollonius. "We must learn to evolve the real Apollonius out of the romance of Philostratus, and the real Christ out of the narratives of the evangelists." (Gildersleeve, *Essays and Studies*, p. 252.)

Find as many myths as you please in the Gospels, and still you will have no evidence that Jesus was not a man.

7. Jesus is a myth because the same stories were told of Horus and other ancient divinities. How does that prove it? The same stories are told also about Abraham Lincoln. For example, in Arnold's *Children's Life of Lincoln*, page 14, will be found the following:

"But notwithstanding the poor old cabin was so poor and so bare, I think it next to certain that it had visitors on that day. I am sure that a band of holy angels must have descended from their heavenly abode and filled this lowly dwelling with their sacred presence, commissioned by the dear Lord himself to watch over and protect this infant, whose career was to be so wonderful."

It will be noted that Mrs. Arnold first thinks it and then she is sure of it. If thinking it makes it so, how did she happen to think it? How did she get this precious bit of information that scoops all the other biographers? The answer is, she took it from the Gospels. She was familiar with ancient stories of that kind and transferred them to Lincoln, intending thereby to do him honor. Now if New Testament stories are thus actually transferred to persons who lived but yesterday, why may not the early Christians have transferred old myths with which they were familiar to a man whom they wished to honor? It cannot be denied that they may have done so, and therefore the similarity of stories is no evidence that Jesus was not a man. According to Mr. Davis, Lincoln will become a myth if Mrs. Arnold and her ilk keep at him long enough.

8. Finally, Jesus is shown to be a myth by his very name, which is only a late form of the Hebrew JHVH (miscalled Jehovah). Though it does not seem to embarrass Mr. Davis to be contradicted by Webster's New International Dictionary and all the standard authorities, I prefer, on a question of philology, to accept the opinions of philologists, especially where, as in this case, they are substantially agreed. The philologists say that Jesus is a corrupt form of Joshua, and that Joshua is composed not of one word but of two, *yab* (poetic form of JHVH), and *yasha* (meaning help, deliverance, or salvation). But suppose Mr. Davis is right and the philologists wrong, cannot a real person be named for a myth? What about the hundreds of other people called Jesus at that time, and in Spanish countries at the present time? Where did Apollonius get his name ,if not from the mythical Apollo? Where did Mr. Davis get his, if not from one whom he probably regards as a

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mythical person, King David? Even if Jesus did bear a mythical name it is no evidence that he was not a man.

In the December Review I pointed to positive proofs that Jesus was a man. The proofs are contained in stories such as that of the quarrels of the Apostles, the admission that Jesus's prediction failed to come true according to the natural meaning of the words and as they were understood by all the apostles, statements that Jesus could not perform miracles, and that none would be performed, his admission of his own imperfect morality, his cry of despair on the cross, etc. Suffice it to say, without going through the list, that they are stories derogatory to the alleged divine character of Jesus and utterly discrediting everything to the contrary found elsewhere. It was shown that these stories are exactly the opposite of stories that would be invented. Such being the case, they were not invented, but are true stories, and therefore Jesus was a man.

How have these proofs been met? They have not been met. Much has been said, but in every instance there has been a dodging of the issue. Mr. Davis, after dealing with the miracles (which I concede to be unhistorical) says:

"We naturally and logically infer that the story is all of a kind, and that a few possible things are introduced merely to make the impossible things appear more probable."

On the contrary, a chronological arrangement of the books will show that the possible things were told first. Hence the possible was not added to the impossible, but vice versa. But I said nothing about possible things. Of course discredited things are also possible, but it is the discreditable and not the possible feature that constitutes the proof. No one pours black ink into water to make the water white, nor could the New Testament writers have been so foolish as to insert those stories to make us believe the opposite of what they say. I wanted to know why the discreditable things are there, and the only answer is an explanation (itself incorrect, as we have seen) as to why a few possible things are there. The issue was clearly drawn, and if, as the event shows, the mythical theorists are not prepared to meet it, the historical theory which regards Jesus as a man of whom many mythical stories were afterwards told, remains where it always has been since the subject began to be investigated on scientific principles, in possession of the field.

There is a science of myths, but there is such a thing as working is too hard. It seems to be overlooked that there is also a science of historical criticism which teaches how to distinguish myths from history, and I cannot refrain from expressing the conviction that due consideration of the science of historical criticism would have prevented such an error as that of supposing the New Testament to be all of a kind.

Mr. Hall suggests that the reasoning by which I prove Jesus a man would also prove Jehovah a man. I said these stories about Jesus and the apostles must be accepted as true because there is no conceivable motive for inventing them. But the motives for inventing the stories of Jehovah referred to by Mr. Hall are so obvious that I am surprised he does not see them. The object of the Eden story was to explain the origin of evil, the necessity of labor, the subjugation of woman, the enmity between men and snakes, etc. The gods were believed to be in the form of men, and Jehovah is brought upon the scene and repre-

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sented as a man because that was the most natural if not the only way of doing it. Again, the story of Jehovah's appearance to Abraham was obviously intended to gratify Jewish pride by giving them an ancestor who had talked with God and been promised great things by him. There is a very manifest motive for inventing these stories, and therefore they may have been, and no doubt were, invented. On the other hand, there is no conceivable motive for inventing the stories cited by me (at least the mythical theorists have not been able to find any), and therefore they are true stories. See the difference? Just as we prove the earth a globe by citing phenomena that cannot be explained otherwise, so do we prove Jesus a man by citing phenomena that cannot be explained otherwise. By failing to find any other explanation the mythical theorists have themselves established the soundness of the conclusion.

GEMS OF POESY.

(*Selected.*)

"We live in deeds, not in years, in thoughts, not breaths;
In feelings, not in letters on a dial.
We should count time by heart-throbs. He lives most
Who thinks most, feels the noblest, acts the best."

"There's so much bad in the best of us
And so much good in the worst of us,
That it ill-becomes any of us
To say aught bad of the rest of us."

—*Stephenson.*

"In men whom men condemn as ill
I find so much of goodness still,
In men whom men account divine
I find so much of sin and blot,
I hesitate to draw the line
Where God has not!"

—*Joaquin Miller.*

" * *The best courage man has ever shown
Is in daring to cut loose and think alone.
Dark are the unlit chambers of clear space
Where light shines back from no reflecting face.
The sun's bright glare, the sky's deep shining blue,
We owe to fog and dust they struggle through;
So the rich wisdom that we treasure so
Shines through the myriad things we do not know;
But to think new—it takes a courage grim
As led Columbus o'er the ocean's brim;
To merely think thus costs some courage. But to go—
Try it! It musters every power you know."

—*Unidentified.*

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Views and Reviews

By The Editor

Human and Divine Ethics.

The Denver *News* some time ago gave a partial report of a rather remarkable sermon by Rev. David H. Fouse, of the First Reformed church of that city. The preacher makes some interesting comparisons between the human modern ethics and the ancient divine ethics as embodied in the Bible and the creeds. The *News* reporter says:

He compared the modern methods of men in caring for their criminal brothers with the methods which many people still suppose God employs, and characterized the situation as almost ludicrous. "Our ethics are better than some of our theology. We really do better than we believe, if, indeed, our hearts believe what our tongues sometimes confess. We defend God for doing what we condemn in ourselves," said the Rev. Mr. Fouse. "There was a time when we inflicted torment in the name of religion, but we do so no more, at least not grossly. Our laws provide for humane treatment of all men. Brutal police methods are met with indignant protests."

"Yet in the face of this remarkable advance in our Christian and civil ethics some of us still insist that God treats His criminals with eternal torments. We provide well-lighted sanitary quarters for the worst of our criminal brothers, but when in our inconsistency we send them on to God—He throws them into unspeakable conditions—a lake of fire. We select great-hearted men and place them over our penal institutions that our wrongdoers may have the best possible and remedial treatment. God, however, takes the worst rogue in the whole spiritual universe, the scoundrel who is said to inspire all the deviltry that now plagues those made in the image of the Father. God, we say, takes this devil to manage his penitentiary and allows him to inflict every suffering he can invent. Some will say, what is not right for us is right for God. Such logic will not be accepted by many. The Righteous One will not do wrong."

¶ Nevertheless, though Mr. Fouse's humanitarianism leads him to reject the ethics which the Bible and the creeds say are, or were, prominent features of the code in force in God's supervision of human affairs, it is none the less true that the Bible and the creeds did and do teach such ethics as at least justifiable when practiced by deity. And what is good enough for a righteous, omniscient being has been accepted by men as good

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enough for finite man. Hence the barbaric treatment of criminals has been partially abandoned not because of God's command or example, but because of the development in the minds of men of more humane sentiments.

A Materialistic "Spirit-World."

Lillian Whiting, a lecturer on Spiritualism well known to the Spiritualists throughout the country, some time ago gave out her opinions of the future life she expects for mankind, and from the newspaper report of her remarks I clip the following:

That in the life to come the spiritual beings of men and women will walk, ride, perhaps in automobiles, and eat, much as they do in their earthly existence, and that undoubtedly a community life of the departed spirits exists on the planet Mars or a heavenly body is the conclusion to which Lillian Whiting, one of Boston's foremost woman writers and thinkers, has arrived in her most recent attempt to unravel by scientific laws the mysteries of the future.

"It would seem to me," said Miss Whiting today, "the change we call death is merely the withdrawal of the spiritual body from the physical body, and we are much the same persons immediately after this that we are before. . . . There will be men and women, there will be animals and plants, there will be natural scenery. . . . Our forms will be unaltered in that future place. We will be just the same, except, of course, we shall be refined and idealized in that more abundant life. . . . The things we shall do in heaven, I should think, will be much the same as we do here. . . . Psychic research reveals to us there are lectures, preaching, music and art there, and in fact all that makes for our development and for being of use to others. Perhaps the ethereal body may have its own demands for substance. Why not? The spiritual body will need food, just as the physical body needs it, although it will be of a different kind."

¶ The reporter's introductory remark that Lillian Whiting is "one of Boston's foremost writers and thinkers," is really "funny," and no less so is his remark about "her recent attempt to unravel by scientific laws the mysteries of the future"! Is the lady a scientific investigator in the modern-science sense of that term? Has she discovered, or does she know of, any "scientific laws" by which anyone can possibly "unravel the mysteries of the future" life? If so, I think the whole world of scientists would be rejoiced to have her divulge to them these "laws," so that they might themselves corroborate or disprove her statements about things in the "future life world" for themselves.

But what of the lady's description of the "spirit world" and its conditions, which the "psychic research reveals to us"? Is not that description but a description of this material world and

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its conditions of life? If "there will be men and women there," there must be a necessity of the difference in sex, and what is the purpose of sex in the spirit world? Reproduction? If "there are animals and plants there," at all similar to those "here," there must be death there, for all animal life depends upon the death of plants and much of it upon the death of other animals. She says, "the spiritual body will need food, just as the physical body needs it." Why does the physical body of a grown-up person need food? For replacing with new cells the cells that have died and are being carried out of the body by the excretory organs. Without this replenishment the body in time becomes exhausted and finally ceases to manifest the phenomena which collectively we call life—it dies. Now, if the spirit body after death *must* have food to live "just as the physical body needs it," in the absence of the supply the spiritual body would surely die; and, if it be possible for the spirit to die in the after-life world, there is strong probability that it might die in the present-life world. At best, the necessity of food proves the death of the constituents of the spirit body. If the spirit world is only a duplicate of the material world, there is no apparent necessity for going there, especially through the pangs, horrors and sorrows of death. No, Lillian Whiting's picture of the supposed future life is not at all alluring, and is evidently but a mental reflection of the life on earth with all of its pains, sorrows and deaths, and is as crude as the imagining of the veriest savage when he thinks of "the happy hunting ground."

Where Sectarianism Fails.

Some time ago Alfred W. Martin, in addressing an Ethical Society of which he is associate leader, spoke upon the "Distinctive Features of the Ethical Movement," and from a partial newspaper report of his remarks is extracted the following:

Referring in the course of his remarks to the present "Schiff-Wise-Holmes" discussion over the possibility of Jews and Christians uniting in worship, which he declared "a repetition of what had been successfully done in Chicago and elsewhere twenty years ago," adding that "commendable as all such unions are, it is sheer folly to be blind to the fact, intimated in the recent address of Jacob H. Schiff, that there exist underlying dividing differences which always come to painful light the moment either party justifies its sectarian position. Touch the sectarian sores and instantly the sectarian nerves will respond. Only as Jew and Christian alike resolve to give up their respective sectarianisms and subordinate their religions to the larger body of which

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they are only a part, can the real religious fellowship of Unitarians and other Christians and liberal Jews be achieved."

Citing "the freedom of the Ethical fellowship" as one of the distinguished features of the movement, Mr. Martin said: "I believe in God with all my soul, but nothing could ever induce me to join or lead a society which made belief in God a test or condition of membership. Why? Because I want for my brother-man the same freedom that I crave for myself. Freedom of thought has led some thinkers into atheism, and others into agnosticism, and still others into theism, yet the Ethical Movement has the necessary freedom to make them all feel at home in its fellowship."

¶ Mr. Martin here expresses the sentiments of a true Liberalist, and I believe he is right in his estimate of the relations of the Jew and the Christian and the Christian sects with one another. When the Jew leaves out of his religion all that is inimical to the Christian, what has he left? Nothing, except unimportant theological minor points and the ethical principles that both Jew and Christian have received as an inheritance from the experience of their progenitors. And when the Christian leaves out of his theology all that is obnoxious to the Jew, what has *he* left? Only unimportant minor points of theology and the same ethical principles as in the other case. And so with the Christian sects. The "freedom of the Ethical Movement," as described by Mr. Martin is essential to the successful co-operation of people of different or of no theological creeds in its societies. But to insure this fully ethics should be recognized as originating in human experience and not from a supernatural revelation as recorded in the Bible.

"The Rock of Ages."

A few weeks ago the *Star*, of Muncie, Ind., contained an editorial article under the above heading, in which some things wise and otherwise were said. From it I will here extract a few of the more distinctive sentences of these kinds.

Harold Bolce, a conspicuous contemporary in American economics, wrote a series of articles about a year and a half ago treating of the drift of modern theology toward destructive criticism, which he differentiated keenly from so-called higher criticism. It was throwing down the bars for an almost nation-wide debate as to whether or not American colleges and universities were "blasting at the Rock of Ages" by inculcating into the minds of the American youth bizarre and unorthodox notions about religion. In the wake of that discussion many eruptions from the pulpit and class-room occurred in which some rather startling disclosures as to the matter of man's belief came to light. The tercentenary of the King James Bible is also witnessing some discordant notes from the seats of theological learning.

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It was left to the Rev. Luther Freeman, president of Morningside college, at Sioux City, Ia., to tell a Kansas-City audience a few mornings ago that he had never "preached the entire acceptance of the Bible." The theologian went further, and also imparted the tidings that he had never believed or preached a literal hell or heaven, and that he did not believe that any of the ministers of his denomination did. In short, Dr. Freeman rejected the idea that the Bible is the word of God. "It contains many great truths, many great philosophies, and as literature it has never been excelled: but the word of God—no," he is quoted as saying.

Thinkers as far back as history tells have been baffled about certain utterances in the Bible, but the church of Christ has always enhanced its own cause when it unfrocked its ministers who themselves did not believe the book. . . . . It is the preacher and teacher whose work inflicts most harm, who remains at his post after he has become impregnated with this modern heresy.

The evolution of religion has taken on strange and mysterios forms, particularly in this country.

. . . Higher criticism has erased many doubts regarding the Bible as an inspired record, but there is a difference between higher criticism and destructive criticism. But in the land of cosmopolitanism, as well as individualism, thought may not be curbed and every man may formulate his own beliefs. These modern critics, however, who rob the Bible of all that is vital, are the most malignant enemies of the church or of the cause of Christ. Whether on the campus, in the classroom or pulpit, this practice of assailing the fixed idea of the fundamental principles of the Bible should be checked. Religious liberty for all, but institutions dedicated to one purpose should not be used for another. Doubts and heresies have long oppressed the church, but over and above all this bustle and din the larger half of the people in the English-speaking world may best express their belief in the early church hymn:

> In the cross of Christ I glory, towering o'er the wrecks of time,
> All the light of sacred story gathers round its head sublime.

¶ Higher criticism, whether "destructive" or not, is legitimate, and to speak of any logical criticism as "malignant" and as "robbing the Bible of all that is vital," is nothing less than unreasoning intolerance. If logical criticism demonstrates that there is nothing "vital" in the Bible, so much the worse for the Bible—neither the criticism nor the critics are to blame for its shortcomings. Yet I agree with the editor that it is not quite right or honorable for one to continue to hold his place as a paid employe of a religious educational institution after he has repudiated the doctrines he is paid to promulgate, and in their place teach directly opposite doctrines. But I think, as a rule, this is not so often done as is made to appear. In most cases of this seeming incongruity the institution as controlled by its officials has passed over from its original object to that represented by the so-called heretical teachers. And then, the editor's remark about "assail-

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ing the fixed idea of the fundamental principles of the Bible should be checked," is puerile and ludicrous. If an idea that is fallacious is "fixed" and never "assailed," the fallacy will never be exposed and the truth found out; and the only way to find out whether a fixed idea is fallacious or true, is to assail it. Try it in the crucible of logic; if there is no gold in the "rock of ages," this will prove it; if there is, the slag will be separated and thrown off from the pure metal and the result will not be malignant but beneficent. If the "fixed idea of the fundamental principles of the Bible" are so weak that external force is necessary to check those who assail it, it deserves to be assailed and destroyed. If this idea of principles is correct and the principles themselves are sound, no amount of assailing can possibly do them harm—rather will demonstrate their truth and stability.

How ridiculously superstitious is the idea expressed in the last sentence above quoted!—"the larger half [!] of the people in the English-speaking world may best express their belief in the early church hymn, 'In the cross,'" etc. Whether that "half" is "larger" or smaller, has no effect upon the truth or falsity of its belief; and the fact that the hymn expressing that belief is an "early" one is fair presumptive evidence that it is fallacious. The cross of Christ has not "towered" over the "wrecks" of any great length of time nor over a large proportion of the earth's inhabitants during the time it has been in existence. Two thousand years is but a moment in the ages of evolution, and a few million people are a small minority in the multiplied billions that have lived and died in these ages.

"Christian Revelation from the Scientific Point of View."

The newspapers of March 11th gave quite full reports of an address on "Christian Revelation from the Scientific Point of View," by Sir Oliver Lodge, before the Evangelical Free Churches Conference, then in session in Portsmouth, Eng. Rationalists are interested in the attitude of all true scientists toward so-called divine revelations, and The Review readers, I am sure, would like to know how anyone can look upon *nothing* "from a scientific point of view." But scientists, as well as simple-minded folk, sometimes "see things" (subjectively) where there is nothing objectively visible. A few extracts from Sir Oliver's address, as reported in the N. Y. *Times*, are here presented:

"God," he said, "can be depicted as a powerful and loving Friend, with whom spirits may commune every hour of the day. One whose patience, wisdom, long-suffering, and beneficence are never exhausted. . . . The Messiah idea, which is abroad in the land, and was for

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years before Christ's coming, but had not been recognized by more than a few."

The speaker went on to compare man in the universe to the white corpuscles in man's blood.

"Biologists," he said, "are apt to think of life as a physico-chemical process, and hope to imitate the lowly stages of animal organisms by the treatment of inorganic materials; but that does not exhaust the subject and reduce life, mind and will to atomic mechanism and dynamics. After many years of investigation, I have been gradually convinced that the persistence of individual existence is a fact and that an occasional and difficult communication across the chasm is possible. The door, therefore, seems open to a wealth of spiritual control. The subject has attracted quacks and charlatans; but we should keep an open mind regarding it. The possibility of what we call miracles has been hastily and illegitimately denied; they are not necessarily more impossible or lawless than the interference of a human being would seem to a colony of ants. They should be judged by historical evidence and literary criticism.

"Often in the history of science reality has proved simpler than our attempted conception of it. No matter how complex and transcendentally vast reality must be, the Christian conception of God is humanly simple. The sun is a glorious object, full of mystery and unknown forces, but sunshine is a friendly, homely thing. The sunshine is not the sun, but it is the human and terrestrial aspect of the sun. Thus would I represent the Christian conception of God. Christ is the sunshine, that fraction of the transcendental cosmic deity, which suffices for the earth. Jesus was plainly a terrestrial heritage. His advent was the glory, His reception the shame of the human race."

In expounding his theories as to the connection of spirit with matter, Sir Oliver Lodge declared that incarnation was a fact. "We are not matter, yet we utilize it. Through the mechanism of the brain we are able to influence the material world. We are in it, but not of it. The body is our machine, our instrument, our vehicle of manifestation, and through it we can achieve results in the material sphere. Why seek to deny either the spiritual or the material query? Both are real, both are true. In some higher mind, perhaps, they may be unified; meanwhile we lack this higher mind.

"Scientific progress is made by accepting realities and by learning from them. The rest is speculation. It is not likely that we are the only beings with this power in the universe. There may be many higher grades up to the divine—just as there are lower grades down to the Amoebae. The region of the miraculous it is called, and the bare possibility of its existence has been hastily and illegitimately denied; but so long as we do not imagine it to be a region denuded of law and order of its own, akin to the law and order of the psychological realm, our denial has no foundation."

In conclusion Sir Oliver defined his idea of a future life as one of steady and continuous progress with many activities and interests beyond our present ken, showing full interests in those still on earth and with a desire to encourage and help all efforts for the welfare of the race.

¶ The attentive reader will notice that Sir Oliver does not say

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what he means by the term "God," but says "God may be depicted as a powerful and loving Friend," etc. Which god does he mean? Surely not Jhvh of the Bible! The Bible itself does not so depict him. But how may God or anything else be "depicted"—pictured—if no one has ever seen him or it? If Sir Oliver is a real modern scientist he can, if he possesses them, give us the *facts* about God that he has acquired by observation and experimentation—the *only* sources of knowledge that modern science recognizes. Tell us, Mr. Lodge, not what we *may* picture God to be; but what you have learned by observation he *is*; and tell us how we may verify your facts by making similar observations and experiments for ourselves. This is what the true modern scientist *always* does in the physical realm.

He speaks of "Christ's coming." Well, well! Where did he "come" from? Does Sir Oliver mean to say he believes Christ as a person existed from the eternal past in utter inactivity, an inert being, till at a certain point of time in the history of this little world of ours he decided to "come" and stay a few brief moments to only make a miserable failure of demonstrating to a vast majority of the human race that he was really "the Christ," or even that he really existed?

Lodge speaks of "biologists" as thinking of "life as a physico-chemical process." He does not say a few or some biologists, but his phraseology embraces biologists generally. And that is true, because all biologists whose brains have not been invaded and deteriorated by the superstition microbe, know such to be a fact from careful observation and experimentation upon living things from the lowest to the highest.

Sir Oliver's statement about spirit communications and the conditions of a future life, as well as the relation of his hypothetical spirit to the demonstrable material organism, are of a kind with those of the unscientific and credulous believers in Spiritualism. And his treatment of the question of miracles is of that evasive kind of late much resorted to by theologians. That is, he intimates that miracles that are not miraculous at all may occur. That a miracle is only an event whose cause and conditions we have not as yet discovered, but may yet find to be within the laws of nature is a miracle. This is in fact a virtual surrender of the whole doctrine of miracles, for every honest person ascribes to that word the idea of an occurrence made by a personal free will to occur in contravention of the laws of nature—that the mere volition of one having exceptional powers may cause events to occur that according to the universal order of nature would not otherwise occur. Just as soon as any re-

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ported miracle is explained scientifically its miraculous character disappears and it is found to be no miracle.

He says the Christian conception of God is humanly simple. That is equivalent to saying that it is no conception at all; for the finite cannot conceive of the infinite as a simple existence. His declaration that "we are not matter" is simply a denial that can be affirmatively contradicted with all of human observation to sustain the contradiction. The theory of a spirit operating the body as a pianist plays upon his instrument is inadequate, for it fails as soon as we enquire, Who operates the spirit? We are forced by reason to go back and back to find a "first cause" if we assume that one is necessary. Lodge's last sentence above quoted is suggestive. Indeed we do lack the "higher mind" to unify the "spiritual and material query." And there is not a scintilla of evidence that there is or ever will be such a mind in the universe, or that it is needed, for no mind can unite non-entity with entity—nothing with something.

In the *Secular Thought* magazine, of Toronto, Can. (April number), I find an account of another miraculous painting, and the following is a description of it as copied by that magazine from the daily papers:

"A mysterious painting is now being exhibited at the Dore galleries. At first sight it appears to be a by no means impressive painting of 'The Christ.' But when the lights are turned down the background of the picture glows entirely with its own light, and the Savior's figure appears silhouetted against it, with a shadowy cross above one of his shoulders. Many explanations have been offered as to the cause of the 'phenomenon.' The artist himself can offer none. It has been suggested that he must have mixed his pigments with something known only to himself to create the illusion, or whatever it is, but he denies having any knowledge of the cause. There it is. That is all. Artists and everyone who has seen the picture are baffled. No explanation yet given has been considered satisfactory."

¶ Less than two years ago this same "mysterious painting," or a similar one, was placed on exhibition in the rooms of the Y. M. C. A., of Los Angeles. It drew great crowds of the credulous and curious, for awhile, but soon appeared a man who was in the business of exposing the tricks of fake spirit-mediums, and he made a duplicate of the "miraculous picture" and placed it on exhibition. Then *his* picture drew the crowd, and soon the Y. M. C. A. was glad to discontinue their religious show, and the fakers skipped for San Francisco to repeat their fraud. Any artist who knows anything about the use of the well-known luminous paint can make these "miraculous pictures" and expose the fraud.

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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

COMMENTS ON MR. ABBOTT'S "COLLAPSE."

¶ Beginning on page 668 of this magazine is an article by Mr. C. L. Abbott, headed, "Collapse of the Mythical Theory," and the reader of the following is requested to refer to that article and read it before reading this. Further, Mr. Abbott wrote two articles in 1910 for The Review, which were published,* in which he professed to produce "positive evidence that Jesus was a man." To these articles I replied in two articles,† and now, after several months' delay, he sends in the rejoinder above referred to, and largely misapprehending my meaning or failing to remember my language, he proceeds to knock down his men of straw, and begins the attack with the announcement that the "mythical theory" has collapsed. Having given publicity to three articles by Mr. Abbott on the question of the historicity of Jesus of the Gospels, I think all readers will allow that I am justifiable in publishing a third one of my own in support of a dif-

*See The Review for November and December. 1910.

†See The Review for December, 1910, and January, 1911.

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ferent theory, especially as Mr. Abbott writes this article expressly against what he supposes were my former arguments.

In the first place I want to offer a mild protest against the practice some debaters have of stating what they assert to be the argument of an opponent without quoting that opponent's language, and especially in waiting for sufficient time to elapse for the readers of the opponent's arguments to forget what he did say. This, I think, is unfair, and is a failure to argue the real questions at issue, because they are not accurately represented in the writer's own statement of what he alleges they were. While Mr. Abbott failed to tell his readers, in each and all of the eight points he criticises, in my own language, or even in equivalent language, what I said, I shall not here follow his example, but try to fairly reproduce his meaning by quoting literally his own words relating to things I shall comment upon.

In the first paragraph of the article on page 668 of this magazine, the writer says he thinks that "the negative evidence by which it was sought to prove him [Jesus Christ] a myth has broken down all along the line, while the positive evidence of his existence remains untouched"; and then he proceeds to reply to what he again terms the "negative arguments." In the first place it is not a fact that I tried to prove Jesus to be a myth by "negative evidence," nor is it a fact that my argument was a negative one; further, it is not a fact that Mr. Abbott's so-called evidence of "his existence" was "positive," but that its character was largely negative. In support of these assertions, I refer the reader to all of the previous articles on the subject.

I will now take up the points which Mr. Abbott discusses in the same order and with the same numberings which he uses, and the reader can read them with one another, if he chooses, as he goes along.

"1. No historian of the first century mentions Jesus, therefore he did not exist." Remember that Mr. Abbott means by this that I had used that as my first argument against the existence of such a man as the Jesus Christ of the New Testament. Now, refer to my article in The Review of December, 1910, and see that I first quite fully stated what I meant by the word *myth*, and then I say: "If such a character [as the Jesus Christ of the N. T.], with such a reputation as a miracle-worker, or even as a

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political plotter, had existed at the beginning of that hundred years, is it probable that no mention of him would be made by the historians who lived and wrote during that century?"

By "that hundred years" and "that century" I meant the first century of the Christian era, as I had just quoted Mr. Abbott's remarks that he doubted "whether any book in the New Testament, as we have it now, was written by a man who had ever seen Jesus," and further, "I am willing to concede that except in the New Testament, we have no mention of Jesus in the first century." Now, where in this can Mr. Abbott find that I had argued from his 1st proposition that "No historian of the first century mentions Jesus, *therefore he did not exist*"? I simply asked if it were probable such an omission would have been made if a man of such a character had really existed. This "collapses" No. 1 of Mr. Abbott's straw men and his argument.

The reference to Apollonius is entirely beside the mark, and the reality or mythical character of Apollonius has no bearing whatever on the question as to Jesus Christ of the New Testament. He remarks that "thus the alleged proof breaks down"; but I had not alleged that such was "proof," but intimated that it indicated an improbability.

Mr. Abbott says "it is agreed that the epistles of Paul are the earliest books"—meaning, I presume, the earlier of the New Testament books. But this is of no consequence, because probably neither the Gospels nor the epistles of "Paul" are anything more than copied, redacted and re-copied and re-redacted copies of some much earlier writings, and this probability is supported by the fact that no "original" manuscript of any of these books has ever been found, as theologians themselves admit. Then Mr. Abbott proceeds to tell us what Paul teaches about Jesus—assuming that Paul *knew* what he said, when there is no evidence that he had ever seen Jesus. The fact is, the Jesus of Paul is a thoroughly metaphysical character—a Christ and not a man.

Then he refers to the Gospels "in their true order" [chronological], "and his miraculous powers are seen to be least in the first and greatest in the last." But this only supports my contention. Because it is well known in every-day affairs that a story once started gathers improbability as it is repeated. It has often been said that one has told a falsehood so often that he has come to believe it himself. Wonder stories never grow less but more wonderful as they are repeated, whether or not they ever had any basis in fact.

But Mr. Abbott's reason "why historians make no mention of

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him," is not good evidence, for if the man Jesus he assumes existed at that time "had done nothing worth mentioning," *he was not the Jesus of the New Testament*, for *that* Jesus is pictured as a miraculous being from conception to resurrection, and a worker of miracles in all his activities. Remember, I have nowhere asserted that there never was any man named Jesus. I know better; I have seen a number of Spanish-Mexicans whose names were Jesus. What I contend for is that *the Jesus Christ of the New Testament* is a mythical character—a sun myth—a character and a story of its doings, of which the natural phenomena of the annual sun and the course of the seasons of the year constitute the basic facts.

"2. None of the Gospels were written by Jews, and therefore Jesus was a myth." So intimates Mr. Abbott that I had answered. Let him point out any such declaration in my article, if he can. I may think that "none of the Gospels were written by Jews," but I have never said "therefore Jesus was a myth." What I meant was that the mythic Jesus was not a product of Jewish writers, but of others who used the Jews as "models" for their story characters, just as Shakespeare used the Romans as models for his great character plays.

Then Mr. Abbott is "surprised" that the Jewish authorship of "Paul's epistles and the Revelation, so nearly established" "should be called in question" by me. But "nearly established" and not *fully established* leaves me free to call it in question. Mr. Abbott refers to the epistles themselves to prove that Paul was a Jew. I have never denied that the story-character therein called "Paul" was a Jewish character. My contention is that Paul himself, as therein set forth, was a mythical character, and that "he" was not the auther, but one of the "characters" of the story embodied in the epistles. Mr. Abbott says the "the author [of the epistles], whoever he was, declares time and again, and in plainest terms, that he [Paul] is a Jew." But the "he" refers here to Paul and not to the author of the epistolary story. The non-Jew author used the names Saul and Paul to designate the hero of his story. There is no evidence in profane history that the New Testament Paul ever existed as a man. (See the Encyclopedias.) "He must have known whether he was a Jew or not," says Mr. Abbott, still obsessed with the delusion that "Paul" is the name of the author of the epistles instead of the hero of the story. Of course the author knew, or thought he knew, that he truly represented features of Jewish character in his creation of "Paul."

Mr. Abbott's comments on the authorship of Revelation are

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of a kind with those he made in reference to that of the epistles. I merely contend that the "I, John," of the Revelation story was not the author but the principal character—the hero—of the story. That the "language of the book is thoroughly Hebraistic," as Mr. Abbott avers, I think is emphasizing the assertion too strongly; leave out "thoroughly" and I agree. But though Shakespeare wrote his plays in English, and was himself an Englishman, in writing some of them, "though writing in English he was thinking in Latin." In fact this very fact is one of the strong points made by those holding to the theory of the Baconian authorship. They contend that Shakespeare was not competent to so well "think" in Latin. Mr. Abbott contends that as "all the evidence we have is to the effect that those books were written by Jews, and there is nothing to the contrary, . . . one more attempted disproof of the existence of Jesus breaks down." But, though I do not admit his premise, I deny that the conclusion would be logical if it were fact; and that which "breaks down" this argument of Mr. Abbott's is that I have never asserted that the non-Jewish authorship of these books disproved the existence of Jesus. So falls his argument along with his man of straw No. 2.

"3. The Gospels were not written in Hebrew, and therefore Jesus was a myth." Where in either of my articles Mr. Abbott found this statement, I am unable to discover. For absolute proof that it is not there, or anything that would bear such an interpretation, I refer the reader to the articles themselves. I simply deny that I ever made any such an argument. I may say, and I believe, that the Gospels were not written in Hebrew, but I did not and do not say, "therefore" Jesus was a myth, and to charge that I have made such a silly argument is to place me in a ridiculous situation. Then he gives what he asserts was his reply to this imagined argument, and says, "as there has been no attempt to answer this statement, the alleged proof breaks down." There was nothing to attempt to answer, and there was no such "alleged proof," and so this is Mr. Abbott's 3rd man of straw with his argument that has collapsed.

"4. Some ancient heretics asserted that Jesus was a man only in appearance, and this is adduced as evidence that he was a myth." I flatly deny that I made any such statement, and here quote what was said about the heretics in full. I quoted Mr. Abbott as saying, on page 207, that—

"The heretics who held that Christ existed in appearance only admitted nevertheless that he looked like a man, talked like a man, ate,

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drank, slept, and walked like a man, and that everybody that knew him supposed him to be such. If so, that settles it; he was a man."

Now note that I quote Mr. Abbott as saying this, and yet in his 4thly he uses his own words above quoted and ascribes them to me, with the addition that I "adduced that this was evidence that he was a myth." Now here is just what I said:

"That may "settle it" for Mr. Abbott, but it decidedly does *not* "settle it" for me. All the pagan gods and demigods are reported to have looked like men and talked like men, etc., etc., but that does not convince the Christian or anyone else of today that the pagan gods were men."

That was all. (See page 277, H. R. for Dec., 1910.) Does my statement embrace anything like that Mr. Abbott says it does in his fourth argument above? All that follows in Mr. Abbott's statement about the heretics is irrelevant so far as he refers to me or to what I said, except that I said it would not settle it for me. The statement that "for most people, I think, the evidence of the senses would settle it," has no application, for I "did not intend to admit," and I did not admit "that Jesus really 'appeared.'" All I said about the reputed opinions of the heretics was to the effect that even at that early day it appeared that at least some *doubted* that the Jesus Christ of Christianity was a man. And I did not contradict in any way my own authority, as Mr. Abbott charges (p. 670). And I based no "argument" on the opinions of ancient heretics to prove that Jesus was a myth, but only to show that at that early day the evidence of the existence of a man Jesus was so slight that many did not believe that there was such a man, but considered the Christ as a purely mental picture, and the stories about him as allegorical.

Mr. Abbott's discussion of the monks of Alexandria is so misty and pointless that I shall not consider it further than to briefly reply to his remark that "the New Testament does not teach monkery and therefore cannot have been written by monks either of Alexandria or of any other place. And so the evidence of the monks of Alexandria breaks down." It is news to me that men cannot write fiction without advocating their own creeds therein in every particular. Besides, the "belief" that the original stories upon which the Gospels were founded were written by ancient monks was not submitted as positive or "negative" evidence that Jesus was a myth, but as lending color to the *probability* that the stories were not history but a kind of fiction in which the events and objects of nature were personified and made to teach philosophy and religion of one kind or another.

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And thus the 4th man of straw—" the evidence from the monks of Alexandria " which he avers " breaks down "--collapses.

"6. The story of the miraculous birth is a myth, and the stories of miracles are myths, and therefore Jesus is a myth." I made no such argument. That this story or that, this event or that, was a mythical one I never used as a premiss for the conclusion that " therefore Jesus was a myth." I cited these parts of myths as parts of the general myth, meaning to show that if all the characteristics of Jesus Christ set out in the Gospels were mythical the sum of them all would be a mythical character, which is a mathematical truth. Mr. Abbott says I had " proved that there were myths, but that was not the question. The question is whether there was a Jesus. There may be both," etc. To this I reply that the question was *not* " whether there was a Jesus." I have never said there never was *a* Jesus, or denied that there were many people named Jesus. The question was, was the character called in the Gospels Jesus Christ a man or a myth? And I think that if it can be shown that all the stories about his conception, birth, life, death and resurrection, are mythical, and that nothing in the Gospel stories is told that would characterize the hero of the story as a man, then he was a myth. That is, the totality of the Gospel characteristics of Jesus being mythical, the Jesus—the name for that totality--was necessarily a myth. That there were both men named Jesus and a mythical character called Jesus I do not deny, but believe. In fact I have seen men myself named Jesus, and yet I consider the particular Jesus of the Gospels as only a hero of a mythical literature—a myth. Mr. Abbott says: "Find as many myths as you please in the Gospels and still you will have no evidence that Jesus was not a man." If I find that the whole Gospel story is made up of mythical parts I surely have the best of evidence that the hero of that story was not a man.

"7. Jesus is a myth because the same stories were told of Horus and other ancient divinities. How does that prove it?" I have not said that that fact alone did prove it, but it is *one* very important fact in the chain of evidence that does prove that the Jesus Christ of the New Testament was a sun-god—a nature-myth and not a natural man.

Mr. Abbott says, "the same stories are told also about Abraham Lincoln." But this is certainly a mistake. I was one of Lincoln's soldiers and think I know something of his history, but I never heard of any of the myth-stories of Horus and Jesus being applied to him. The story Mr. Abbott cites from Arnold's *Children's Life of Lincoln* is not at all one of the " same stories." It has no essential element of a nature myth, though it may be purely fiction. The story is not told as a myth story

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is told. In the latter case, the writer says, for instance, that Jesus was born in a stable. But Mrs. Arnold did not say positively that "a band of holy angels," etc., but "I am sure a band of holy angels," etc. This qualifying phrase indicates plainly that she meant to say that it was only her opinion and not a historical fact. He says she took this story from the Gospels; if so, I am equally justified in saying, and the Gospels took it from the ancient myth stories. Then he adds this wholly unwarranted assertion: "According to Mr. Davis, Lincoln will become a myth if Mrs. Arnold and her ilk keep at him long enough." He has forgotten that it is he, not I, who believes that myths all have their bases in real men. If Mrs. Arnold should write a story in which her hero should poetically represent the changing seasons of the year or the journey of the sun through the signs of the zodiac, without recording any of the historical facts about Abraham Lincoln, the man, I should call that hero a myth though she named him Lincoln. I see plainly that Mr. Abbott, like very many others, even men of education, fails to understand the true character of a *myth*. He seems to confound myth with fiction, imagination, falsehood, non-existence. This is error. A myth, as I have before fully explained, is a story true to certain basic facts. It is a poetic description of the objects and phenomena of nature. It is not *baseless*, and its basis is not a man, but natural objects and phenomena.

"8. Finally, Jesus is shown to be a myth by his very name, which is only a late form of the Hebrew JHVH (miscalled Jehovah)." I deny that I ever made the above statement, and I challenge Mr. Abbott or anybody else to point out the page in The Review where it may be found. To demonstrate how much this statement differs from what I did say about "his very name" I here quote from my article in the January Review, page 344:

"The Jesus of the New Testament, I believe [note that I say I *believe*] to be a modification of the Jhvh (Jahveh or Jehovah) of the Hebrews, who was a local [or tribal] form of the racial sun-god. The name Jesus is but a comparatively modern variant of the ancient Hebrew name Jahveh. Thus: In the New Testament, the Old Testament names are varied in their spelling so that the h becomes s, and the vowels are changed according to certain rules of transliteration from Hebrew to Greek and Greek dialects. Formerly there was no distinction between the Roman I and J, or the V and U, so that the Latin name of our English word Jesus comes from the Greek name *Iesous*—I-S-U-S, corresponding to the Hebrew consonants J-H-V-H—the I=J, the S=H, and the U=V, and the vowels E and O corresponding to the adventitious vowels [Mesoretic points] in the word Jehovah, placed in this word not by the Hebrews [who had no vowel letters], but by the Greek translators. Jesus, then, is a new Jehovah, a new Jove, a new variant of the pagan mythic sun-god."

Now, this last sentence is not the conclusion—the "therefore"—of the remarks about the name Jesus only, but of the entire discussion—the

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two articles. Summing up the entire series of statements I conclude that "Jesus, then, is a new Jehovah, a new Jove, a new variant of the pagan mythic sun god," and I still believe the evidence is abundant, valid and conclusive, and that, time and space and the patience of the reader permitting, very much more of it in detail could readily be adduced.

Then Mr. Abbott, without denying the fact that the consonants of the name Jesus are really transliterated consonants of the name Jehovah, wanders off to tell us what Webster and the philologists say about the derivation of the name, or its equivalent. That it may *mean* the same as *Joshua* I have not denied, but I can show that even *Joshua* is but a transliteration of the Hebrew Jehovah. In the Hebrew, S and SH are interchangeable. Then we have, leaving out the Mesoretic (not Hebrew but Greek) vowel O, these consonants, J-SH-V-A, and the A in Hebrew names is not a vowel but the consonant or aspirant (spiritus) H, so that the word, transliterated according to philological principles, stands, J-H-V-H—exactly the same as those of Jehovah and Jesus. As to the *meaning* of these words, or their original, there are a multitude of guesses on record in theological literature, and there is no absolute certainty that any of them are wholly right or that all or nearly all of them are right to a degree—as words may have various meanings in English and in other languages as well.

Mr. Abbott asks, "But suppose Mr. Davis is right and the philologists wrong, cannot a real person be named for a myth?" Certainly; but that supports my side of the argument. You contend that a myth *must* be named for or based upon a "real person," not the reverse. I contend that a myth is not based upon a real person but upon natural objects and phenomena personified and *named* with words having meaning corresponding to the objects or the events personified. If Mr. Abbott should name a son after Amen-Ra, of Egypt, would that prove that Amen-Ra was a man? Would we not still know that the original name stood for the Egyptian sun-god of midsummer and midday—these objects and times personified? Certainly. Then he asks, "Where did Mr. Davis get his [name] if not from one whom he probably regards as a mythical person, King David?" Well, well! If I got my name from a "mythical person," does that prove that that mythical person was not a myth? I accept the illustration as an example of a real person being named *after* a mythical person, but that is all. Then he adds: "Even if Jesus did bear a mythical name it is no evidence that he was not a man." It does not *prove* that he was not a man, but in connection with all the other facts in relation to the character *it is strong presumptive evidence that he was not a man*, but a myth with a legitimate name.

Mr. Abbott brings in the stories of the "quarrels of the apostles, the admission that Jesus's prediction failed to come to pass," . . . "his

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admission of his own imperfect morality, his cry of despair on the cross," etc., as his "positive proofs" that Jesus was a man." (See page 672, this magazine.) He says these stories being "derogatory to the alleged divine character of Jesus and utterly discrediting everything to the contrary found elsewhere," that they "are exactly the opposite of stories that would be invented, but are true stories, and therefore Jesus was a man." But I contend that these derogatory things do not indicate, much less prove, that Jesus was a man. It was a very common thing for the pagans to ascribe to their gods many failings and even mischievous, vengeful and evil deeds. From this arose the practices of praying for mercy, placating the gods with gifts, incense and sacrifices, etc. The god of the Hebrews, Jehovah, the father of the Christian god, is pictured by his friends as a god of vengeance, one who brings evil; as failing to create and maintain the human race in the moral perfection he had designed, and having "repented that he had made man" drowned nearly the whole of his living creatures and then failed to reform the race. The "derogatory stories" about Jesus are just what we should expect if he was a myth. To be true to nature, the god *must* fail sometimes, must do evil, etc.. for does not man upbraid the sun for his excessive heat in summer and his failure to supply a sufficiency in winter, etc.? According to the defects man sees, or thinks he sees, in nature, are the defects he ascribes to his personifications of nature.

"How have the proofs been met? They have not been met," declares Mr. Abbott. Good reason. There were no proofs to be met; but the *alleged* proofs have been met and thoroughly refuted, and the argument using them has completely "collapsed." In corroboration of this, I again refer the reader to my articles on "The Myth of Jesus Christ," in The Review for December, 1910, and for January, 1911, and to this article.

On page 672 (this number), Mr. Abbott, for once, quotes my words. He says:

"Mr. Davis, after dealing with the miracles (which I concede to be unhistorical), says: 'We naturally and logically infer that the story is all of a kind, and that a few possible things are introduced merely to make the impossible things appear more probable.'"

To this Mr. Abbott replies:

"On the contrary, a chronological arrangment of the books will show that the possible things were told first. Hence the possible was not added to the impossible, but *vice versa*."

I had not said the possible things were *added* to the impossible things, as here charged, but said they were "introduced"—a word that does not mean added as an afterthought, but placed into the body of the story. The chronological arrangement Mr. Abbott lays so much stress upon, however, is as much of a mooted question as that of Jesus, man or myth. Yet, admitting Mr. Abbott's own arrangement to be correct, I can truth-

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fully say his argument from that source collapses; for there are many improbable stories told, even today, that at first contained more of the probable. Take the notorious "fish stories," snake stories, hunter's stories, sailors' yarns, etc. As they are repeated they grow more and more impossible and improbable, because each successive relator wishes to outdo his predecessors in telling a wonderful story—it is a characteristic of human nature; the disposition to *excel* others, even in telling lies, and the desire to make others envious. This is done right along in every-day conversation, in story writing, in matters of dress, jewelry, houses, furniture, automobiles, etc. No, the probable precedes or accompanies the improbable of every wonder story, as a rule.

I once knew a boy who went out with his sling-shot to kill rabbits. When he returned he told his mother a great yarn about how he had killed a rabbit. He repeated his story to other members of the family, but the second story was that he had killed three rabbits; the next five, and then a dozen. "Where are your rabbits?" asked one. "O I killed so many I couldn't carry them, and just then there came along a whole lot of poor children and I gave them all to them"! Not a word of fact in the whole story, but beginning with the possible and becoming more and more improbable instead of the reverse.

Mr. Abbott says "there is a science of myths, but there is such a thing as working it too hard. It seems to be overlooked that there is also a science of historical criticism which teaches how to distinguish myths from history, and I cannot refrain from expressing the conviction that due consideration of the science of historical criticism would have prevented such an error as that of supposing the New Testament to be all of a kind."

To this the only answer I need make is to reverse Mr. Abbott's statement, thus:

There is a science of historical criticism, but there is such a thing as working it too hard. It seems to be overlooked that there is also a science of myths which teaches how to distinguish history from myths, and I cannot refrain from expressing the conviction that due consideration of the science of myths would have prevented such an error as that of supposing the New Testament *not* to be all of a kind! "What is sauce for the goose is sauce for the gander."

Mr. Abbott then undertakes to refute Mr. Hall's statement in support of the so-called mythical theory. But I think Mr. Hall was eminently correct in saying that "the same reasoning by which Mr. Abbott 'proves' Jesus a man would also prove Jehovah a man," and Mr. Abbott's attempt to refute it "collapses" completely.

Mr. Abbott closes his article with these words:

"Just as we prove the earth a globe by citing phenomena that cannot be explained otherwise, so do we prove Jesus a man by citing phenomena that cannot be explained otherwise. By failing to find any other explanation the mythical theorists have themselves established the soundness of the conclusion."

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The only reply to this that is necessary is to deny that Mr. Abbot has cited any phenomena recorded of Jesus Christ that cannot be explained otherwise than by considering that he was a man, and by exactly reversing his statement, thus:

Just as we prove the earth a globe by citing phenomena that cannot be explained otherwise, so do we prove Jesus a myth by citing phenomena that cannot be explained otherwise. (His conception, his birth, Herod's massacre of the children, the miracles of Jesus, his death on a cross, his resurrection, the phenomena attending his death—darkness, earthquakes, coming forth of the dead from their graves—his appearance after the alleged resurrection, etc.) By failing to find any other explanation (of these and other alleged phenomena), those who hold to the theory that Jesus Christ was a man have themselves failed to establish the soundness of their conclusion, and have thus supplied strong "negative" evidence in support of the "theory" that the Jesus Christ of the New Testament was a myth.

And so Mr. Abbott's eight men of straw and his arguments meant to knock them out all "collapse" into oblivion.

A CRITICISM AND COMMENTS.

¶ *Secular Thought*, a Rationalist magazine published at 185½ Queen st., W., Toronto, Can., in its Book Notices department comments as follows upon *The Origin and Evolution of Ethics*:

The editor of the *Humanitarian Review* has done a distinct service to the cause by the republication in separate form of his series of articles in the Journal he edits. In a lively and very instructive manner, and very largely under the mentorship of Prof. Bain, Mr. Davis takes us through the long course of ethical development, from the days of Hammurabi, Socrates, the Cynics, the Stoics, the Epicureans, the Schoolmen, and so on, through Hobbes, Locke, and the modern schools down to Herbert Spencer and the ethicists of our own day. With the exception of a few minor points, we fully agree with Mr. Davis's conclusions. Of course, "supernatural revelation" need not have been mentioned at all; but even the Freethought ranks are made up of all sorts and conditions of men. The doctrine of determinism is well handled, but in the last sentence in the book we are told that "The reason is good—*a provision of Nature*—and for this very same reason we are justifiable and 'in duty bound' to promote morality and abridge crime, teach ethics and cultivate habits of good conduct." Now, this sentence is not very good English, and we do not believe in any sort of either provision or prevision in Nature. Both ideas belong to dualism. Our readers will enjoy the work, and should send to Mr. Davis for a copy.

In regard to the sentence being "not very good English," I will say that taken, as here, away from its context it is not good or easily understood; but in the preceding sentence I say the reason "we eat, drink,

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and indulge in sexual congress is not to directly nourish our bodies and propagate our species but to obtain pleasure or happiness," etc., and then follows the above quotation in which I say this "reason is good," etc., and "for the very same reason we are justifiable and 'in duty bound' to promote morality," etc. That is, for the reason that such acts bring us pleasure and happiness directly—though indirectly or ultimately, the line of conduct is unconsciously for the preservation of the life of the individual and the species.

In regard to the "provision" and "prevision" of nature, I reply: I think I am justifiable in using the phrase "provision of nature," for, without confining the word provision to its root-meaning, we use it to mean the supplying of things necessary before they are needed. And whatever we may say about nature not *seeing* beforehand, we see examples every day that nature *provides* things for future use. For instance, the sexual organs in animals, the mammary glands in females, the teeth of the nurseling, the milk for the young about to be born, the yolk and shell of the egg, the "meat" of nuts, seeds, etc., for the use of the germ, etc., etc. There is nothing of dualism in this, for there is no necessity of a soul, spirit, mind, or even "force," as a distinct entity "dwelling in" matter to produce these phenomena. They are the results of the changes in nature from the uncreatable and indestructible motion inseparable from matter. The price of the book is 50 cents, post free, from this office.

SPIRITUALISM AS EVIDENCE OF IMMORTALITY.

¶ Reader, before you read this article will you, if you have not already done so, read the article beginning on page 666 of this magazine entitled, "Is there Any Evidence that Man is Immortal?" by G. Major Taber. I ask this for the reason that I here intend to comment somewhat critically upon some of the arguments and conclusions set forth in Mr. Taber's article, and I wish the reader to have in his mind a full and clear understanding of what those arguments and conclusions are, not as I might state them, but as the author of the article himself states them. With this understanding, I will very briefly refer to his statements instead of quoting them extensively.

The first statement I wish to consider is the very first sentence in the article. This, I have long observed, is a common assumption with believers in Spiritualism. They seem to think that because *they* have been convinced by certain phenomena, everyone else would be convinced by "careful investigation" of the same phenomena, and they conclude that those who doubt do so because they have not seen the phenomena, or have not given them "careful investigation." This is surely a very gross error. I think I would be justified in alleging the

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exact reverse, viz: That those who have been convinced by the phenomena of Spiritualism that man is immortal have not given them "*careful* investigation," and are too credulous and too hasty in arriving at conclusions and from insufficient data; they lack that qualification of the modern scientist which compels him to hold his judgment in reserve and his hypotheses and theories only tentatively, until "all the evidence is in" that is possible to obtain and has it carefully—very carefully—weighed, and thorough analyses and comparisons have been made; and then by the severest of logical reasoning to laboriously proceed step by step up to conclusions that may be truly said to be the results of "careful investigation."

My friend Taber says that "during the past fifty years" he has "carefully investigated, without prejudice, the subject of Spiritualism," and that he has "had ample evidence that man is immortal, and that there is no death." I will not say that he has not given the subject long and careful investigation, but there are other things essential. What one man might consider to be "careful" another might consider very careless. Besides, no matter how careful has been his investigation or how long continued, his reasoning upon the collection of facts he may have made may be very defective. I will give two positive examples in this case: He says he "has ample evidence that man is immortal." Let us see. Immortal means endless life, deathless. To be scientifically certain that a man will live forever is impossible, because one would have to live forever to obtain "ample evidence" of the fact, and as there is no conclusion of forever, the evidence could never be "all in." As long as there was a possibility that man might live longer, there would be the possibility that he might yet die. Again, he says he has "had ample evidence that there is no death." Now, to make this assertion is to discard a portion of the English language. We use the words death and dead as arbitrary signs by which to convey from one to another knowledge of certain phenomena. Here stands a beautiful, green, growing tree, producing seeds for the reproduction of its kind. We say it is *living*, it is *alive*. We mean by these words that the tree is at present presenting the phenomena of growth and reproduction. There lies a log, which was once the trunk of a living tree; it is without green leaves, it is not growing, and it is not producing seeds for the reproduction of its kind, but it is slowly disintegrating and its elements are gradually combining with other elements in other forms according to the laws of chemical affinity. We say *that* tree is *dead*. The words, *a dead tree* immediately reproduces in the mind of the hearer a picture of a tree that has ceased to grow and produce seed for the reproduction of its kind. Then there *is* death, and we cannot speak of these phenomena without the use of this word 'or another one with an exactly equivalent representative assignment. Here is a strong, vigorous, ruddy man, whose body is either growing in size or in replacement of wasting portions, or both, and who performs the acts essential to the reproduction of his kind. We say he is *living*—he is *alive*. There lies another man, no

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longer strong or vigorous, but pale and wasting, with little or no growth of parts, and performing no acts necessary to reproduction. We say he is *dying*. Later, we see the same man, cold and motionless, all assimilation, growth, has ceased, and all the phenomena that had constituted him a living man are absent. We say he is *dead*. *Some* word is necessary to express the idea of this phenomenon, and the words dead and death are brief, distinctive and convenient, besides being *almost* universally accepted by English-speaking people as representatives of phenomena that, in their common sense, they know to be as real as the phenomena of life. Hence the evidence is ample to nearly all men that there *is death*.

But the Spiritualist may reply that he admits that the body may die, but that he means that the "spirit" does not and cannot die. But where is his evidence, "ample" or at all existing, that the "spirit" of man does not or cannot die, or that there really exists such an entity as the "spirit" of man? While the man lives, we know of him as a manifestation of innumerable connected phenomena; but when he dies, all this manifestation disappears, and we know of him only as no longer manifesting any of the phenomena of life, and as *dead*. From the growth of his finger-nails to the manifestation of the ratiocination of his brain, every act that contributed to constitute him a living man has ceased—is no longer observable, and their absence is emphasized by the positive disintegration which soon destroys every vestige of his form and constituency.

But Mr. Taber quotes a poet as authority because he has asserted "There is no death!"—"all the boundless universe is life—there are no dead." But Lord Lytton can hardly be considered as an infallible revelator. As authority, his dictum without facts as its basis is as empty as the shadow of a madman's dream.

Then Mr. Taber says that "when our greatest scientists have spent a lifetime investigating, no reasonable mind ought to object to their conclusions." But have "our greatest scientists," generally, spent a lifetime investigating Spiritualism and arrived at the conclusion that immortality is a fact?—that the phenomena of Spiritualism is unimpeachable evidence that man is immortal? I think not—decidedly not. A few—a very few—men whom some people may class as "our greatest scientists," may have investigated Spiritualism, more or less, for many years and have been *themselves* convinced that there is in these phenomena "ample evidence that man is immortal," but there are thousands of others, I believe equally if not more entitled to be called "our greatest scientists," who have investigated *all* of the phenomena of life, including the class called spiritual, carefully, and have arrived at the conviction that such phenomena are not "ample" as evidence, or even at all evidence, of immortality.

Friend Taber tells us what *he* has seen that has convinced him that man is immortal, and in stating some of the things he has seen, in every case he begs the question: he *assumes* the thing to be proved. He says he has seen members of his family [who have died, I presume], and other spirits, "where there was no possibility of fraud." No man can safely say in such cases "there is no possibility." One would be no less jutifiable on witnessing some of the feats of an expert prestidigitateur in saying "there was no possibility of fraud" in the cases, but the sleight-of-hand man could in a moment convince him that the fraud was real

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and very simple at that. But admitting there was no intentional fraud in the cases Friend Taber speaks of, I must insist that there was a possibility, and I think a probability, that he was mistaken as to the *causes* of the phenomena he witnessed. This is a very common thing among men. Is it not plain to our eyes, and has it not been so for ages to the eyes of our predecessors, that the sun passes daily from east to west over the earth? And yet do we not now *know* that the phenomenon is an optical illusion, and that the sun, relatively to the earth, stands still, and we pass *above* it from west to east daily? Men for ages thought that "careful investigation" gave "ample evidence" that the earth was flat, and that all the phenomena of nature were brought about by the free volition of certain anthropomorphous beings called "the gods," etc., etc. And yet, are we not now convinced that the phenomena they observed were not "ample evidence" or evidence at all of the truth of their conclusions? Mr. Taber avers that he has "talked with an old friend who had promised to come back to me thirty years before, as well as a score of others when the medium was totally unconscious." But how did he know that he talked with his old friend, and that "the medium was totally unconscious"? Psychologists know that very frequently people are *apparently* totally unconscious when they are *really* conscious; and that persons in a certain catalyptic condition may hear things said that they will have no memory of on first returning to the normal state, but that later the remembrance gradually awakes in their minds and they finally recollect all that was said while they were apparently totally unconscious. He also says he "received communications from Colonel Bob Ingersoll." But I hope he will pardon me if I say I cannot accept his simple statement—that I think he was mistaken, and that this "Bob Ingersoll" that communicated with him was his own subconscious knowledge of Ingersoll, colored by his own preconceived hypothesis of life after death, that "bobbed" up into his objective mentation: that the belief that the source was Ingersoll's spirit, was the suggestion of the belief in spirit-return.

"There is nothing new in Spiritualism. It is as old as civilization." Admitted. But that is not favorable to the truth of the theory. I go farther and say it is far older than civilization—that it is a relic of barbarism—a fossil from the prehistoric age of the race's credulous infancy, when man accepted suggestions freely and imagined that all acts were those of beings like himself to a degree, even if invisible. These ancient—especially the very ancient—beliefs are of all beliefs now the most to be regarded as probably fallacious. The belief that the earth was flat and the center of the universe, "is as old as civilization," and very much older, but we now know that both beliefs were false.

Mr. Taber calls Spiritualism "a scientific discovery." Who was the scientist that discovered it? Modern Spiritualism began in 1849 with the "revelations" of the Fox sisters—little girls—far from scientists—in Rochester, N. Y., and Spiritualists themselves are in the habit of commemorating this event by celebrating its anniversaries. But one of those little girls in mature womanhood repudiated the whole performance and confessed that she and her sister alone produced by natural means the phenomena of so-called spirit rapping.

Mr. Taber's citation of "the foundations" of a few of the religions in no way affects the reliability of Spiritualism as evidence of immortality. And the citation of the beliefs of the ancient Egpptians, and of Hermes,

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Horodotus, Confucius, Zoroaster, etc., are without weight. Those people believed thousands of other things which we now know to be untrue. For instance, the resurrection of the body, which Mr. Taber himself does not believe will ever occur.

Now for the "clincher" at the end of Mr. Taber's article. He assures his "materialistic friend" that "if you think that mother Nature, after millions of ages in the developmeat of intelligence from the lowest of animal life up to man, will suspend the law of evolution to corroborate your opinions, you are laboring under a great mistake." I do not call myself a "materialist." I do not labor under that mistake, and I do not believe any intelligent "materialist" or disbeliever in immortality labors under such a mistake. But I do believe that my friend is mistaken as to what "the law of evolution" is. He seems to think it compels men to climb up-hill forever, but common sense teaches us in our experience that there are no hills so high but, if we walk long enough, after reaching the summits we will go down hill as far as we climbed up hill. As the Methodists say in "class-meeting," "we all have our ups and downs." The phenomena of nature consists of innumerable ups and downs—the law of evolution is not of eternal progression toward perfection, but of *change* by revolution. I think a careful investigation of the phenomena of nature supplies ample evidence that the universe is no nearer perfection. as a whole, today than it was "millions of ages" ago, and that it is as near perfection as a whole today as it will be "millions of ages" in the future,

As to Mr. Taber's last sentence, it is a mere assumption, and I can adequately offset it with a directly opposite assumption: "There is no end to life, and there are no dead," says he; and I say that *there will be an end to every life*, and the dead are innumerable.

To offset my friend's "fifty years'" acquaintance with Spiritualism, I will say that I began *my* "careful investigation" of it in 1851—just *sixty* years ago this summer! And I think I have "ample evidence" that all the so-called spirit phenomena are of life in the flesh.

CHICAGO INDEPENDENT RELIGIOUS SOCIETY.

¶ The Program of the Chicago Independent Religious Society, of Chicago, for April 30, is at hand. Mr. Mangasarian's subject for that day was "How to Explain the Bible," one of a course he has been delivering Sundays at the Studebaker Theater. On the leaflet containing this Program is printed an open letter to President Taft, commenting upon the President's remarks in the Unitarian church at Washington a few weeks ago, at which time he read a telegram sent him during the last presidential campaign, as follows: "It is reported here that you are a Unitarian. Telegraph at once to silence this outrageous report." And to counteract the influence of that kind of Christianity, the President asked the Unitarians to stand for 'a broad, liberal and tolerant Christianity.' Mr. Mangasarian very clearly shows how there can be no such thing as "tolerant Chiristianity" if it is a divine religion—the only true

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religion. And he quotes Jesus and refers to various Bible expressions to show that heresy is not to be tolerated by believers in Jehovah or Jesus. And the President said, "Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic," speaking of the Bible. Mr. Mangasarian very successfully shows up the fallacy of this statement. H. R. readers who would like to read this in full should send a few stamps for a copy of the program containing "A Word With President Taft," addressed to Paul Jordan Smith, Suite 710, 410 S. Michigan ave., Chicago, Ill.

NOTES AND BRIEF COMMENTS.

¶ *Wanted*—Copies of the May number of The Review. Those who will return to me unmutilated, clean copies of that issue may have a credit of two months added to their subscription account for each copy returned. Wrap flat, address plainly, and prepay postage with a 2-cent stamp. Write name and address of sender on upper left-hand corner of wrapper that I may know who to credit for the magazine.

¶ Mr. Frank Hart stands at the head of the list of contributors to the Taber Fund for Review Benefit, with $25.00 to his credit.

¶ In sending in his renewal for The Review, Mr. N. S. Blank remarks that he "likes it very much and would not do without it; send it right along."

¶ Readers will note that they have a "fat" magazine this month. It contains 74 pages---8 more than the usual size, and the matter, I think, averages-up better.

¶ By mistake the contribution of Geo. C. Bartlett to the Taber Fund for The Review has heretofore been printed as $2.00 when in fact, as shown on my books, he contributed $5.00.

¶ Mr. G. Major Taber has another word this month about his proposed fund for the benefit of The Review directly, but indirectly of Review readers. See what he says on page 701. He kindly emphasized his words with another $5.00.

¶ *The Publishers' Weekly*, of New York, recently contained the following reference to this editor's latest booklet:

"Origin and Evolution of Ethics; were moral laws supernaturally revealed, or are they products of human experience and evolution? Los

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Angeles, Cal., [S. W. Davis, 854 E. 54th St.,] '10, ['11.] (Ap8) 161 p. O. pap., 50 c. A study of the ancient sages, the Stoics, Epicureans, mediæval scholastics and modern philosophers brings the author to the conclusion that our moral ideas are solely the result of human experience through the centuries, and that happiness is the *summum bonum* of existence. He believes, however, that in order to secure this greatest good we are 'in duty bound' to promote morality and abridge crime, teach ethics and culivate habits of good conduct. Mr. Davis has written 'The Scientific Dispensation,' 'A Future Life?' etc., and is editor of The Humanitarian Review."

¶ See the letter from T. S. Givan in this magazine. I would be glad (and surprised) to see that "collection of writings showing that Jesus of Nazareth existed absolutely as a natural man." But a Jesus that "taught nothing whatever in common with the doctrines of Christianity," etc.—and did not perform miracles—was not miraculously conceived and resurrected from the dead—as recorded in the New Testament, is *not* the Jesus I mean when I say he was a mythical sun-god. There may have been many men named Jesus, but none of them were the demi-god of the Gospels.

¶ In sendin g in the Ms. of his article, "Collapse of the Mythical The ory," printed in this magazine, Mr. C. L. Abbott says: "Herewith find the end of my side of the discussion. It is rather long, but I wanted to cover the subject so that nothing further would be necessary. Unless there should be unexpected developments, I am willing to let it go at this, and accept with all due meekness whatever further criticism may be evoked. I have enjoyed the discussion very much and trust that it may do some good."

¶ N. S. Johnson, of Sioux Falls, S. D., in writing to order a copy of *A Future Life?* remarks that he had "for years been a subscriber for the *Searchlight* and since the publisher had to quit I have been receiving The Review, and find it a very worthy magazine. I intend to support it as long as I am able to read it."

The Review Benefit Fund.

Los Angeles, May 15.---I notice that the Liberalists East are intending to send two delegates to the Haeckel Congress in Hamburg, and I am of the opinion that the expense will be far greater than the little fund I proposed to benefit the readers of The Review. Being a poor man, in poor health, and soon will be reaching out to my eightieth mile-stone, yet I enclose you five dollars more to add to the fund, and my only regret is, that I am not able to donate more. I hope the liberal friends of The Review will continue to increase the fund. "To do good is my religion." Yours truly, G. Major Taber.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Lueders, Texas, April 7.—Please find P. O. for $1.00 to pay for "Humanitarian" to commence with October last. I do not claim anything off Bro. Shaw; he has remunerated me for all the money he received from me. Dr. G. C. Dial.

Deadwood, Alaska, April 2.—Enclosed find $1.10 for one year subicription to The Review and a copy of *Humanitarian Proverbs*. I am a new subscriber to The Review, and I have found it the best magazine have read since I came to Alaska. Chas. Hogan.

Jetmore, Kan., April 24.—My subscription having expired, I herewith enclose check for $1.00 to extend my subscription. By all means keep The Review coming this way. I wish you had started and kept it coming to me since I was about twelve years of age. J. W. Siegfreid.

Barker, N. Y., April 4.—Enclosed herewith I send ten dollars to keep up repairs "on the road" and add to the Taber Fund. Please send the following booklets, including The Review another year, amounting to $1.80, and tell me how that leaves last year's account. L. D. Mosher.

Philadelphia, Pa., May 5.—With pleasure I remit to you one dollar-enclosed, for my subscription for another year to the very best Freethought magazine published in America. I would not advise you to enlarge The Review. It is dirt-cheap at its present price.

Geo. Longford.

Galveston, Texas, April 28.—Please find enclosed five dollars and date my subscription back to October. I wish you to send The Review one year to ——, and the remainder add to the Taber Fund, as we must do all we can to carry on the successor to the good old *Searchlight*.

Sarah E. Wiley.

Ingersoll, Ont., May 7.—Enclosed find $5.00, for which send The Review one year to the following four addresses ———, ——, and to these two —— six months each. Send us May number to begin with. I am greatly pleased with the sample copy received, and will do all I can to help you. Wm. Wilkinson.

New Ulm, Texas, April 29.—Enclosed I send M. O. for $2.00 for which please keep on sending The Review to me, commencing January 1, 1911. I have been a constant reader of *Independent Pulpit* and the *Searchlight* from away back, and was sorry to learn of Brother Shaw's having to quit on account of bad health. B. J. Fehrenkamp.

Marlin, Texas, May 8.—You will find herewith enclosed $2.00. Please let my subscription begin with the first copy of The Review sent me on

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the *Searchlight* account, as Mr. Shaw does not owe me anything. Extend to him and his family my best wishes for their health and prosperity in their new home; and I wish The Humanitarian Review much success.

I. J. Nathan.

Marble Falls, Texas, May 1.—Please continue to send me The Review, for which I enclose herewith $1.00. I always enjoy reading your paper. Anything that comes up to the real truth is what I want. If you see my dear friend, J. D. Shaw, give him my regards and tell him I hope he is well. I have an earnest hope for the cause you work for.

A. J. Fuchs.

Camp Chase, O., April 18.—Please continue The Review, as I cannot do without it in my business. I find The Humanitarian Review growing better each month. It pleases me to learn that free thought, free speech and free men are making progress. It is a pleasure to live in an age when we can look back over the past and know that we have advanced over the middle ages.

D. H. Pleasant.

Iron River, Wis., April 10.—I herewith enclose my check for $2.00, one of which is to renew my subscription and the other to be placed in the non-sectarian contribution box, and to be used as you see fit. Do not ever let my subscription to the H. R. lapse, as I could no more do without it than bread, as it is the "bread of life" (or is it "staff of life"?).

Ernest Sauve.

Industry, Texas, May 2.—Enclosed I send you $2.25—$1.25 to pay my subscription to the H. R. from Oct., 1910 to Dec., 1911. I make no claim that Friend J. D. Shaw owes me anything. I was so sorry that he had to quit his good work and am glad to hear from him and hope that he will regain his health in his new home. For the other dollar send me some of your choice booklets.

E. M. Knolle.

Shoals, Ind., April 16.—I have been a subscriber to The Humanitarian Review for one year and am well pleased. I was raised in a United Brethren neighborhood and believed all the superstition of the church until about ten years ago, and I can now see the whole thing is a fake. I am 70 years old, and I have but one lamp to guide my feet and that is to treat all men rightly. I enclose $1.00 to renew. J. B. Freeman.

Eustis, Fla., April 10.—Please send me a copy of *View of Lambert's Notes on Ingersoll.* I enclose check for $2.75, which will cover the cost of the book and also the $2.00 I promised to help along The Review. The April Humanitarian is excellent in the way of contents. If all Liberals would do their share in the way of sustaining liberal papers and magazines there would be no trouble. I think that they often feel that the cause has its own inherent strength, and fail to do what they should. There is a truth in this feeling, still it makes progress slowly.

Francis Alger.

[That our cause or any other has any "inherent strength" aside from that of the human beings who embrace it, I think is erroneous; and no cause, however great or good, would ever progress a step without the exertion of the strength inherent in its human propagators.—*Editor.*]

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Bucyrus, O., May 2.—I enclose $1.00 for The Review for another year, and hope to renew for many more. I had hoped to add something to the Taber Fund this time, but I have been working only three and four days a week all winter and can't do it now, but will as soon as possible; for we cannot afford to let any more of our Freethought publications die for want of support.

J. C. Cramer.

Minneapolis, Minn., March 20.—Enclosed please find a check for $2.00 to kind of set me right again for a time on your account books. I hope to see you during the last week in June, while attending the meeting of the American Medical Association in your city. May you live long and continue to so ably edit The Humanitarian Review.

G. G. Eitel, [M. D.]

Doylestown, Pa., April 28.--Please send the H. R. one year, to —— commencing with the April number. Enclosed check in payment—$26.00--$25.00 for your Taber fund. In my judgment the most dangerous menace to our country, at present, is the Catholic church. I trust that you have incarcerated in your city the dynamiters who have been blowing up buildings throughout the country. That brand of labor unionism won't go in the good old U. S. A.

Frank Hart.

Owenton, Ky., April 13.—Please continue to send me The Review another year, for which I send herewith $1.00. I like The Review splendidly, and hope to be able to read it for many years to come. I wish our people could get together in one compact body and work together as one harmonious whole and to one common end; then we might accomplish something worthy of our noble purpose.

J. L. Slocum.

Palacios, Texas, May 5.—I notice by the April Review that my subscription is out, and though you proffer an indulgence of four months, it is as convenient for me to renew now as then. I find The Review much in accord with views I have held for many years. I was one of the earliest adherents of J. D. Shaw, and have been a subscriber to the *Independent Pulpit* and the *Searchlight* from the first number. I sincerely trust you may be immune from the difficulties he contended with. Please find enclosed $1.10 to pay one year and a copy of your *Proverbs*.

W. B. Willis.

Sheridan, Wyo., April 24.—In this please find $1.00 for The Review from Oct. 1, 1910, to Oct. 1911—having been a subscriber to Bro. Shaw's paper for quite a long time, I well know the heroic efforts he was compelled to make to keep his paper afloat. I will call on him personally and settle with him, if neither of us goes hence too soon. I am three score and five, and while he was on one side I was on the other during

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the war of the sixties, but I am sure we are now good friends, though we have never seen each other. I hope he may hugely enjoy the remaining days of his life in glorious California, and that I may yet have the great pleasure of meeting him and our new editor. Consider me an interested and appreciative reader of The Review. Jacob Geier.

Ft. Scott, Ark., May 9.—I am 76 years old and in feeble health. I had thought of letting all of my papers stop and quit reading on account of my poor health, but your May number stirred up my curiosity to see something more of your writing, and so you will find enclosed herewith $1.00 for subscription. If my health improves as it has for some time, you will hear from me again soon. James O'Neal.

Vera, S. D., April 18.—In your discussion with Mr. Abbott on the mythical character of Jesus, you neglect the most important point in favor of your side—a fact which totally annuls all Mr. Abbott can or does say. That fact is, Jesus's birth was *miraculous*. "Myr," or "mir," is a root word, signifying, "*to mislead the mind*" (Webster). Any real change of matter is a chemical change, and not a miracle.

F. S. Weaver.

On Shipboard, April 10.—We are approaching Levuka, one of the Fiji Islands. I am ready to walk the plank the moment it is ready to pass to shore. I anticipate interesting sights for photographing. What a pleasure it is to take with you sights and views by the wayside for relatives and friends at home! And it is the anticipation of their pleasure that gives us the pleasure that makes life worth living. For after all, the true joy is in the good we do for others, and which brings lasting contentment. In giving ourselves to such work we need not, nor should not, fail to provide for our own necessities, for he who neglects himself weakens his ability to aid others.

A scratch from across the sea. A. Nielen.

Dennison, O., April 10.—My dues are paid for H. R. to August, but I got another subscriber today, and so I enclose check for $2.00 to move me up one year and send Mr. ——— also of Dennison, the H. R. for one year, beginning this month.

I have been in Fort Myers, Fla., for three months, and I returned too soon, as the weather here is beastly. I am going to get busy now to try to have a good time out at the 9th annual session of the Buckeye Secular Union, to be held in Dayton, O., Saturday and Sunday, Sept. 3rd and 4th. Dayton is a fine city, and we have several good members there, especially Ephraim Logan, who is trying to establish a local society to assist in making the B. S. U. annual a big success. We want several speakers and as yet I don't know who we can get. I can't talk myself, but our Secretary, Mr. J. A. Culbertson, can; so we have one to begin with. Also, our Vice-president, Mrs. H. M. Lucas, can always be depended

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on to discuss the church and state question, or the Bible in the public schools. If you were near enough would try to work you for a speech. But we will have somebody to talk, for we have several old comrades in the National Military Home who are not in danger of hell-fire, and we want them to hear some good speakers.

Well, Davis, you get up a good paper, and your *Future Life?* is, in my opinion, a hummer, and the best you have written. But then you ought to write good, being from the state of Ohio. Geo. O. Roberts.

Chicago, Ill., April 8.—All publications striving for the betterment of the race that do not have some trust back of them find it difficult to do otherwise than sacrifice their best energies and highest ambitions in keeping up their principles. Each one, however, takes a certain amount of pleasure in all this sacrifice, for he is working for a principle instead of the dollar. Indeed, we are all fortunate to keep out of jail and not be persecuted as many have been. Vegetarianism has not yet become so powerful that it has alarmed the beef barons; but when it does reach such a point you may look for persecution. Humanitarian views are better tolerated now than they would have been fifty years ago, or you and your excellent magazine would be smoking at the stake. The world "do move" yet, and reforms of various kinds are in the atmosphere. Jean Roberts Albert [of the *Vegetarian Magazine*].

Louisville, Ky., April 11.—I have, perhaps, the most valuable collection of writings about Jesus of Nazareth—showing that he absolutely existed as a natural man; that he taught nothing whatever in common with the doctrines of Christianity, etc.—which I have prepared for a book, and which I wanted to send you for an estimate on its publication, but have been hindered financially by calamitous sickness in my family. I am sending you one dollar now, so that you will not stop the dear Review and I will make up later. T. S. Givan.

[*Note.*—Comrade Givan's account is not in such bad shape as he seems to think. His subscription is now paid up to the end of this year.—*Editor.*]

Mt. Washington, Mo., May 1.—Enclosed please find $1.00 for The Review. I think your paper is simply "grand." Do not give me any credit on Bro. Shaw's account, and when the time for this $1.00 expires please notify me and I will renew. I wish you all the success in the world in your mission to enlighten the people. W. A. Lochman.

Eden, Texas, April 3.—April Review just received and am well pleased with it, and enclose money for annual subscription for same and a little extra for luck for you. Have been a *Searchlight* subscriber for six years and like The Review as well as it, good as it was. Am glad to see so many of the *Searchlight* subscribers are pleased with The

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Review and are standing by it.

Please send me a copy of *Uncle Sam's Religion*, also *The Christ Story*.

Apathy seems to me to be the attitude of the civilized world towards Christianity, and it is slowly losing its hold upon people in about the ratio of their education, as an ignorant man generally is superstitious and devout while the intellect and brain of the world are generally skeptical and unorthodox. Scarcely any great men in the leading sciences are claimed by the church now, unless dead, and the world has lost interest in what people did thousands of years ago. They want up-to-date information and Jewish history has lost its charm for some and its terrors for others, Selah. Assertion is good with the ignorant, but the educated want the proof. Education is the lever that will raise mankind to higher levels, and we must watch all encroachments of the church in that direction. F. G. Hoskins.

The Human Mind.

Los Angeles, Cal., April 4.—The attainment of knowledge (from which intelligence, thought and reason are developed) depends (1) upon physical processes going on within the physical organs of sense and the brain, and (2) upon objects of consciousness—the environment—to start these processes. In every sensation, thought or mental act, energy is expended, entailing waste which has to be made good by the addition of new matter to furnish new energy, or else the process ceases and unconsciousness results. Mind is not a thing or entity but a condition, a state, a phenomenon, the result of processes going on in a living organism, and like a rainbow, exists only as long as the conditions that produce it exist. The conditioned is relative and cannot be ultimate, or an entity. Without organs of sense and the brain, the attainment of knowledge would be impossible.

It is from these facts only, and under the conditions that we know it to exist in ourselves, that we get a conception of mind at all; and to conceive that it can or does exist otherwise is a gratuitous assumption. Let those who believe so bring the proof and show how it can see, hear, taste, smell and feel without these specialized organs of sense and brain. Mind and soul are synonymous terms. With these facts in view, each one can draw his own inference as to the probability of a future life. And this argument holds good when applied to the much-talked of intelligence in nature, or to the divine intelligence. F. H. Hesse.

Another Preacher Sees a Light.

A Methodist preacher, Dr. M. H. Lychliter, of St. Louis, Mo. (says the Kansas City *Star*, April 5), has come out into the broad light of day. He says: "The Bible is a collection of myths, legends, folklore and anonymously-written documents, by many authors. It should not be taken literally in all its points. It should be revised and edited, and brought down to the viewpoint of the people of the twentieth century." Would it not be a better idea for a committee of preachers to just write

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a new bible entirely? Then to be sure that people understand, leave the Bible as it is, except under the title, *The Bible*, add *A Book of Myths, Legends*, etc.

Of course Mr. Lychliter would be out of a fat job. He could retain it only by being a hypocrite. Thus anyone can see the strong temptations the church offers the ministers. It is equal to saying to such men as Mr. Lychliter, "Go ahead and preach Methodism, regardless of what you believe to be true, keep your heretical views to yourself and remain as you are, popular, well paid, and it will be all right." The temptation is much greater than if such a bribe were offered boldly and literally, because the *preacher alone* knows that he is accepting a bribe for stultifying his conscience.

The preachers have no chance to be strictly honest unless they happen to really believe as the certain church wants them to believe. They are not instructed to study the Bible and teach what they believe to be true. The Methodist *must* teach Methodism, or lose his job. Of course it is the same with all so-called orthodox organizations. If a Methodist preaches Catholicism, out he goes. If a Baptist teaches Methodism he is sent to the "discard," so far as the Baptists are concerned, he *must hunt* a new job, or give up teaching what he believes to be true and give them good, strong, Baptist doctrine. A minister greatly dreads being classed with the infidels. He will evade and deny, and still stay with the church, unless he is a man of strong will and is really deeply honest.

The most silly assertion of many church members (I thtnk) is: "If you go to hell, it is just because you want to go there." Is it possible that a man with brains can believe anyone *wants* to suffer eternally?

If we could only reach the right ones with our literature, it would soon make a great change; but we cannot reach them except, it may be, one out of one hundred. There may be that large a percentage who will read The Humanitarian Review who do not already believe its teachings.

There are thousands of organizations supplementing the churches. Many of them will take as members outspoken infidels (infidels to untruth). One man, when he was joining the Y. M. C. A., asked if they would take infidels as members. The answer was: "Yes, they are the ones we want to reach; we will try to make believers of them."

Some think the churches narrow and bigoted, yet they are reaching out in every direction, in every manner, almost, and they are succeeding—gaining in numerical strength. When they undertake to pass a law they generally pass it about the way they want it. If there were not schisms in the churches, the United States would be ruled almost entirely by the church.

Our literature is surely doing a mighty work for the chance it has. It reaches a few outsiders, and liberalizes them, and often they do much good by working along the lines of so-called higher criticism.

We, it is true, have *some* cause to congratulate ourselves (?); I should

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say our grand leaders, such as Singleton W. Davis, Prof. Jamieson, and a few others who stand in the front and really do the work.

I feel that our Humanitarian Review is really doing lots of good and it deserves great credit. It ought to have millions of subscribers. Friend Davis is doing his part. If the ones who are able would send it broadcast, like the Christians are sending their literature, it would soon become the "Savior of the world." Think: 2500 Bibles for San Francisco, a place already full of Bibles.

Los Angeles, Cal., April 4, 1911. S. F. Davis.

The Benefactors of the Race.

Sapulpa, Okla., April 3.—We all honor and admire the men who have devoted their lives to the upbuilding of the race of man; those who have lived for the good of others. The pioneer, who has left all the comforts and conveniences of civilization and gone forth as a forerunner to change the wilderness into a prosperous community, challenges our highest admiration. Why is the name of Washington dear to every American, and why is his birthday made a national holiday? If these pioneers, who have turned the wilderness into fruitful fields and prosperous cities challenge our admiration, do not the men who have entered the mental wilderness of ignorance and superstition and dispelled the mental and moral darkness with the "torch of reason" and investigation, deserve our praise and esteem? If we honor Washington and the patriots of the American Revolution, should not we equally give praise to those men of science who have devoted their lives to the study of nature, and made the elements subservient to the welfare and comforts of life? If Washington, Jefferson and Lincoln are worthy of our praise, are not the names of Paine, Huxley, Darwin. Prof. Tyndall, and many others, also worthy of our esteem and honor? But what are all the achievements of civilization and science worth without morality? A city may have all "the modern improvements," yet if vice and crime are rampant, no good and respectable people would live in it. The religious and moral reformer is as much in demand as the pioneer or scientist, and more worthy of our honor and veneration, because morality is the basis of all civilization. Religion is the foundation of all true morality as the command, "Thou shalt love thy neighbor as thyself," is the foundation of the Golden Rule. Religion does not necessarily mean the bowing down to some god. The word religion is from the same root as the word rely, and its meaning is similar, a relying on, and trusting a power greater than that of man. The naturalist (lover of nature) is as truly religions as the most devout worshipper of some god. Among the religious reformers, we might mention the names of Confucius, Buddha, Mahomet, Jesus Christ, and in later times, Martin Luther John Calvin, John Wesley, Murray, Dowie, Mary B. G. Eddy, and many others. These all had their faults, were all human beings like you and me. None were perfect. Jesus himself said, "Why callest thou me

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good. There is none good but God." Yet, they were all benefactors of the race. Foremost of all the great founders of the religions, is Jesus "the man of Gallilee." For the sake of the truth, let us "cut out" all the stories of his "miraculous birth," divinity, etc., and consider him as a man, "subject to the like passions," just as we are. He was born a Jew, and believed and held all the traditions of the Jewish God. He saw the hypocrisy of the priesthood (the scribes and the pharisees), and set about to institute a reform in the Jewish synagogue, as Martin Luther did the Roman Catholic church. Failing in this, he then turned to the gentiles, and gathered about him his faithful followers by the power of personal love for their master. In order to accomplish this, he resolutely went up to Jerusalem and offered up himself as a sacrifice in the ignominious death on the cross, in order, as he himself said, "to draw all men to himself." His purpose, then, was fully formed, to offer himself as "the savior of the world." We may criticise and condemn many things that he is reported to have said, but we must admire his love and devotion to "fallen man." We love, honor and respect our mothers who gave us birth and to whose untirtng love and care we owe all of physical life and enjoyment. Whatever may be said, the fact stands out most prominently, that his whole life was devoted to the blessing and good of others. "He went about doing good." Surely we ought, at least, to honor and respect him enough to study his word—to learn, if possible, if his claims are true.

A. E. Wade.

Doings of the Paine People.

Philadelphia, Pa., April 21.—The old sign in the home of Washington at Mt. Vernon, which has been hanging in the hallway, has been replaced with a new one stating the facts regarding the presentation of the Key of the Bastile by Thomas Paine. For 25 years the visitors were informed that the key was presented by Lafayette. The credit for this correction is to the members of the Washington Secul ar Union, and to the persistence of Dr. J. J. Shirley that Thomas Paine should have the credit due him, and had printed the letter of Paine to Washington, neatly framed, which now hangs upon the wall.

I am now preparing a sketch of the life and work of Gilbert Vale, who has done an immense work in helping the recognition of Paine's services to humanity that has not been published. His life of Paine in 1841 did a great deal to counteract the falsehoods of Cheetham; and his *Beacon* did much to disseminate the truths of Rationalism. But the crowning work of his life was the purchase of the Paine farm in 1850, of which I shall tell your readers some of the facts in the July number.

I am convinced that many of the lies and misrepresentations regarding Paine were largely the result of Paine's friends neglecting to supply in numbers correct biographies of Paine to the libraries and historical institutions that had only Cheetham on their shelves, which was the only source of information up to the publication of Vale's *Life* in 1841.

I hope those who are in sympathy with the Paine Museum will send in their contributions so that the work can be completed.

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Frontispiece to The Humanitarian Review, July ,1911.

GILBERT VALE

(Born in London, Eng., Oct. 28, 1788.)

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A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions hy the Scientifc Method and the Promotion of Ethical Culture, Humaneness &c.

Vol. IX, No. 12.] JULY, 1911. [Whole No. 103

Written for The Humanitarian Review

"THE MENTAL BASE."

Is the Intelligence or Mind of the Elephant the "Base" of the Elephant, or is the Elephant the "Base" of his Mind?

BY OTTO WETTSTEIN, S. S.

"THE universe consists of atoms and space."—*Lange, Geschicbte des Materialismus.*

"All there is, all there has been, all there ever will be, can or will, sooner or later, be explained along material lines."—*Edison.*

"Matter and force cannot exist apart—no matter without force, no force without matter. . . . Matter and force are from and to eternity, they can never be increased or diminished. . . . Nothing has been or can be created; there never has been or can be a creator. . . . . It follows that there could not have been any intelligence, any design back of matter and force. . . . If matter and force are from and to eternity *it follows of necessity that no God exists*, that no God created or governs the universe.—*Ingersoll* in his last great lecture, *What is Religion?*

"Comprehend the phenomena of physical objects in their general connection and represent nature as one great whole, moved and animated by physical force."—*Alex. von Humboldt.*

"There is left, then, only matter and ether, and the various forms of motion to account for the different phenomena of nature. Even organic phenomena, such as belong to living things, have no other antecedents." —*Dolbear.*

"After contemplating the inscrutable relations between brain and consciousness, and finding that we can get no evidence of the existence of the last without the activity of the first, we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive."—*Herbert Spencer.*

"The spirit and mind of man are but forces which are inseparably

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connectèd with the material substance of our bodies."—*Haeckel.*

"No one who is cognizant of the fact of the case, nowadays doubts that the roots of psychology lie in the physiology of the nervous system."—*Huxley.*

"To the modern school of science the soul is but an outcome of cerebral forces."—*De Bury.*

"Psychically considered, man is but the sum-total of his consciousness, this consciousness represents merely the sum-total of his brain's molecular movements and is their resultant."—*Ribot.*

"An intelligence, except as the intelligence of some organism, is not conceivable."—*Bradlaugh.*

"The mind is completely at the mercy of the bodily condition; there is no trace of a separate, independent, spiritual agent, rising above all the fluctuations of the corporeal frame."—*Bain.* Also: "The brain as a whole is indispensable to thought, feeling and volition."

"A soul without a body, a spirit without physique, and a thought without substance can no more be realized or exist than electricity, magnetism, undulations of heat, gravity, etc., can exist without those bodies or material by the activity of which the phenomena designated by those names are produced."—*Buechner.*

"We have no more warrant in experience for supposing consciousness to exist without a nervous system than we have for supposing the properties of water to exist in a world destitute of hydrogen and oxygen."—*Fiske.*

"We are all agreed that life beyond would be a delusion and a cruel mockery without the continuance of the tender household affection which alone makes the present life worth living; but to imagine the recognition of soul by soul apart from the look of the loved face, the tones of the loved voice, or the renewed touch of the long-vanished hand, is something beyond our power."—*Same.*

"Force is no impelling God, no entity separate from the material substratum; it is inseparable from matter, is one of its eternal indwelling properties. A force unconnected with matter, hovering loose over matter, is an utterly empty conception."—*Moleschott.*

"What can we say, then, to the student of nature if, before he allows a psychical principle to the universe, he asks to be shown, somewhere within it, embedded in neurine and fed with warm arterial blood, a convolution of ganglionic globules and nerve-tubes proportionate in size (!) to such a mind?"—*Raymond.*

"I discern in matter the promise and potency of all life." . . . .
"Divorced from matter, where is life? To man, as we know him, matter is necessrry to consciousness. Every meal we eat, every cup we drink, illustrates the mysterious control of mind by matter."—*Tyndall.*

"Spirit is synonymous with ghost, a mere phantom of the imagination."—*Hobbes.*

"Everyone must admit that without a brain, nay, more, without a good and well-developed brain, the human mind has no existence; man has a mind and rational will only in as much and in so far as he possesses a brain."—*Virchow.*

"Mind is now known to be a product of brain-cell activity. The

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most rigid scrutiny made by careful and conservative scientific psychologists during the last twenty years, has been totally unable to detect any trace in body or brain, or find any analogy in nature concerning the existence of what is popularly called the soul. Blood cells build flesh, stomach cells digest, and brain cells evolve mind. Whatever mind may be, it is known that it is caused by the action of brain and nerve cells. When this activity ends, all traces of mind come to an end.—*Prof. Edgar L. Larkin.*

"Neither is the mind a spiritual entity, the independent source of power and self-sufficient cause of causes. It is merely the highest development of force, and is dependent for its existence upon all the lower natural forces.—*Dr. Maudsley.*

"Mind is a force possessing peculiar properties, and developed by a substance constituting a part of the nervous organism of man and other animals, and known to physiologists as gray nerve-tissue."—*Dr. Hammond.*

"In the interest of clearness I object to saying that I have a soul, when I mean all the time that my organism has certain mental functions, which, like the rest, are dependent on its molecular composition, and come to an end when I die."—*Huxley.*

"The ideas of unchangeability and immortality are not only repugnant to physical science but inconceivable by it."—*Prof. Leslie.*

"Phenomena, in so far as they are ruled—determined in the direction taken— are determined by no external agent corresponding to law, but by their co-operant factors, internal and external, alter one of these factors [physical or chemical forces. O. W.] and the product will be differently determined."—*Lewes.*

"From nothing no force can spring. There exists not in nature a force which generates or creates anything out of itself; none that is capable to destroy the causes which give to matter its properties. . . With an entire incomprehensible something, some people explain that which is incomprehensible."—*Liebig.*

"God is a word to express, not our ideas, but the want of them."—*Mill.*

"We *know* the supernatural does not exist."—*Ingersoll.*

"To regard matter as passive, and to suppose a force working on it from without, is so grave an error that it would not be possible to fall into it if inborn and mystical fancies did not cloud the mind. Matter and force, like form and matter, are not separable entities, but different conditions of one and the same thing."—*Vignoli.*

"It is apparent that all attempts to isolate forces from matter, and *vice versa*, are only one-sided abstractions, depending on the notion that force and matter may be found in nature as distinct entities, because in speech they are distinct words."—*Weiss.*

"I hold with the Materialists, that the human body is a machine, all the operations of which will sooner or later be explained on physical principles. I believe we shall arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat, . . . and the gradual banishment from all regions of human thought of what we call 'spirit.'"—*Huxley.*

"The doctrine of immortality has been accepted upon the same

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authority as that upon which the most preposterous fables have been given out as solid truth. That authority now is discredited among intelligent classes and is becoming more so from day to day."—*Prof. Le Seur.*

The above is the broad and invulnerable platform of old and modern Materialism, founded upon all the verified facts of nature, reality, truth, the empirical and positive sciences, and incontrovertible logic and reason. Many of our greatest thinkers, philosophers, statesmen and teachers, now posing as theists, deists, agnostics and monists, are in fact materialists.

I have quoted at length the testimony of these great analytical minds to prove beyond cavil the absolute fact that *the basis of all psychical phenomena is living physical structure, and that in the absence of such forms, psychical phenomena are impossible and unthinkable.*

What are souls, spirits and electrons? Something or nothing? What are they composed of? If composed of anything known to science—no matter what—they are material; if not material, spiritists and "mentalists" are laboring under a lamentable delusion.

Where there is thought there must be a thinker; where there is life there must be some man, mouse or microbe which lives. Where there is motion or activity there must be some thing or object which moves or is active.

There are no such things (entities) as mind, life, motion, force, music, art, etc. There are animals who live and think, matter which moves, is active and generates force, physical, chemical and psychical; there are orchestras and mechanical musical instruments which produce music, but when the band disperses, or the instruments are destroyed, the music ends also.

Life and mind are intimately associated and both rigidly dependent upon the physical conditions surrounding them. Mind cannot exist without life and life cannot exist where environments are unfavorable to life. A few miles above the surface of our earth, atmospheric conditions make life—and consequently mind also—impossible. Organic forms would congeal of extreme frigidity, and if perchance they would approach our sun within one million miles they would be instantly incinerated.

Prof. Larkin said in a late *Chicago Examiner*: "One balloon ascended 65,000 feet, or more than 12 miles. The cold was 185 F. below zero!" If these physical conditions are destructive to life and mind, how can frail souls or spirits hope ever to reach their Utopian heaven or spirit spheres supposed to be located "up there"?

Here, in passing, hat in hand, I wish respectfully to inquire of the highly-esteemed sage of Mt. Lowe: Admitting the existence of "intelligent electrons"—countless millions of which, "if so directed," could

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dance on the point of a needle, or "create an oak, a carnation, or a man," how can the infinite aggregation of the infinitesimally small animals (or what do you call them?) assembled in interstellar space, escape the inexorable order or "mode of proceedure" of nature which annihilates all other forms of life and mind when subjected to the extreme degrees of heat and cold we know to exist beyond the genial climate of our little earth?

It is conceded that mind is an inscrutable mystery, but it is not only *not* explained by positing souls or spirits, or a "mental base," but the problem is vastly augmented. As Liebig said, "With an entire incomprehensible something some people explain that which is incomprehensible."

Granting souls or spirits, the question then confronts the analytical mind: Has the spirit or soul a soul? If not. will spiritists please inform us why, if a decarnate soul can exist—a dual man in full possession of his intellectual powers—why the well known but vastly more complex and marvellous body of man cannot exist without the mystic soul or spirit, of which existence and components science knows absolutely nothing?

And here, on page 631 of the May Review, my old friend and sound materialist, Brother F. H. Hesse, comes to my rescue with an incontrovertible argument that mind without a physical base is unknown and impossible. Also the argument that no matter how often we divide the imaginary material atom it is matter still. He says in a few words what I had prepared to say on a dozen pages.

La Grange, Ill.

"You may notch it on de palins as a mighty risky plan,
To make your judgment by de clo'es dat kivvers up a man;
For I hardly needs to tell you how you offen comes ercross
Of a fifty-dollah saddle on a twenty-dollah hoss.

"I never judge er people dat I meet erlong de way,
By de place whar dey comes from or whar dey stay.
An' workin' in de low-lands, you diskivver as you go,
Dat de fines' shucks may hide de meanes' nubbins in de row."

¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25 cents, $1.00, or more, and I will send you more than your money's worth.—*Publisher.*

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Written for The Humanitarian Review

"THE BIBLE AND PROGRESS."

Woodrow Wilson Discredits Government by the Consent of the Governed and Pleads for "Heaven-made Standards."

BY J. G. SCHWALM.

AT THIS particular time, when the three-hundreth anniversary of the King James version of the Bible is being celebrated, most extraordinary claims are being made for this storm-tossed and fear-engendering book.

Among the many who are indulging in sounding with foghorn austerity the praises of the Bible, Woodrow Wilson, notorious for an uncommon commotion of political bees under his bonnet, delivered himself to the people of Denver, or perhaps, rather, to the circumstance that he was surrounded by a stageful of preachers. His topic was "The Bible and Progress." Considering his ambition for political honors one ought perhaps to pay no great attention to what he said; and yet, again, that ought to be the very reason why a great deal of attention should be paid to his stand on any and all questions. And when one such person almost literally denies the fundamental principle on which the nation to which he aspires for leadership is founded, it ought to be known; and when he affirms that ecclesiastical standards are more binding and of greater authority than human standards his election ought to be strongly discouraged.

America is free and progressive because the Bible has not entered into its vital parts. Just in the proportion that the people disallow and prohibit Bible-founded institutions, just to that degree do they retain freedom and progress. Both history and the scriptural text confirm the fact that the Bible makes not for "freedom and self-government among mankind," as Governor Wilson asserts, but rather for restriction and despotism. Of democracy and self-government the Bible does not give an indication. Of kings and subjection the Bible teems, but the words

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democracy and self-government are not in it either literally or by implication.

The Bible is explicit in its specification as to whence ordinances and standards are derived. In Romans, chapter thirteen, it is as plain as it can be made, and there we read in the language of infallibility, "Let every soul be subject unto the higher powers. For there are no powers but of God: the powers that be are ordained of God."

Does anyone for a moment believe that this has reference to political conventions and legislative bodies elected by the people? Are the laws enacted in the United States Senate "ordained by God"? Is there an authority apart from and higher than "the voice of the people"? This Mr. Wilson affirms in a very definite way. He says: "For this book, which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source." Accordingly, we are not to be "governed by the consent of the governed." The idea that authorities derive their just powers from and through the deliberation of reason and human conventions, Mr. Wilson here clearly denies. He distinctly repudiates both the counsel and command of American government--the unimpeachable and inseparable guide of man--reason. You might as well say that things can be seen without eyes as to maintain social order on some other authority than reason. In the same measure that the power and authority of reason is lost or overruled either in individual life or in the social life does anarchy and retrogression appear.

But Mr. Wilson (and it is astonishing when we consider the educational opportunities this man possessed and controlled) thinks there are standards--laws which are made in heaven and are beyond human amendment and repeal, and to which blind and abject obedience must be rendered. To quote: "We know that there is a standard set for us in the heavens, a standard revealed to us in this book, which is the fixed and eternal standard." How unfortunate--how dangerous for a government which derives its standards from the consent of the governed, to have a confessed traitor to this principle aspire to its highest office! To quote again: "And so it seems to me that we must look

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upon the Bible as the great charter of the human fold—as the 'Magna Charta' of the human soul."

Well, let us have the Bible, then, and turn down our laws and standards and institutions which are secular and have their source in human deliberations. Let us become all church and follow the standards made in heaven, for the church is the custodian of the Bible and the minister of God. Let us begin to "resist not evil," and "take no thought for the morrow," and "judge not," and give to the "thief who takes our cloak our shirt also," and "sell all our goods and give to the poor," and cease to marry, after the fashion set by Jesus and Paul; and forbid women to teach and make them keep covered in church, and so on and on.

And these standards must not be changed; they are eternally fixed, according to Mr. Wilson. And the Bible itself puts its curse on all who would add to or take away from them. So it seems that standards from human sources are and ought to be declared nil and void. But who or which church is to be our minister and interpreter of these fixed and eternal laws of the Bible? Shall we drop the constitutions of states and the nation and adopt the regulations of the Catholic, the Protestant, or the Mormon church? All these are founded on the same heaven-made standard. And yet how these same heaven-founded institutions must be curbed and chained by unheavenly and human-made law to keep them from flying at each other's throats, or like wild beasts ripping out each other's vitals.

Come, Mr. Wilson, are not what you call "heaven-made and fixed standards" useless trash which the new world and the new time had to set aside because of their dangerous and inhuman qualifications? Is there not a slight suspicion in your mind that what you call heaven-made and fixed eternal standards are ignorantly made and fixed as eternal by impostors? Does it not appear that every "thus saith the Lord," ought to be changed to thus saith a foolish man, an ignorant man, a man who had never seen a school or college nor knew the shape or dimension of the earth, who knew nothing of anatomy, nothing of biology, nothing of history, nothing of astronomy, nothing of anything in particular except what dreams he had of ghosts or dragons?

Is it not the height of folly to set this man against the colleges and universities, or even against the congress of our country, and say that standards of two thousand years ago are miracle-made and infallible while in our age and time a thousand years of scientific investigation have failed to find proof or an indication

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of evidence that a miracle is possible? Yet Mr. Wilson teaches that the Bible is a heaven-made book, that its authority is above human, and that the welfare of a nation is dependent on reading the Bible.

What does history teach? It is very positive in establishing the fact that immediately after the original incorporation of these same heaven-made standards into power the world became dark and stagnant for a thousand years, and only when human law and worldly princes triumphed over ecclesiastical and God-ordained powers did light and progress again appear.

How is it today? What are Spain and Italy and Russia clamoring for? Release from heaven-made institutions. Release from Bible-government. In the light of these things, Mr. Wilson's speech makes him appear either as ignorant of history or a political gamester, caring nothing for the truth and right but only for ways and means by which to elevate himself into place and power.

Of the people whose faith is not rooted in the Bible, he says: "These men are simply groping and staggering in their ignorance to a fearful day of judgment, and those little scheming, contemptible creatures that forgot the image of God and tried to frame men according to the image of the Evil One will be forgotten."

In a sense, Mr. Wilson describes those who believe that "the voice of the people is the voice of God" as groping, staggering, ignorant little scheming, contemptible creatures," and seemingly wishes for them a horrible fate.

A great many more dead-heads could be presented from the speech as given in the *Denver News*, but I will close with this: "Let no man suppose that progress can be divorced from religion or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Savior." (Applause.) "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of the Holy Scriptures."

Evidently Mr. Wilson is a very clever politician who knows how to bait his line. He was speaking with a stageful of preachers behind him, and verily they will boost Wilson as a "long green" in the perpetuation of priestly and God-ordained powers as against government by the consent of the governed or laws of human origin.

Sterling, Colorado.

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Written for The Humanitarian Review

FOLLY DIALOGUES.

BY HARRIETTE LASCELLES-BURNETTE.

A BEAUTIFUL DEMONSTRATION.

SCENE I.

Time---Evening. *Place*---Living-room of a pleasant home. *Dramatis Personæ*: David's Mother, Christian Science Practitioner.

C. S. Pract. What was the matter with David? I heard him crying when you took him up stairs.

David's Mother. He had been playing too hard and was in a high fever, so I gave him only crackers and milk for his supper. He wanted creamed sweet-breads and plum pudding.

C. S. Pract. I hope, Amelia, that you did not dose the child with medicine. Tell me you did not.

David's Mother [drily]. Don't worry, cousin. I gave him a cool bath and the light diet I have mentioned, and he'll be all right in the morning.

C. S. Pract. [anxiously]. But may I not go up and read to him from *Science and Health?*

David's Mother. Then he *would* think he was sick. No, dear, I must deprive you of a "beautiful demonstration" this time. I'll just take the credit myself. You are quite welcome to read to me from that book whenever I am bothered about something, for the effort I conscientiously make to find a grain of sense in it takes my mind off my worries

SCENE II.

Time---The following morning. *Place*---Office of the Christ. Science Pract. *Dramatis Personæ*---Christian Science Practitioner, Patient.

C. S. Pract. Another wonderful demonstration of the efficacy of absent treatment. Last night my cousin's little boy came in from play with high fever. I begged his mother not to dose him with medicine. She did not, but would not allow me to go up and treat him. However, I retired to my room and gave him a long absent treatment and this morning he was *perfectly well.*

Patient. What a *beautiful* demonstration!

SCENE III.

Time---Later in the day.

Patient [meets David's Mother]. Now, Mrs. Reynolds, you must be quite convinced of the truth and infallibility of Christian Science.

David's Mother. Why so?

Patient. Because of the beautiful demonstration you have had in your own family. Your cousin related the incident to me this morning.

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David's Mother. I really have no idea to what you refer.
Patient. Why, to the case of your little boy, of course.
(Sound of a gasp and a giggle combined from David's Mother.)

ONLY A BUSINESS PROPOSITION.

Place.—Cafe in Chicago. *Dramatis Personæ*: Two business men, a Rationalist and a Scotch Presbyterian.

Presbyterian [in horrified tones]. In my opeenion, measures should at once be taken to put an end to such blasphemy.

Rationalist. Calm yourself my dear man. I'll wager that a large percentage of the ministers of today secretly hold the views that I do. But they daren't express their inmost thoughts; they'd lose their jobs if they did. A Universalist minister said to me recently: "I believe much as you do, but how can I preach my belief to the fossils who comprise my congregation? If I should do so I would be at once set adrift. It is a serious problem for a man to face who has spent half a lifetime in the ministry. I have my large family to support, and how can I begin life anew and do my duty by them? I try conscientiously to preach nothing I no longer believe, but it is like skating on thin ice. They are constantly clamoring for the old, outworn stuff."

P. I'am indeed surrpised that a meenister of the gospel should refer to the people who are *supporting him*, giving him his bread and butter, in yon way.

R. Why, it's only a business proposition. As long as he gives them what they want he has the job. They'd fire him in a minute if he preached any new ideas regarding religion.

P. [positively]. As long as he and his family are being provided with bread and butter by the church it is *ungentlemanly* [with considerable heat]. It is *ungrateful.* And do you mind that it was Dante who placed the ingrate in the hottest place in hell?

R. [apparently changing the subject]. Still with Slack & Company, Mr. Wallace?

P. [curtly]. Yes.

R. [knowing perfectly well the views of the other, but evidently wishing to draw him out]. Good, old conservative firm, is it not?

P. [explosively]. Conservative? They're a lot of back numbers—just a set of old business fossils! They haven't adopted one up-to-date, method since I've been with them, and that is going on twenty years.

R. Why don't you suggest some innovations?

P. [bitterly]. And get my walking papers? How can I afford to do that at my age with my expensive family, I'd like to know? A set of dottled old fossils, say I.

R. [gravely]. I'm indeed surprised to hear you speak thus of the people who are supporting you—giving bread and butter to you and your family as it were. In my opinion it is *ungentlemanly*, *ungrateful*, and do you mind that Dante ——— ———.

[Finds himself talking to thin air, for the Presbyterian had disappeared.]

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Written for The Humanitarian Review

THE BIRTH AND CRUCIFIXION OF JESUS.

BY FRANCIS ALGER.

MATTHEW and Luke speak of Jesus as having come into the world by a human mother and a Holy-Ghost father, but Mark and John are silent on this important point. If a human father would have rendered Jesus less divine, then a human mother was a dangerous expedient. Christ should have dropped from a cloud into the arms of Mary to have carried out the divine idea, particularly as he is reported to have finally disappeared from earth in a cloud. It is to be hoped that he was the true son of Joseph and Mary; otherwise he was illegitimate, or else he was mythical, like Apollo, Jupiter and Mercury. The marriage relation of man and woman and human birth are good enough for humanity, including Jesus, though celibate priests as well as Paul have so pictured the sexual relations as to mar their sacredness; and Paul shows but a superficial insight into human nature when he says: "It is good for a man not to touch a woman. I would that all men were even as I myself. I say therefore to the unmarried and widows, it is good for them if they abide even as I, but if they cannot contain, let them marry, for it is better to marry than to burn." Now, if Paul preferred a life of celibacy, he had a right to it, but his cold philosophy in considering marriage as something to be tolerated rather than recommended shows a morbid conception of true love and home. His sentiments upon the subject and his poor opinion of woman are pitiful. How different are Col. Ingersoll's ideas of married life! He says: "The home where virtue dwells with love is like a lily with a heart of fire—the fairest flower in the world." And again, "Whoever marries simply for himself will make a mistake; but whoever loves a woman so well that he says, 'I will make her happy,' makes no mistake. And so with the woman who says, 'I will make him happy.' . . . There is only one way to be happy, and that is to make somebody else so."

It is a hopeful sign that Dr. Gordon, the eminent orthodox Congregationalist of Boston, has in his late work, *Religion and Miracle*, taken a bold stand. He states that the evidence in the New Testament is "at best but slight," that Jesus had a miraculous birth. The doctor is also skeptical in regard to the Bible miracles and makes these statements: "I have said that the temptation of Jesus would lose its whole meaning if miracles were introduced in it," and he applies the same remark to the scene of Gethsemane.

Now when Herod learnt of the birth of Jesus, and heard him called

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the "King of the Jews," he wished to destroy the child, so he gathered about him some of the chief priests and scribes and demanded of them where the child should be born. They replied in Bethlehem of Judea, in fulfillment of a supposed prophecy. Herod then called some of the "wise men" together and asked about the time when the star appeared. Upon being informed, he said: "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." The searchers had not gone far when the accommodating star which they had before seen in the east, went before them till it stood directly over the house where the young child lay. They now entered and saw the infant Jesus, then fell down and worshipped him. They left valuable gifts, and having been warned in a dream that they should not return and report to Herod, they departed into their own country another way. Joseph now has another dream and is warned to take his wife and child and flee to Egypt, otherwise Herod would have the child murdered. So away they went and remained absent until after the death of Herod.

As the king did not hear from his "wise men," and knowing he was mocked by them, he became very angry, and is reported to have issued a decree to the effect that all male children in Bethlehem under the age of two years should be put to death. Now if Herod was the author of any such cruel act, the Roman and Greek historians would have mentioned it, but they are as silent as Josephus upon the subject, who, as Strauss says, is "very minute in his account of Herod; nor do the rabbins who were assiduous in blackening his memory, give the slightest hint of this decree." He says: "The story is evidently founded on a confusion of the circumstances, gathered from the Christian history, with an earlier event."

I shall now skip over the life of Jesus to the time when the chief priests and scribes took him before Pilate for trial.

Pilate says to Jesus: "Art thou the king of the Jews?" Jesus replied: "Sayest thou this thing of thyself, or did others tell it thee of me?" "Art thou a king?" "Thou sayest that I am king." "Art thou the Christ—tell us?" "If I tell you, ye will not believe me." "Art thou the Son of God?" "Ye say that I am."

When Jesus was accused by the chief priests and elders and was on trial for his life, he should have spoken freely and to the point to justify himself, but he was silent, so that Pilate marvelled greatly," and said to him: "Hearest thou not how many they witness against thee?" But Jesus was still silent. Jesus was certainly a very poor witness, and seems to have lost sight of the fact that the governor wished to release him. Pilate saw plainly enough that the chief priests had delivered Jesus for trial to vent a spirit of jealousy and revenge, and when Pilate said to them, "What evil hath he done?" the Jews cried out in anger, "Crucify him!" Pilate saw that he could not influence them, so he took water and washing his hands before the multitude, said: "I am

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innocent of the blood of this just person; see ye to it." The Jews then answered, "His blood be on us and on our children."

Pilate showed woeful want of justice when he delivered Jesus to death and released the murderer, Barabbas. Jesus should, however, have fulfilled his part at the trial and aided the governor who wished to release him. All the facts indicate that Jesus had a clear conscience but a clouded judgment. His trial, or the dread of death, seems to have totally unnerved him, for previous to this, at times, he showed keen insight at grasping at hidden meanings of questions asked him.

The career of Jesus is certainly very curious; full of startling incidents, and does not read like history, but like a visionary idealized romance; and great ingenuity is used to make it as marvellous and startling as possible. He could not die on the cross without disturbing the planetary system—the sun was darkened and graves opened, delivering up the dead in their shrouds, who walked the earth.

The silence of Jesus at his trial and his refusal to answer questions injured him most naturally in the estimate of Pilate and others. Jesus says: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now my kingdom is hence. To this end was I born, and for this cause came I into the world that I should bear witness of truth. Everyone that is of the truth knoweth my voice."

In the Garden of Gethsemane, he prays: "Let this cup pass from me—if it be possible," and on the cross he cried: "My God, my God, why hast thou forsaken me?" We need not wonder that Jesus was a puzzle to Pilate, and the latter cried, "What is truth?"

It is not strange that Jesus should have been agitated at the prospect of a horrible death on the cross and many a man would have been in a worse state than he was; but for those who try to make him a god in human flesh, the case is altered. In this case, he would not be likely to pray for or "seek to be spared the fate for which he was ordained from all eternity." The truth is, Jesus was simply human with all the characteristics found in man.

A theory has been advanced that he did not fear or suffer real pain at any time, the appearance of pain being but an illusion in order to carry out a certain program in the scheme of man's salvation. All such wire-drawn attempts to relieve Christ from all pain, really removes him from the pale of humanity and makes him a monstrosity.

I need not here discuss the point as to how much or how little truth existed in the statements of Jesus when he said his kingdom was "not of this world," otherwise his servants would fight and prevent his deliverence to the Jews, etc.

His various statements implying power and authority rankled in the breasts of the Jews, and I can almost say that they created the following words, which fell from their lips as Jesus was dying on the cross: "If thou be the Son of God, come down from the cross." "He saved others, himself he cannot save." "If he be king of Israel, let him come down from the cross and we will believe him." "He trusted in God; let him deliver him now, if he will have him, for he said 'I am the Son of God.'"

These words were a broad challenge for Jesus to prove his power, and if he had freed himself from the fetters of the cross, and stood up-

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right among his persecutors he would have produced a sensation among his persecutors far more powerful and lasting than did any of his previously-reported miracles; and even if many people refused to believe in the extraordinary event of a non-crucifiable man, still there can be no doubt that Pilate, Ceasar and others would have investigated the matter; and Josephus, Philo and others would not have been silent in regard to Jesus. Things are now at loose ends as to the history of Christ after the crucifixion, as the Bible gives two irreconcilable accounts of his presence—one bodily and the other spiritual. Strauss, among other writers, speaks of these difficulties, but thinks on the whole that the burden of evidence is that life was extinct when Jesus was taken from the cross.

Yarmouth Port, Mass.

Written for The Humanitarian Review

THE BIBLE A GUIDE.

BY S. F. DAVIS.

THERE are many Christians that believe (at least they claim to believe) that the Bible is a reliable guide. Let us look into this matter a little. I think that one would need to have his mind made up on the right side first, or he might be led astray.

Suppose the question of robbery comes up. We want to know if it is ever right to take property that does not belong to us. Suppose that we really don't know, and we go to the Bible and read, Ex. iii:21, 22, and Ex. xii:35, 36. If we decide by the Bible, we would say it is right to steal.

Suppose we have hogs dying with the cholera, or any other stock dying from any disease, and we really do not know what is right to do and don't want to bear the loss. So we go to the Bible and read: "If anything die of itself, do not eat it yourself, . . . but sell it to an alien." This direction is plain, but to follow it one must become a criminal.

If you want to find out if it is right to lie and you go to the "guide" and read, Sam. xvi:1, 2, (and numerous other places). If you believe the "Book," you must believe that it is right to lie and deceive. Is it right to kill? Go to the Bible and read Ex. xxii:27, and 2 Kings, x:11 to 30, and you will plainly see that the Bible says, "Yes." Was slavery right? Read Gen. ix:25. also Lev. xxv:45, 46. Christian, does your book teach that holding slaves is right? I am writing this for you, for the ones who uphold the "Book."

You teach your children that it is wrong to get angry, then give them the Bible as a guide to right conduct, and they read 2 Kings ii,24, Mark iii:5, and Eph. iv:26. Should you keep the Sabbath? Read Is. i:13. Is it best to marry and have a home? Read 1 Cor. vii:1, 7, 8. Do you

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say, "Those are the sayings of Paul, the old bachelor?" Read verses 32, 39 and 40. Do you think Paul was mistaken? Are you infidel to this part of Paul's teaching? Also read Math. xix:11 and 12. Here Christ (so-called) tells what he thinks is right. He goes to the very extreme of advocating self-mutilation. If all had followed his example and his advice, how many happy homes would there be? Christians, do these scriptures uphold marriage and the home? Is the Bible an infallible guide? Is it right to hate your kindred? You say, "Certainly not." Read Luke xiv:26. When the question of drinking intoxicants comes up do you really follow these directions? Prov. xxxi:6, 7. Also Deut. xiv:26, and 1 Tim. v:23. What shall we say to the woman's-rights woman or man who believes the Bible to be *the* guide? Just read Gen. iii:16, and 1 Tim. ii:12. Also 1 Cor. xiv:34. Are they true to these teachings, or are they infidel to them?

I know that the Bible teaches exactly the opposite in all these cases, but how can anyone tell which to follow unless they get information elsewhere? You would be safe if your mind was firmly fixed before you went to the Bible for instruction. There are many, very many, believers who can tell just what part of the Bible is true and what is false—at least they talk that way. How they can be so very sure, puzzles me. Some say, "the Old Testament is all done away with." Yet they will quote it to prove their theories. Another will say, "The first chapter of Genesis is true but the second chapter is a fake—is not true." If they would read The Humanitarian Review (a very few do), most of them would soon see a great light. They would not shudder every time they saw or thought of their *good* friends who were not believers, because they were "infidel (therefore) in for hell." To get rid of this fear is joy and peace.

Los Angeles, Cal., May 1, 1911.

'One of the Richest Gems."

"One of the richest gems lately coming to our review table is from the pen of Dr. Singleton W. Davis, editor of The Humanitarian Review, Los Angeles, Cal., "Self-Evident Truths"—*Humanitarian Proverbs and Some Humanitarian Beatitudes.* The price is 10 cents, postpaid, and it is well worth reading. It is not a collection of 'chestnuts,' or antiques worked over, but original from the caustic pen of the author, and 'red-hot.' That Editor Davis is constructive while being also destructive, the following paragraphs will show: 'While we break the idols let us make the man.' 'Destroy the golden calf in the fiery furnace of scientific research, but save the molten metal and recast it into gems of truth and moral rectitude.' Again he writes, 'What we believe about a future life is of far less value than what we know about the present life.' 'The Great Spirit of Humanitarianism says to the bloody sportsman: As you have done unto even the least of sentient creatures you have done unto me. For the bullet that slays the brute sears the heart and kills the conscience of the wanton slayer.' "—*Vegetarian Magazine*.

¶ One way to aid The Review (and at the same time benefit yourself) is to buy the books and booklets advertised as for sale at this office.

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"THE REVIEW" ARENA

THE WORLD FROM VARIOUS VIEWPOINTS

A Spiritualist's View---Jesus a Man.

Among the several articles that especially interested me deeply in your journal of May, 1911, were those of Professor Larkin, G. M. Taber and C. W. G. Withee; the latter questioning the personal existence of "the man Christ Jesus," using the apostle Peter's reputed words. These are among your contributor's passages and words:

"Is Jesus a real character in history, more than Jupiter, William Tell, Santa Claus, etc. . . . . if anybody knows anything about the facts for or against the proposition that Jesus is a myth, let him bring it here," etc.

Mark these words, "If anybody knows anything about the facts" of Jesus's existence. This "know," or knowing is a critical point upon this and thousands of other matters. Personally I do not know that there is such a man in existence as C. W. G. Withee. This may be a mythical character, the name being a pseudonym. How little any of us know, absolutely know, relying as the masses do upon the fallible sense perceptions. Although in my ninetieth year, hale and healthy, I confess to being in infancy touching the marvels behind and the measureless immensities stretching on before me.

But was Jesus, the Nazarene, a myth? There are persons embodied in the flesh, not yet extinct, who seem to have "myth" on the brain. I have before me a pamphlet entitled, *Napoleon Bonaparte a Myth.* The labored arguments for his mythship are ingenious and rather incisive. There is not a person living who saw him brought into the world, and the direct contradiction of his plans and his wars by different writers, with other reasons assigned, afford potent reasons that he was a myth. Paul Revere's "Midnight Ride" has been, by the literary Walter Benjamin, pronounced a myth. The British historian, Howard Jenks, pronounces the English *Magna Charta* a myth; and the whole "Runnymede episode a tawdry scene in a drama." Professor Edwin Johnson, author of *Antiqua Mater* and other books, pronounced Josephus, the Jewish historian, a myth. Joseph E. Kopp, of Zurich, an iconoclastic skeptic, pronounced William Tell a myth. This so aroused the ire of the Swiss literati that after probing this matter to its historic depths, they exultingly pronounced William Tell a real character. Sir William Jones, while in India many years ago, pronounced Gautama Buddha a myth; and even Mahomet's existence has been stoutly denied.

It is easy to cry "myth"—a parrot can distinctly pronounce the word "myth." And yet a myth must have some foundation, else the astound-

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ing miracle force of something from nothing—force from non-force. If Jesus Christ was a mere myth, then we have the colossal miracle of a myth inspiring and crowning the enterprise, the art, the culture, the sciences and the moral glory of the most highly-enlighted countries of the world.

Do not infer from the above, gentle reader, that I am endorsing any religious sect or creed, or ecclesiastical confession of faith. These belong to the category of Churchianity and not the Christianity of the Christ, based, as I understand it, upon the fatherhood of God and the brotherhood of man. "By this," said the Nazarene, "shall all men know that ye are my disciples, if ye have love one for another."

As to the history of Jesus, we must refer, aside from the four gospels, largely to the Talmud, which the learned Hebrew, Natikvah Herz Imber, says is a great museum of untold treasure, a universal history of persons and of things high and low from all ranks of society, and held sacred by the orthodox Jews. What, then, does the Talmud say of Jesus?

Let Dr. Isaac M. Wise, late president of the Hebrew College of Cincinnati, Ohio, take the witness stand. In his *Origin of Christianity*, he says: "We know that Pilate, true to his brutal policy, must have slain Jesus as he did thousands of other patriots. Why, then, did the Christian writers of the second century put the crucifixion of Jesus upon the shoulders of the Jews?" Page 26. "It is reported several times in the Talmud that Jesus was a sorcerer, an exorcist, who had learned necromancy, or *Kishuf* in Egypt. . . . . In the Talmud mention is made of a sort of manuscript. then well known to the rabbis, which Jesus wrote in Egypt and brought to Palestine. An original Hebrew or Aramaic gospel is there mentioned, from which passages of the four gospels must have been taken. These passages of the Talmud to which we refer, bear the name and the stamp of the prominent contempories of Jesus and his apostles (*Origin of Christianity*, page 8).

Again: "The Talmud mentioned six of the apostles, Peter, two Jameses, John and others. They were undoubtedly a number of young and humble tradesmen of Galilee," etc. Page 31.

In the Jewish Encyclopedia, twelve quarto volumes, prepared by four hundred Jewish scholars, I find this on page 167: "A great historical movement of the character and importance of Christianity cannot have arisen without a great personality to call it into existence." This seems rational and logical. I cannot account for books without printers, a Mahommedanism without a Mahomet, or a Christianity without a founder.

In all my researches and inquiries, in this and foreign lands, I have never seen an intelligent view that considered the existence of Jesus Christ a mere myth. And I never saw or even heard of a scholarly Hindu denying his existence. Those erudite Sanskritists, of India, considered both Jesus Christ and Lord Guaranga, of Nadai, prophets. The eminent Babu Shishir Kumar Ghose, editor of the Hindu *Spiritual Magazine*, says, "After a rigid study of the careers of both of these prophets, Jesus and Guaranga, we consider Lord Guaranga the higher being."

To myself, a yankee of the yankees, Jesus of Nazareth, termed the Christ, was a man, a medium and a martyr to the principles which he taught.

519 Fayette st., Los Angeles. Cal. J. M. Peebles, M. D.

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Views and Reviews

By The Editor

Christianity a Lively Corpse.

Readers of heretical periodicals often see the remark, in substance, that there is no occasion for Rationalists to continue their opposition to Christian superstition and fallacies, as the church is practically dead. This, I take it, is a very great mistake. Some one has sent me the following clipping from some newspaper:

On March 19 a census was taken of church attendance in every church in New York City. On that day there were 530,000 members of Christian churches in the big city who did not attend worship. Of these 283,000 were men. Of the absentees, 405,000 were Roman Catholics and 77,000 Protestants. The Catholic churches claim 650,000 members and the Protestant churches 151,000. The report of the New York church association, from comparisons with similar statistics of a decade ago, shows that the average New York church does not decline in membership or financial resources. It grows slowly, however. "Most of the churches," the report says, "are in good condition spiritually. Unorthodoxy is not troubling them."

¶ That the "average New York church" grows, though slowly, is evidence that it is not dead; dead things do not grow even slowly, but disintegrate. And the New York churches may be taken as fair examples of the churches of the country and of the world in general. If the above statement is correct, there are three or four important facts to be obtained from the statistics as well as from the remark of the compilers that "most of the churches are in good condition spiritually. Unorthodoxy is not troubling them." According to the "census" figures above given more than half of the Protestant church members of the city failed to attend on that day, and nearly three-fourths of the Roman Catholic membership did the same. But we must take into account that the Catholics count as church members not only the actual members but their minor children of all ages, so that in reality there was a much greater percentage of adult Catholics attended church than of adult Protestants. The report cautiously declares that "from comparisons with similar statistics of a decade ago show that the average New York church does not decline in membership or financial resources," which is al-

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most an acknowledgment that neither does it increase in either respect. But a comparison in which increase of population is taken into account would be the only fair one to make.

Preacher Says Bible Stories are All Myths.

Some of the newspapers recently published in their news columns the following:

"The Bible is a collection of myths, legends, folklore and anonymously written documents by many authors. It should not be taken literally in all its points. It should be revised and edited and brought down to the viewpoint of the people of the twentieth century."

That is the statement made by the Rev. Dr. M. H. Lychliter, a Methodist minister in St. Louis, Sunday.

¶ Mr. Lychliter is near the truth as to the character of the Bible, I think, but his suggestion that "it should be revised and brought down to the viewpoint of the people of the twentieth century," will, if adopted, destroy the Bible characteristics and make of it practically a new book. The fact is that the books of the Bible have over and over again been more or less revised, excised, interpolated and adapted to the viewpoint of writers of different times and countries, and this fact is one of the greatest obstacles to obtaining a clear understanding of its history, authorship and character.

Sir Oliver Lodge's Religion.

Recently the N. Y. *Sunday Times* contained an editorial commenting upon the address of Sir Oliver Lodge before the conference of the British Evangelical churches. A few excerpts from the editorial are as follows:

"In his sixtieth year this famous mathematician and physicist proclaims his belief in 'the persistence of individual existence,' but he has never, so far as we know, dissented from that belief. The extraordinary feature of his address was his avowal of a partial and discouraging faith in Spiritualism. . . . He is nothing more, and nothing less, than a good Christian, but his tendency, in view of his learning, and the position he has occupied in the scientific world, toward belief in the so-called revelations from the spirit world, is annoying. Obviously, he has nothing to say that is new or stimulating to the intelligence in support of this vagary. He admits the danger of encouraging quacks and charlatans. In the afternoon of his useful life he is possessed with a strange fancy for experimenting with the occult, which, in sober wisdom, he might better keep to himself until he has some tangible reason for making his views known. At present he must impress his intelligent

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contemporaries as a grave, dignified and learned personage engaged in the hopeless task of trying to ride two ill-matched horses at once."

¶ Though Sir Oliver is claimed by the Christians to be "nothing more and nothing less than a good Christian," the *Times* editor writing from a Christian viewpoint thus gives him some hard jabs with a sharp pen point. On the other hand, the Spiritualists claim Sir Oliver as their very own, while his "good Christian" beliefs are to many of them a source of much chagrin and regret. Between Christianity and Spiritualism, Mr. Lodge seems to occupy the proverbial place "between the devil and the deep sea." The scientists, who formerly were wont to cover him with glory for his successful labors in their field, now ignore his predicament and seem to think his intellect is on the decline that is inevitable after one has reached the acme of his natural ability, and therefore Sir Oliver is to be pitied rather than censured.

A Difference With a Distinction.

Nothing astonishes me more than the fact that so few people even of intellectual ability, literary accomplishments and special education, are able to understand the true idea of a myth. Most people seem to be obsessed with the idea that a myth is a story without basis of fact—"pure" fiction—and that myths are mere imaginary attributes of historic personages, instead of poetic descriptions of natural objects and events. Dr. J. M. Peebles, who has a communication in the "Arena" department of this Review, accompanied his manuscript with a note to the editor in which he remarked that he has "come to the conclusion that even Jupiter and other Grecian and Roman gods, were, perhaps, once reigning kings and great personages deified after their deaths."

¶ This is an example of what fallacious conclusions one may be drawn into by reasoning from false premises. If the imaginary attributes of historic persons are "myths," how did they come into existence? Is it not as easy to account for an entire mythical (or fictitious) personality being a product of mere imagiuation as for large numbers of mythical or fictitious attributes to be so? But the mythologists do not claim that either the mythical personalities or the several elementary mythical attributes are strictly "imaginary"—made out of nothing, without basis of fact—but the exact contrary. The facts upon which myths—oriental poetic descriptions—are based are the substantial material things in nature and the *apparent* and real occurrences that anciently occurred and now occur every year in the progress of

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time. *Jupiter*, literally Heavenly Father, the name of "a once reigning king" of Rome! Personify the sun in the heavens and you have the real heavenly father of all living things as a scientific fact poetically expressed.

The Creed of a Scientifico-Christian Spiritualist.

Dr. Alfred Russel Wallace, whom the Spiritualists of the world are fond of referring to as a shining light of science in their ranks, and the Christians claim as one who reconciles science with religion, has written another book, *The World of Life*, in which he sets forth his beliefs on questions relating to a controlling intelligence, or rather to controlling intelligences, in all the phenomena of nature, and the existence of a human spirit capable of living on disembodied after death.

Joseph McCabe, of England, ably reviews the new book in an article entitled, "The Creed of Dr. Russell Wallace," in the *Literary Guide and Rationalist Review*, of London (Feb. 1, 1911). Not having as yet read Dr. Wallace's new work myself, I here make a few quotations from Mr. McCabe's review in order to make clear the views of Prof. Wallace, as follows:

Dr. Wallace is an honored and able representative of what one may call the modern school of rational theology. When the obsolete creeds which paralyze our churches today have become a mere matter of history, the religious controversy will be as keen as ever, though distinguished by a higher morality. Even the most thoughtful men and women will differ for ages to come on the question whether the universe is controlled and guided by a supreme intelligence. Among our abler scientific men of today we see the promise of this continued divergence of opinion. Christianity indeed is dead in the world of culture—whether scientific or other culture. At the outside a dozen names out of three hundred leaders of culture in Great Britain might be quoted as willing to subscribe to the Apostles' Creed, and the posthumous revelations of the real sentiments of such men justify us in regarding their present professions with some reserve. Christianity has become "paganism"—the religion of the villagers. But the fundamental theistic issue remains. One may quote for it, not only such men as Sir Oliver Lodge and Dr. Wallace, whose minds may be regarded as biased by Spiritualism, but such able and alert biologists as Professor J. A. Thomson and Principal Lloyd Morgan. Their reasoned conviction warns us that, when the whole doctrine of evolution, and even the eternity of the material universe, have been accepted, the question of a guiding intelligence will remain open. Candidly, we should have preferred a differently-proportioned work from the one he has given us. The first third of the volume, with its generally crude illustrations, might have been omitted without loss to his argument, while the more critical points of the argument needed fuller elaboration. We traverse with pleasure a series of powerful chapters in defense of Darwinism and in refutation of Mendelism, wondering where the supreme intelligence can possibly inte-

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vene, and then find it suddenly intruding in a very superfluous fashion. We could wish, too, that Dr. Wallace had omitted his numerous and unfortunate references to Professor Haeckel. Haeckel's book does not "claim to be a solution of the riddle of the universe" (p. 8), but on the first page expressly disclaims it; and his doctrine of unconscious soul is a perfectly legitimate way of saying that the mind or soul of man is identical in kind with every other complex of energies in the universe. However, let us summarize Dr. Wallace's general argumen before examining it.

The argument is Paleyism reconciled with evolution. The chief part of the work is a summary review of the life-story of the earth; and the specific observation, which occurs throughout, is that each succeeding phase, which plainly prepares the way for a higher phase of life-development, must be regarded as the outcome of a foreseen design, and produced by guided agencies. Life appears in the pre-Cambrian age, when the conditions are at length suitable for it. In Dr. Wallace's view this fitness of the earth must have been deliberately achieved, and certain spiritual intelligences, acting under the control of the supreme intelligence, directed the elements in their evolution, and produced the first germs of life. Then the land must be prepared for the higher development of life. The great forests of the Carboniferous age must overspread the earth and purify the atmosphere for the breathing of finer organisms. Dr. Wallace sees in them an evidence of design and control. The plant-world must be refined and improved, and the monstrous reptiles of the Secondary Period with small brains are providentially introduced on the scene. That the birds may appear, for the later delight of man, an insect-world must arise, and it arises at the opportune moment. The world is now ready for the mammal, which has been lingering in the wings, as it were, since the Permian period; Dr. Wallace sees a mysterious significance in their long hesitation to overrun the earth. But cattle, dogs, etc., must be developed, flowers and the more useful plants must appear, the useful and precious metals—even the materials of glass—must be brought into position, before man's triumphant career is possible. Dr. Wallace is forced to see in each preparatory stage, even in the locating of iron and of the material of glass, the action of intelligence.

This is the main argument of the work. Of the subsidiary considerations, I have space to notice only one of the most important. It is contended that the forces at work within the organism show just as cogent evidence of the action of mind. Neither mechanical nor vital forces can explain the building of the intricate frame from a germ, and the selection of the necessary material out of the blood by the various tissues of the body. Even the structure and growth of a feather are held to be quite inexplicable unless we admit the operation of intelligence. Thus the whole past and present of the earth, the agencies at work in nature and in the living frame, bear witness, in Dr. Wallace's view, to the continuous and unceasing control of matter by disembodied intelligences.

It will be seen that the only element of novelty is the introduction of subordinate intelligences into the work, and the very daring and extensive application of the argument.

¶ Dr. Wallace, though bearing such a high reputation as a

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scientist, is apparently not up to date with the more recent solutions of the knotty problems by scientists. He criticizes the older writings of Haeckel and others while he wholly ignores their later works in which newer discoveries and more satisfactory explanations are set up. As to this, Mr. McCabe rightly says:

> But it may be strongly affirmed that the majority of the processes for which Dr. Wallace demands an intelligent guidance are already wholly or partially explained. He strongly censures Haeckel for avoiding particular difficulties in the *Riddle*. He has evidently not noticed how Haeckel has faced them in the proper place—his larger works, the *Natural History of Creation* and *Systematische Phylogenie*; but he makes no reference whatever to recent literature concerning them. I do not think he would have the support of a single palæobotanist of our time in contending that the spread of the coal-forests and the clearing of the atmosphere were in the least degree outside the range of the unconscious processes of nature. He quite ignores the enormous influence of the rise of mountain-chains at critical periods, and the natural explanation of that rise given, say, by Professor Sollas. He says not a word of the remarkable changes of climate which favored the monstrous reptiles with small brains, and kept the mammal and bird in the background. He passes in silence the fresh geological revolution which puts an end to the reptiles and inaugurates the age of mammals and birds.

Mr. McCabe gives his opinion that the character of the work shows that it is "hardly likely to make a favorable impression on students of science. He is not sufficiently acquainted with the vast amount of explanatory work done in recent years, and, even if he were, his argument would still be unsound." And he rightly says, I think, that "as long as science can explain that a certain phase of cosmic evolution arises necessarily out of the preceding phase, there is no room for 'guidance'; as long as physiology can show that a certain function or structure follows inevitably upon a certain other function or structure, there is no room for intelligence." And this, he declares, "has already been done to an enormously greater extent than Dr. Wallace supposes, and for the rest we may trust the science of tomorrow." Mr. McCabe closes his review with the remark that "like the creed of Sir Oliver Lodge—from which, however, it profoundly differs—the creed of Dr. Wallace is an interesting personal expression, and will find hardly a single adherent among his [scientific] colleagues throughtout the world." And he might have as truly said that Dr. Wallace's creed will find very few adherents in the the churches or among the Spiritualists throughout the world, except, perhaps, in parts—not as a whole.

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GILBERT VALE.

BY JAMES B. ELLIOTT.

(For Portrait, see Frontispiece.)

I wish to add my humble tribute of praise to one who in my estimation has done an imperishable work for the memory of Thomas Paine, and without which Cheetham's biography might have remained the standard from which Paine's character would have been measured and Conway's great work would have been impossible.

This teacher, author, editor and publisher, was born in London, Oct. 28, 1788, came to New York in 1827, and opened a school of instruction in navigation and higher mathematics, which he continued for many years. In 1834 this man put his radical opinions into concrete form by publishing *The Citizen of the World*, the first Sunday paper in the United States, which was followed by the *Sunday Reporter*. These were premature. He published *The Beacon*, a liberal weekly, well edited by himself and Col. Fellows, and had a score of able contributors, among them Judge Hertell and Dr. Thomas Cooper. It was published at 84 Roosevelt st. Near by him, on Church st., lived J. Wesley Jarvis, artist, who in 1807 had for his guest Thomas Paine for six months, and from whom the editor received valuable information regarding the life and personal habits of Paine—and from others who had known the author-hero; and having foresight enough to know the value of preserving the facts and the necessity of printing them, he decided to publish them in a life of Paine as a refutation of the Cheetham lies that had been in existence since Paine's death in 1809. Vale's *Life*, published in 1841, is a volume of facts that have a permanent value. Vale became an enthusiastic defender of the virtues of Paine and was not content to leave Paine's memory rest with the *Life*, as the edition was small, and would be exhausted. He decided to call a meeting of the friends of Paine at his office, in 1839, when he proposed that a monument should be erected at New Rochelle. Many plans were suggested and objections were offered. Vale was a man of works and action. He opened a subscription list at the *Beacon* office, and in a year he had the monument at New Rochelle up and ready for dedication, and secured $1,500 to pay for the same. He paid a visit to the grave of Paine and found the plot, 12x12, left in Paine's will, too small for the wall to enclose the new monument, so he recommended the purchase of additional ground (making it 20x22, the present size) for $50 00, which was done in a single year.

This man of action was not content to remain passive when there was onything to do to promote liberal thought or provide for those who had given their lives to the service of humanity; so he organized the Paine Farm Association for indigent Liberals, and in 1850 secured a charter, and within a vear purchased the Paine house and farm for the sum of $4,500. He secured $300 to repair the Paine homestead, where the aged might pass their declining years in peace. Of the sixty acres purchased a portion was reserved for a cemetery.

3515 Wallace st., Philadelphia, Pa.

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THE HUMANITARIAN REVIEW

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EDITORIAL DEPARTMENT.

THE CHARACTERISTICS OF JESUS.

¶ On page 732 of this magazine begins an article by Francis Alger on "The Birth and Crucifixion of Jesus," that, I think, contains some features that need some comment from someone who sees the subject from a different point of view. Therefore I will ask the reader of this to carefully read that article before reading this one, and then read in connection with it the portions I herein specifically refer to.

By a remark which Mr. Alger made in a letter to me some time ago, I had expected that he would in this article bring forward a mass of supposed facts and evidence from profane history to prove that Jesus was a man, not a god or a myth. But in this I was mistaken. He goes to the mythic stories of the New Testament only for his "facts" and "evidence." We all know what the stories of Jesus in the New Testament are, and repetition of them is entirely superfluous; *they* are the subjects upon which evidence is needed to decide the question of their nature.

That Mr. Alger believes Jesus was a man—a human being of

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flesh and blood—and whose history is recorded in the New Testament, I refer the reader to the last sentence of the fifth paragraph on page 734, which is, "The truth is, Jesus was simply human with all the characteristics found in man." But how does Mr. Alger know this? The Gospels certainly do not so inform him, even if they be historically correct. They say almost nothing about him that can be called a human characteristic. The accounts are of his miraculous conception, miraculous birth, miraculous "works," miraculous death and miraculous resurrection. The particulars of the conception are in no sense characteristic of mankind. The circumstances of his birth are all of the wonder order—nothing in the way of particulars is told of his birth except such as are not the usual circumstances of human birth, and therefore are not characteristic of man. Take the Gospels and erase every sentence that refers to Jesus in language that will apply equally well to men in general, and what have you left? Nothing. The stories are told for the express purpose of conveying the idea that Jesus was *not* a man simply, but a superman—a god; and the gods of the ancients were not men but myths--personifications of natural objects and phenomena.

Mr. Alger says, in the next paragraph, that the theory that Jesus "did not fear or suffer real pain at any time, the appearance of pain being but an illusion," "really removes him from the pale of humanity and makes him a monstrosity," and so do all the wonder stories told about him in the New Testament.

Again, Mr. Alger, in speaking of the "slaughter of the innocents" by Herod, quotes Strauss approvingly, as saying that "the story is evidently founded on a confusion of the circumstances gathered from the Christian history, with an earlier event." This is not quite correct. There is no "confusion" at all, but a repetition with variations of an earlier story--a "variant" of the myth, as the comparative mythologists say. The story of Herod putting all the children of Bethlehem under two years of age to death is plainly the same story--the same myth --told about the slaughter of the children at the birth of Moses, with a change of names to make the variation. In fact Moses and his "characteristics" are for the most part but an older

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myth of Jesus and his characteristics; or in other words, the story of Jesus is largely but a variant of the Moses myth.

In the second paragraph on page 734, Mr. Alger says, "the career of Jesus is certainly very curious; full of startling incidents, and *does not read like history.*" (My italics.) And he adds that it is "like a visionary idealized romance, and great ingenuity is used to make it as marvellous and startling as possible." Certainly. And thus my contention that Jesus was not a historic personage but a mythical one of characteristics as "startling as possible," is corroborated by Mr. Alger himself.

If Jesus as a "mere man" could teach a moral system and establish a religion, why could not a writer who used the mythic Jesus as the hero of his stories teach a moral system and establish a religion? Not Jesus, but the maker of Jesus, a human author, was the genius who founded the Christian religion.

Another writer in this magazine, on page 737, Dr. J. M. Peebles, declares that in "all my [his] researches and inquiries, in this and foreign lands, I have never seen an intelligent view that considered the existence of Jesus Christ a mere myth." Now, that is saying point blank that *my* view is not an intelligent view. I will leave that for my readers to decide. But for others in "this and foreign lands," I will here bring forward such an overwhelming array of evidence as shall demonstrate that Dr. Peebles has never made any thorough researches along this line; for I shall cite a number of books written and published in this and several foreign lands by men of natural ability, learning and acknowledged intelligence--scientists and learned authors and teachers in the world's great educational institutions. In fact, I contend that it is this very class of people who see clearly and believe that there never lived as a man the character called Jesus, Christ, or Jesus Christ in the New Testament. Some of those I shall refer to may not have denied that *a* Jesus, or many men of that name, may have lived about 1900 years ago in the vicinity of Jerusalem; but they hold that the character depicted in the New Testament under that name is but a variant of more ancient forms of the same myth. I will here cite the following works and their authors:

"Life of Jesus," by David Frederick Strauss. "Kritik der evangelischen Geschichte und der Synoptiker," "Kritik der Evangelien," and "Christ und die Casaren, der Ursprung des Christenums aus dem romischen Griechentum," Bruno Bauer—in which the author takes radical

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ground against the historicity of Jesus and accounting for the origin of the Christian religion as arising from the Stoic philosophy and Alexandrian culture of the second century, and assigning to Seneca the greater influence upon the Christian point of view.

In more recent times we have had from John M. Robertson, of England, "Christianity and Mythology" (1900), "A Short History of Christianity" (1902), and "Pagan Christs: Studies in Comparative Hierology" (1903), who, as Professor Arthur Drews, of Karlsruhe, says, "has traced the picture of Christ in the Gospels to a mixture of mythological elements in heathenism and Judaism."

French writers of eminence have produced many volumes treating upon the question of the historicity of Jesus from the viewpoint of the Rationalist and the Comparative Mythologist. Among these note: "L'origine de tous les cultes." by Dupuis, and "Les Ruines," by Voltaire, both tracing the Gospel stories back to astral myths. "La Science des religions," Emile Burnouf, and Hochart's "Études d'histoire religieuse," which Prof. Drews declares "cast considerable doubt upon the existence of an historical Christ." In Italy, Emilio Bossi, in 1904, published his "Gesu Christo non e mai esistito," in which "he attempts to prove the non-historicity of Jesus." Doctor Bolland, Leyden Professor of Philosophy in Holland, produced a series of three important works, in 1907, upon this subject, the respective titles of which are as follows: "Het hijden en Sterven van Jezus Christus," "De Achtergrond der Evangelien. Eene Bejdrage tot de kennis van de Wording des Christendoms," and "De evangelische Jozua. Eene poging tot aanwijzing van den oorsprong des Christendoms." In Poland Andrzej Niemojewski published a work in 1909 entitled "Bóg Jezus," in which he adopts the astro-mythological theories of Dupuis and Winckler in his argument to show the mythological character of the New-Testament Jesus.

In Germany, recently, three works of some importance were written by the Bremen Pastor Kalthoff; the first entitled "Das Christusproblem, Grundlinien zu einer Sozialtheologie," and followed by a broader view in "Die Entstehung des Christentums. Neue Beitrage zum Christusproblem," and "Was wissen wir von Jesus? Eine Abrechnung mit Professor D. Bousset." These were supplemented by a work by Fr. Steudel, entitled "Das Christusproblem und die Zukunft des Protestantisimus." And now comes one of the most important works in that country from Arthur Drews, Ph. D., Professor of Philosophy in the Techn. Hochschule, of Karlsruhe, entitled "Die Christusmythe," the third edition of which came out in 1910 and has been translated into English by C. Delisle Burns, M. A., and published by the Open Court Publishing Company, of Chicago, Ill., the title in English being *The Christ Myth*. Among a number of more or less important American productions upon the mythical character of Jesus was a small pamphlet by Milton Woolley,

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some thirty-five years ago, and a volume in 1906 by William Benjamin Smith, entited "The Pre-Christian Jesus." Of this work, Professor Drews says it "has thrown so clear a light upon a number of important points in the rise of Christianity, and elucidated so many topics which give us a deeper insight into the actual correlation of events, that we gradually commence to see clearly in this connection."

Dr. Peebles says "as to the historicity of Jesus we must refer, aside from the four Gospels, to the Talmud." Much of the Talmud was not written until about 200 years after the time given as the birth of Christ, and is as worthless as historical evidence as the Gospels themselves. It merely repeats the legends current at the time it was written. Prof. Arthur Drews quotes the orthodox theologian, Kropatscheck from the "Kreuzzeitung," of April, 1910,as saying: "Though we date our chronology from him [Jesus], his advent made no impression at all on the great historians of his age. The Talmud gives a hostile caricature of his advent which *has no historical value.*" (My italics.) And on the same page (234 of *The Christ Myth*), Prof. Drews himself says "the passages in the Talmud referred to are probably of a later date [than the latter half of the second century], and all these passages are merely based on the tradition." Dr. Peebles refers to the myth of William Tell as one who believes the story to be history. No one who understands the nature of myth-making and comparative mythology who has ever studied critically the Tell story believes anything else than that it is only a sun-myth. The Doctor's reference to "scholarly Hindus" is wholly irrelevant, for the men whom he calls "scholarly" are not so in the modern scientific sense, but votaries of mysticism and superstition. They have had no more or better sources of information about the New-Testament Jesus than others. And his quotations from Rabbi Wise are equally ineffective, for the Jews are as much mistaken as to the nature of their "sacred" literature as are the Christians, and have no other sources of information in regard to it than has everybody else.

The Doctor says "there are persons . . . who seem to have 'myth' on the brain," and that "it is easy to cry 'myth'—a parrot can distinctly pronounce the word 'myth.'" The only argument needed against this is a counter assumption: There are persons whose brains are so credulous that they believe with little or no evidence what was instilled dogmatically into their minds in infancy, and they seem unable to comprehend the difference between a myth and a fable, or myth and history. "It is easy to cry" history—"a parrot can pronounce the word." And then he sagely declares "a myth must have some foundation," just as though any mythologist ever thought otherwise. Those who understand mythology know myths have real foundations in the facts of nature; others think they are mere imaginations.

Then Dr. Peebles clinches his whole alleged argument by asserting

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that, "to myself, a yankee of the yankees, Jesus of Nazareth, termed the Christ, was a man, a medium, and a martyr to the principles which he taught." But "yankees," as well as other people, may be ignorant upon this subject, or childishly credulous!

A VERY FAIR REVIEW.

¶ Under the caption, "Evolution of Ethics," Dr. Harry Brook, the popular editor of the "Care of the Body" department of the Los Angeles Sunday *Times* Magazine, in the issue of May 21st, published the following very fair review of this editor's new book:

Origin and Evolution of Ethics is the title of a book of 160 large pages, by Singleton Waters Davis, M. D., editor of The Humanitarian Review. (Humanitarian Review Publishing House, No. 854 East Fifty-fourth st., Los Angeles.) The sub-title of the book is, "Were Moral Laws Supernaturally Revealed, or Are They Products of Human Experience and Evolution?" The book appeared in installments in The Review. In his search for the origin of ethics Dr. Davis goes back to the earliest historical times. He shows that in Assyria and Babylonia a moral code was in existence, and that the Jewish code was borrowed from these people, and so changed as to make it more adapted to them. The author's aim throughout this book is to show that morality originated in nature, and was not supernaturally revealed, and that our rules of conduct have been evolved in the experience of mankind.

It makes comparatively little difference where the idea of doing unto others as we would they should do unto us originated. The principal thing is to endeavor to see that more people follow this simple rule. Then this world would be a much happier world to live in. Upon that we presumably may all agree. The last third of the book is devoted to a review of the teachings of Herbert Spencer. The author has evidently done a lot of delving in getting up the material for this book.

A CRITICISM THAT WAS A "SCORCHER."

¶ In a letter from Dr. Wm. J. Bryan, of New York, written after he had read my comments on his "First Aid to the Uninformed,"—in the Letter department of the H. R. for May—occurs these remarks:

"My aunt, the medium, says that your criticism is a scorcher and will prevent me from sending the magazine to friends, and that the laugh is on me. But of course the *facts* in our possession of spirit return are not done away with by your remarks. Our experience is our own, and is such as we can call logical proof of spirit life. While your experience as described in your book is your experience, and goes to show that you both were good instruments for the spirits to use. Too bad you gave it up. I wouldn't drop spirit communication for anything else."

To this I will reply that if my criticism upon the letter of Dr. Bryan

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prevents him from sending the extra copies of the magazine containing it to his friends, he thus acknowledges that they "hit the mark" effectively; besides, Dr. Bryan can return those extra copies to me and be paid for them, as I want more copies of the May number than I have so far been able to procure to fill orders from others.

Of course I never thought of such a thing as my comments doing away with any *facts* he may have in his possession. It was the pseudo-facts, the fallacies mistaken for facts, that I aimed to "do away with." No; I cannot admit that I was a "good instrument for the spirits to use." I neither use "spirits" nor allow spirits to use me. Even *my* spirit may not "use" *me*. For, if my spirit is *mine*, I am superior to it, and I will not be "used" by any inferior spirit, in or out of the flesh! Say: If I *have* a spirit or a soul, who or what is it that is the possessor? I cannot admit that "it is too bad that I gave it up"——gave up the investigation of certain phenomena after I had found that they were the products of the minds of the medium and myself. I had solved the problem, and that was the end I had in view all the while, and so I quit when I was done —thank you!

A RATIONALISTIC MARRIAGE.

¶ By an oversight unaccountable, the following reference to the marriage of two readers of The Review was left out of the June number wherein I had intended it should appear.

The Review office has received an announcement which reads as follows: "Mr. and Mrs. William E. Vandenburgh announce the marriage of their daughter, Edith Allan, to Mr. Harvey William Jacox, on April 22, 1911. At home after June 1, at Caledonia, Mich." Mr. Jacox is known to Review readers as a contributor, especially of verses, to its pages, and the bride has been a reader of The Review for some time. Miss Vandenburgh lived at Rumford Falls, Me., where she has been connected with a newspaper and has gained a good deal of renown as a newspaper woman. She has been an editor and writer for newspapers for ten years, having entered upon that business at the early age of sixteen. I am informed that she is better known in her city than any other local journalist, and also is well and favorably known by the members of the staff and friends of outside periodicals. She bears the enviable reputation of being a rarely-educated, cultured and accomplished woman. She is also a liberal Rationalist, as is, of course, the gentleman she has married.

I am sure all readers of The Review will join me in extending to Mr. and Mrs. Jacox most sincere congratulations and good wishes for their unmarred happiness in their new relationship.

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A DEMAGOGUE ON THE BIBLE.

¶ The recent celebrations of the 300th anniversary of the King James version of the Bible called forth thousands of hysterical, superstitious and hypocritical eulogies of the Bible--most of which came from sources not worth mentioning. But when a man who has been so highly esteemed, for one or more reasons, by almost half the voting population of the United States as twice to well nigh become the president of the Nation, says such things as is reported of William J. Bryan in his address in Orchestra Hall, Chicago, about the Bible and those who do not worship it, there is occasion for comment.

In the celebration of the anniversary of the King James Bible in Chicago, Mr. Bryan was one of the speakers, and from a published report of his address I will here make a few extracts that will show to what lengths a man will go to gain popularity for the sake of political advantages to self, and upon these I will briefly comment.

Assuming that the agnostics (his own appellation) had a god of their own, Mr. Bryan proceeded to show the superiority of Jehovah by citing the case where the test was made by Elijah between the Bible Lord and he prophets of Baal, which resulted not only in the answer of Jehovah with the fire called for, but also with the slaughter of 450 priests of Baal, Mr. Bryan said:

"When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshipped, he invited them to measure the power of their god against the power of his, and he was willing to concede superiority to the one who would answer with fire."

Then, after going on to repeat the story of the building of an altar upon which was placed the flesh of the beasts slaughtered for the purpose, and the descending of the sacrificial fire from the Lord in answer to the prayer of Elijah, Mr. Bryan asks this silly question:

"Have they [the unbelievers of the Bible] the confidence that the prophets of Baal had in their god?"

Speaking for myself as one of the unbelievers in a god that ever made such a test at the request of Elijah or anyone else, I answer that I have no "Baal" to call upon, but I challenge Mr. Bryan to call upon "the Lord" to repeat the miracle of sending down fire from heaven to burn the sacrificial offering, or anything else. If Mr. Bryan feels that individually he has not sufficient influence to alone "prevail upon the Lord" to thus demonstrate his mightiness, I will concede to him the privilege of calling together all the praying people, all the preachers, bishops, archbishops, and the pope, to unite in trying to induce their Lord to perform the test miracle. This not as a mere curiosity, or childish trial of strength between two supposed superhuman beings, but as a con-

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vincing demonstration of the existence or non-existence of such a being as that called in the Bible the Lord or God, for the sake of poor, truth-seeking humanity. Come, Mr. Bryan, or any other votary of the Bible God, you are here challenged, defied, to even try to make the test. If your God is a holy, compassionate father of mankind, omniscient and omnipotent, he will certainly comply with your request to demonstrate to the world his existence and power.

Again, Mr. Bryan said:

"The fact that the agnostics have tried time and time again, only to fail each time more hopelessly, explains why they will not—why they cannot, accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place."

This is an easy bluff. Mr. Bryan knows well enough that the decision of such a comparison could not be made by disinterested parties. He knows that if Christians and demagoguic pretended Christians, be the judges they would decide unanimously that the Bible had no superior, no equal, even. And he knows that if the unbelievers in the supernatural origin of the Bible be the judges the decision would be the reverse, but that the entire Christian church would refuse to accept the decision. Nevertheless, I, for one, will say that in my opinion the "agnostics" can "produce a book worthy to take the Bible's place," and that they have already produced, not one only, but thousands of them. The whole range of scientific literature is as much superior to the superstition of the Bible as the light of the sun is superior to plutonian darkness Not only so, but this literature is gradually taking the Bible's place, and it is to be hoped will soon wholly supplant it as a source of scientific knowledge, authentic history, or authoritative code of ethics. On the other hand, I challenge Mr. Bryan and "the Christian world" he speaks of. to find in all agnostic literature a book that contains any approach to the Bible as an immoral book—a teacher and record of examples of the basest crimes imaginable, including lying, stealing, debauchery, polygamy, slavery, robbery, assassination, and lewdness the most revolting.

Mr. Bryan, according to the report, was guilty of making the following brazenly-untruthful assertion:

"They [the agnostics] have prayed [!] to their god [!] to answer with fire—prayed to inanimate matter [!]; with earnestness that is pathetic, they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep."

How any intelligent man could make so many glaringly false statements before an audience of intelligent people is astonishing. There certainly could not have been anybody in that large audience that did not know that Mr. Bryan told deliberate falsehoods when he said agnostics had "prayed to their god to answer with fire," "prayed to inanimate matter," and that they have "worshipped blind force." Agnostics

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who read these words of Bryan will be both amused by them and disgusted with the speaker of them.

Mr. Bryan also said:

"The materialist may confine his thoughts to things that the senses can weigh and measure; the Christian faith reaches out to the throne above and takes hold upon the verities that the mind cannot grasp."

If this means anything it is that the man who uttered it is "crazy." How can anyone "take hold" upon anything he cannot "grasp"? Wherein does one become consciously possessed of verities [truths] that the mind cannot grasp? If this were possible mind would be useless. But everyone of common sense knows that we "grasp" or "take hold" of truth with the mind only, and that when the mind is very defective, as in idocy, or deranged as in lunacy, the person cannot take hold of truth near "the throne" or on the earth. But why should Mr. Bryan, a professed democrat, speak in a reverential way of a "throne"? If the throne of even his King Jesus is a verity, and a representative of righteous government, then why should not the United States remodel its government and adopt a monarchy with a king upon a throne, taking as models the kingdom of heaven and its throne?

Bryan makes the following sweeping claims for the book he professes to believe is a supernatural production superior to any that man could make:

"The Bible grapples with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb."

This is not at all true. There are thousands of scientific problems of today that the Bible in no way refers to, and those it "grapples with" it does not solve. Read the Old Testament through and what do you learn about an "eternal life beyond the tomb"? Only this, that "as a tree falleth, so it lieth," and in the matter of death "man hath no preeminence above the beast." The misconstrued question of Job—"If a man die shall he live again?"—is not answered directly by Job or any other Old-Testament writer. The truth is, that Job *indirectly* answers this question in the negative by the question itself. He is not inquiring for the sake of finding out, but asks the question as one asks any question whose answer is self-evident. He asks it as much as to say that everyone knows that when a man dies he is dead. Just as one might ask, "If a man become aged shall he become an infant again?" in reply to someone who had intimated to an old man that the future held in store for him long life and happiness.

Mr. Mangasarian, of the Chicago Independent Religious Society, has well said in relation to this assertion of Bryan:

"What problem has it permanently solved? Bryan's own speech devoted almost wholly to answering the critics of the Bible shows that after two thousand years the question of the inspiration of the Bible is

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still a problem. The Christians themselves are discarding many parts of the Bible. The revised version has dropped passages which were considered inspired for two thousand years. . . . But it is not true that the Bible grapples with every problem that confronts mankind, Where in the Bible is the question of education, of popular government. of citizenship, of liberty of conscience, of art, music, international peace, economic justice—of slavery, race prejudice, or of universal suffrage, even touched upon?"

No, Mr. Bryan, your criticism of agnostics and unbelievers is so glaringly untruthful and your praise of the Bible is so extravagantly gushing that you give yourself away as a demagogue, using the occasion to place yourself religiously unobjectionable to a large class of people as a seeker of political favor.

COMMENT ON THE LETTER OF MRS. BLIVENS.

¶ In the Correspondence Department of this magazine may be found a letter-report of the "1st Secretary of the Materialist Association," to which the reader is referred. Upon a few of the statements made in that report I will here offer a few comments.

First, I will call attention to the fact that the organizer of the "Materialist Association" therein addresses, for the most part, the "Freethinkers." Now, as I understand it, large numbers of Freethinkers object to being called Materialists on the grounds, chiefly, that the name is too narrow, that it is used in a disreputable sense for persons who are interested only in securing for themselves merely brute pleasure in life, and that the mere assertion that "there is no God nor future life" is entirely inadequate as a foundation upon which to build a broad, beneficent organization. But such objectors on their own account have no objections to others adopting the name Materialist and joining a Materialist Association having for its foundation the narrow negation, "there is no God nor future life." Then why appeal to Freethinkers, Agnostics, Rationalists, Humanitarians, etc., to help build up the Materialist Association? Why borrow from the Humanitarians the name for their Sunday meetings? Why not stand by their name and call their meetings "Materialist Sunday Meetings"? I am sure no broad-minded person who comprehends the full import of the name Humanitarian, and who is willing to be classed as a Humanitarian, would feel disposed to cramp himself into a little organization whose creed is only the narrow, negative dogma, "There is no God nor future life." Nor would he feel that under such an appellation and upon such a basic statement could he consistently join in promoting meetings for the sole purpose of teaching this negative statement as a "proved" fact. Humanitarian is too broad a name for such a narrow institution. It implies a devotion to *everything* that is *affirmatively* beneficial to humanity and opposition to all that is

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detrimental to human welfare. This broad platform gives room for one to *believe* this, that or the other dogma, or none, as seems to him proper, or to illogically state a negative proposition as a positive principle, if he wishes so do so.

Then, the secretary says: "We must stop splitting hairs over the names Agnostic, Materialist, Rationalist, Monist, Pantheist, Church of Humanity—each leader wanting to be a president and boss the rest." But that will be taken to mean that the Freethinkers, Liberals, Agnostics, Monists, Rationalists, Humanitarians, etc., should "stop" splitting hairs over *their* names and adopt the name Mrs. Bliven chooses for them—"Materialists"—and join the association she has organized for them!

Yet, evidently beginning to realize the barrenness of the creed and name of the Materialist association, the secretary is now proposing to organize "Humanitarian Sunday meetings," and has published a tract entitled, "Are You a Humanitarian?" If Materialist is an all-sufficient name, why ask the question, "are you a Humanitarian"?

One other small matter: The secretary speaks of Christians as "religionist fakers." Now, I think that Humanitarians would not use such an epithet in a wholesale way, and will hope that Mrs. Bliven inadvertantly did so. There may be some religious fakers in the Christian church—the church people themselves will admit that; but to think that all, or even a majority, of the believers in Christianity are fakers is to have no faith in humanity. For one, I believe that a large majority of Christians are sincere believers in what churches teach, and are trying to do right in their daily lives as they see the right—I think they are only mistaken as to facts, not "fakers" or hypocrites.

But I hope the Materialists will succeed in every good undertaking, and so I publish their report in full in The Review.

NOTES AND BRIEF COMMENTS.

¶ The Review comes out very early for July, but may not do so for August and following months, as in my retrenchment policy I must get along with less hired help and do more of the mechanical work myself, which means for me longer hours, no "Sunday rest," and a longer month in which to get out each issue. But I shall try to mail not later than the first of the month of date, every time.

¶ So many readers of The Review have become interested in the question of the historicity of Jesus that their contributions with my comments have rather exceeded the limits of space any one subject should have assigned to it in the magazine, but I hope the discussion will bring good results.

¶ On a card from R. M. Powell, of Chilton, Texas, the writer says: "I am sending you a May number of the H. R. in response to your request for return copies; but do not give me any credit for it. Though The Review is always good, I am glad to see you are building it up, as

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it proves that times are good with you." Not so sure, brother. It rather proves that I am in desperation making greater sacrifices to try to make The Review so good that Liberal people "just must have it." If I make it much superior to any other periodical in the field of Rationalism and then those who should, *will* not take and pay for it a moderate price, I shall feel released from moral obligation in the matter, and, "like one who wraps the drapery of his couch about him, lie down to pleasant dreams."

¶ A few copies of *The Light of Reason* are for sale at this office; price 50 cents, postpaid. It is a souvenir publication of the Indiana Rationalist Association's last convention, in Indianapolis, and contains a number of interesting addresses delivered there, besides a large quantity of other reading matter. It is profusely illustrated with portraits of prominent Freethinkers and others, and with other pictures. There are 160 large, double-column pages, in paper cover. Only a few copies are in stock, so order *now* if you wish to obtain it.

¶ With this issue of The Review ends volume nine. Owing to the change in size of page, volume seven contained but seven numbers, so that the volumes since 1907 did not run even with the calendar year, and the magazine will not be nine years old until the end of 1911. The publication was begun in January, 1903, and I am certain no periodical was ever started and made to appear regularly each month for the first few years in the face of such appalling obstacles and under such discouraging circumstances; and the rest of the time from about January, 1908, until today has been one continual battle against only somewhat fewer obstacles and less disheartening circumstances with the help of generous aid of one noble Rationalist who came voluntarily to my assistance in a way, at times and so unexpectedly as to seem "providential"—if I were at all disposed to believe in special providences. Yet, even now, I am compelled to labor entirely too incessantly, and to live extremely frugally in order to maintain the excellence of the magazine up to the standard I have adopted for it.

¶ In the *Literary Guide* (London, Eng.), of May 1, is the following important announcement regarding two splendid books for those who wish to read up fully the evidence that Jesus Christ of the New Testament was not a human being but a nature-myth, and that the Christian religion originated from pagan myths:

Readers of the latest edition of Mr. J. M. Robertson's *Christianity and Mythology* will have observed that the work has been considerably enlarged. The additions to the complementary volume, *Pagan Christs*, which is now being published, make it in some respects almost a new book. The Appendices contain much vigorous writing, the criticism of Father Martindale and the Rev. Dr. Tisdall being subjected to an analysis which will cause those gentlemen to hesitate before they again enter the arena with Mr. Robertson. Although the volume contains nearly 500 large pages, is printed in clear type on excellent paper, and has a first-class cloth binding, the price is only 5s. net.

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¶ There are in The Review office many back numbers of the magazine that are doing nobody any good here. Subscribers who will pass them along to enquirers, may have them at a very low price if they will send in their orders. Send me 25 cents, $1.00, or more, and I will send you more than your money's worth.—*Publisher.*

¶ 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 cts. each, postpaid. New one-year subscribers, who do not take any other premium, may have a copy of it free.

BOOKS AND PERIODICALS—REVIEWS AND NOTICES

The Answer of Ernst Haeckel to the Falsehoods of the Jesuits, Catholic and Protestant. From the German Pamphlet, "Sandalion," and "My Church Departure." Being Haeckel's reasons as stated by himself, for his late withdrawal from the Free Evangelical Church, with comments by Joseph McCabe and Thaddeus Burr Wakeman. Truth Seeker Co., New York.

This booklet contains matter that should be of great interest to all who accept the monistic hypothesis of Prof. Haeckel, and to even those who cannot accept his conclusions if they believe in fair treatment in scientific discussions between those scientists who reject supernaturalism and those who accept the Christian doctrines of a dualistic universe with "free wills" of men and gods controlling and directing the events of man's life and of nature in general. In this book are shown up some of the tricks of the Jesuits in their efforts, not to *disprove* Haeckel's conclusions, but to *dispossess* the world of them even if true, for the sake of leaving mankind undisturbed in their belief in the dogmas of Christianity. The Professor has all along restrained himself from making answer to the alleged arguments of his Christian opponents, but when, getting bolder and bolder, they have now resorted to the basest slanders and misrepresentations of the great German scientist, he very effectively answers them by showing the falseness of their slanderous statements and the fallacies of their alleged arguments.

Herein Professor Haeckel also gives his reasons for withdrawal from the Evangelical church—a chapter of the book secured by a translation of Haeckel's article in a German newspaper called the *Free Word.* Added to Haeckel's own presentation of the case in these two parts, is an article from the London *Literary Guide*, on "Haeckel's Embryo-Drawings," by Joseph McCabe, and another brief article by Prof. Thaddeus B. Wakeman, on "Where Stands Professor Haeckel Now?"—both in defense of the great biologist.

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The pamphlet is embellished with a number of illustrative pictures, and two of these, though true to the originals, form a first-class cartoon. The publishers say of this: "Facing each other, these pictures are entitled Exterior Evidences of Kinship, and two 'Primates,' which will excite the laughter of the unregenerate and the ire of the devout Catholic." The price of the pamphlet is 25 cents. Order from the publishers.

The Christ Myth. By Arthur Drews, Ph. D., Professor of Philosophy in the Techn. Hochschule, Karlsruhe. Translated from the Third Edition (revised and enlarged), by C. Delisle Burns. The Open Court Publishing Company, 378 Wabash ave., Chicago. Pp. 300, octavo, cloth, $2.25.

This is an exceedingly important book. The publishers in their announcement say of it:

"This book is an able attempt to show that the origin of Christianity can be accounted for without the assumption of an historical Jesus. By a comparison of the myths current in the early Christian period with the Pauline Epistles and the Gospels, the author reaches the conclusion that Jesus was not a historical figure but the suffering god of a Jewish sect, to whom the metaphysical speculations of St. Paul gave universal significance. As a scientific and well-documented study in comparative religion [mythology], the work is likely to be of much interest, even to those who are not able to accept the author's more extreme views."

They quote from *The Enquirer* the following notice of the work:

"'Die Christusmythe' [German edition], by Arthur Drews, has stirred the heart of Protestant Germany and roused it into keen opposition. It is an essay in Christian mythology on lines similar to those followed in Mr. J. M. Robertson's 'Pagan Christ' and 'Christianity and Mythology.' Only faint echoes of the controversy which Drews has called forth have reached our shores, but with the appearance of an English version, his book is not unlikely to become a storm center of Christian thought here as elsewhere. As an illustration of the importance of the 'Drews' controversy in Germany, we may mention that large popular meetings have been held in various places at which the question 'Hat Jesus gelebt?' has been discussed by scholars of the first rank."

Referring to this controversy, the author in his preface to the third edition, says:

". . . The storm which has been raised against my book in theological circles and in the press, and has even led to mass meetings of protest in the Busch Circus and in the Dom at Berlin, shows me that I have 'hit the bull's-eye' with my performance, and have in truth touched the sore point of Christianity. The way in which the battle is being waged, the means by which my opponents attempt to disparage the author of *The Christ Myth*, or to make me ridiculous in the eyes of the public, by personal slanders, their habit of trying to injure me by throwing doubt on my intellectual capabilities, and to undermine my scientific honor and official position (Bornemann, Beth)—all this can only make me more determined to continue the work of illumination

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that I have begun, and only proves to me that my *Christ Myth* cannot be so absolutely 'unscientific' and so completely a *quantite negligeable* as its opponents are disposed to represent it."

As the best means of giving my readers here a clear idea of the nature and scope of this important work, I will give the contents as indicated by the chapter headings, as follows: The Pre-Christian Jesus.— 1. Influence of Parseeism on belief in a Messiah; 2, the Hellenistic idea of a Mediator (Philo); 3,. Jesus as a cult-god in the creed of Jewish sects; 4, Sufferings of the Messiah; 5, Birth of the Messiah--the baptism; 6, The Self-offering of the Messiah—the supper; 7, Symbols of the Messiah—lamb and cross. The Christian Jesus.—1, The Pauline Jesus; 2, Jesus of the Gospels--The Synoptic Jesus—Jesus in secular literature--The objections against a denial of the historicity of the synoptic Jesus—The true character of the synoptic Jesus--Gnostics and the Johannine Jesus. The Religious Problem of the Present.

To readers of The Review this book is one that should appeal with special force—especially to all who have been interested in reading the discussion by Mr. C. L. Abbott and The Review editor in articles, within the past year, on the historicity of the New-Testament Jesus. There are many books in the world in which much information on this subject may be found, but Prof. Drews's *Christ Myth* is one of the more recent and covers nearly the entire field covered by all of his predecessors. One feature of the work that is highly commendable is its references to authorities, which are given with much exactness and quite profusely.

The *Christ Myth* comes to me now, after what I have written in The Review on "The Myth of Jesus Christ," as a very strong corroboration of the views expressed in those articles, and had I read the book previously I should have modified my argument on account of it in no other way than to appeal to its statements in confirmation of what I said and probably to add some points which I inadvertantly omitted. I can recommend this work to every thinking man who is sufficiently free from prejudice to read it carefully with the single object of ascertaining the truth.

Isogeotherm Hypothesis of Mineral Occurrence and Origin. Origin of Petroleum, Coal, and Other Carbonaceous Products. Showing how these Products occur in orderly, definite, limited horizons independently of the plane of stratification. By William Plotts, Whittier, Cal. Published by the Author, 1911. Pp. 68, octavo, soft leather binding, *de luxe* edition, $1.00.

The author of this elegant book is a well-known Liberal Rationalist, who has for several years been engaged in working out a new hypothesis of the origin and occurrence of minerals and petroleum in the strata of the earth's crust, and he has been all this time demonstrating,

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as well as local conditions will admit, the correctness of his theories by actual successful work in the boring for oil in the vicinity of Whittier, Cal., besides satisfying himself of the general application of his principles by observation in other fields in Pennsylvania, California, and even in other countries of the world. He contributed two or three articles to The Review some time ago upon these matters; but, of course, such reading is not of *general* interest—it *should* be of particular interest to geologists and miners of minerals, coal and oil. He had before published one or more small pamphlets setting forth his views, but nothing, I believe, so elaborate and elegantly printed as this work. The typography is beautiful, the paper stock excellent, and the binding unique. I congratulate Mr. Plotts upon his success in presenting his discoveries in such an elegant volume.

Thoughts on Things Psychic. By Walter Winston Kenilworth.

R. F. Fenno & Co., New York. 12mo. Cloth. Pp, 230. $1.00.

This book contains a curious admixture of wisdom and folly, sense and nonsense, reason and superstition. The first chapter is entitled, "The Theory of 'A Lost Soul,'" and it starts off in a strain of common sense much akin to the expressions of a true Rationalist. Thus he says:

"Even in theological misconceptions there are grains of truth. The idea of hell and eternal punishment of 'lost souls' obtains in most religions. Though the idea is largely due to racial hypochondria, it contains elements of truth. Man has believed that as moral laxity was in direct violation to the revealed laws of an infinite personal God, the transgression must be followed by an infinite eternal punishment: such has been the dogma of theology. Philosophy, however, corrects the argument of theology. It has dismissed the conception of infinite torture for a finite act. It has modified the theory of a personal god. Hell is not a pit of darkness visible and of everlasting fire. The religious imagination has suffered psychical delusions."

Then the author wanders away from common sense to write about what "spiritual science" teaches us! But, like all authors who tell us what "spiritual science" teaches, he fails to tell us what "spiritual science" *is*. The truth is, what each author calls spiritual science is simply his own individual opinions based upon metaphysical speculation.

After describing various vices that lower human character in a degenerating scale until the man is left "a brute of retrogressive instincts," etc., the writer plunges into mysticism in the following fashion:

"In time the pall of death covers the physical life of the man-brute. He finds himself in a new form, a thing of tremendous power. His greatest delight is in sending his influence to sensitives in low vibration on the earth plane. [The superstition of the baneful control of evil spirits and the old doctrine of possession by devils.—*Ed.*] Goading them to depravities of indescribable character, he vampirizes on their

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sense enjoyment, or debauches himself in the psychopathic criminal state which often leads the sensitive [medium] to murder or self-destruction. Spiritual teachers [!] claim that such a demon can reincarnate enough of the mental elements for physical manifestations. Such a birth brings into expression the monster whose criminal insanities shock humanity. In terms of natural law, the force which this monster utilizes finally exhausts itself and, as it is gradually more and more spent, vitality recedes. That, too, is spent, and the lurid flame which spreads infection and riot is extinguished. The elements which composed the original personality are dispersed in universal substance and force, to be kneaded and purified to the uses of developing life."

What superstition is this? Verily the same old belief in the malign influence of evil spirits, possession by devils, obsession, etc., arising, in this author's case unconsciously, perhaps, from suggestions received from the Bible and especially the New Testament. It is a part of orthodox Christianity and of dark paganism. Such books as this may be read to advantage only by severely critical minds that seek to solve problems connected with peculiarities of mentality. Those highly susceptible to suggestion—the very credulous—should let it alone as a source of intellectual infection.

Modernism, According to the Law of Sensual Impression and Historical Inspiration. By Prof. Arius Luther Wright, author of several small books on Science, Political Economy, etc. The Joseph McDonough Book and Publishing Co., Albany, N. Y. Pp. 155, octave, paper cover, price 35 cents.

This is a readable work, but it is far from scientific accuracy. For instance, take the first sentence in the preface: "There is nothing novel in a new religion"—a self-contradiction. A religion (or anything else) that is not novel is not new, for the words new and novel mean the same thing, except that a thing is sometimes said to be novel on account of its variation from what is usual; and even in this sense a new religion would be novel, for being new it varies from what is usual. Then on page 13, the author, speaking of man's superiority over the animals, says, "In the hand and foot he is master of all animals." This is erroneous, for the hand of man may be superior to the hand or forefoot of any animal, but his foot is far inferior to the hind-foot of many others—the whole monkey family. The foot, as every other part of a man or an animal, is adapted more or less perfectly to the conditions of life. The foot of the monkey is like a hand, adapting the animal to life upon the branches of the trees, while the foot of man enables him to steadily maintain the upright position in standing or walking. No comparison, therefore, is fair without taking into account the uses to which the feet of man and animals are adapted, and even in the case of the horse, the hindfoot is superior to the foot of man for the purposes

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to which it is adapted. The author's peculiar notions about education may be gathered from the "note" on page 141:

"Our common school system should provide that children with the consent of their parents should be permitted to give up school attendance when they can read, write and practice the four cardinal rules of arithmetic. This is as much school education as one of our greatest presidents secured."

The extent of individual education necessary for eminent or pre-eminent success in the life-struggle varies according to the general education of his social environment. What chance would Andrew Jackson have for becoming president of the United States today? And by what possibility could he, with his lack of school education, at this time and in our present state of development and relations with other governments, ever become "one of our greatest presidents"? And even if he, as one among millions, had the natural ability to build up a self-education on so meager a public-school education as to succeed well, millions of others are not so favored by nature. There is, however, quite a store of valuable information contained in the body of the book and the appended Notes.

The Science of Being Great. By Wallace D. Wattles. Elizabeth Towne, Holyoke, Mass. 16mo., 158 pages of very large type, with portrait of the author and bound in cloth: price $1.00.

The author makes great claims for this little volume, for in his preface he starts out with the assertion that "this book is an exposition of the monistic idea of the universe." But the reader who expects to find in this book the monism of Professor Ernst Haeckel will be disappointed. In chapter IV the author says: "There is a Cosmic Intelligence which is in all things and through all things. This is the one real substance. From it all things proceed. It is Intelligent substance or Mind Stuff. It is God." Again: "There is a spirit substance which thinks." Also, in his preface, he says: "I know that the system herein set forth will work; it cannot fail. And I know that the men and the women who practice these methods of action with sincere hearts will . . . . be the children of the Highest and stand among the greatest of this world." How the author can reconcile this plainly dualistic theory of matter and spirit, world and God, with any monistic system I cannot see. He evidently misconceives of the very essence of monism.

Since the above review of Mr. Wattles's book was written, the news reaches this office that he died a few weeks ago. The cause of death was by the attending physicians said to be the hookworm. No doubt Mr. Wattles was a sincere and well-meaning man, but his physical constitution and his mental equipment do not appear to have been in that state of relationship to his environment required for successfully overcoming the obstacles to health and longevity or mastering the principles of a rigidly objective science.

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PUBLISHER'S NOTES.

¶ If a number (103, or any other) is placed after your name on the wrapper of this magazine it means that your subscription has expired, and it will not be sent after this issue unless you renew your subscription.

¶ *Wanted*—Copies of the May number of The Review. Those who will return to me unmutilated, clean copies of that issue may have a credit of two months added to their subscription account for each copy returned. Wrap flat, address plainly, and prepay postage with a 2-cent stamp. Write name and address of sender on upper left-hand corner of wrapper that I may know who to credit for the magazine.

¶ If your subscription expires with this July number and you want to continue you should renew at once, otherwise the August number will not be sent.

¶ Fresh copies of The Review will be sold at 10 cents each—none free. Back numbers will be sold for 5 cents each. Back numbers of any issue previous to August, 1908, will be supplied at the rate of 25c. a dozen copies, my selection. I cannot furnish complete files of back volumes.

¶ *Retrenchment* is the word for The Review from August 1st on. The magazine will not be quite as large as it has been during 1910 and 1911, and *it must be paid for* or it will not be mailed. Heretofore hundreds of copies have been given away every year. I have continued sending after subscription terms expired, not only for the four months allowed by the P. O. department for sending as second-class mail to delinquents, but have continued for a year, paying postage by attaching a 2-cent stamp to each copy so sent. In many cases I lost all—the magazine I sent and the postage. In future I will refuse to do myself this injustice. When a subscription expires the magazine stops promptly, and then if a renewal comes in the subscriber's name will be re-entered. If no renewal is sent in, no more magazines will go to the delinquent subscriber. Due notice will be given in every case, so that all may know when their subscriptions expire.

¶ There was given to me by the author of *View of Lambert's "Notes on Ingersoll."* Mrs. Helen M. Lucas, some time ago, 150 copies of that book —a cloth-bound volume of 237 pages, well worth $1.00. I have sold some of them at 75 cents each, but have a good many copies yet on hand, and I now propose to try to boom the subscription list of The Review a little by offering as a premium one copy of this excellent book to each *new* subscriber who sends me $1.00 for one year of the magazine, beginning with August, 1911. But those who accept this offer must ask for the book premium when they send in their order and the money for The Review. This offer cannot remain long in force, because the number of books I have to thus give away is limited; so the sooner one sends in his subscription the surer will he be to get a book. Friends of The Review should call the attention of their acquaintaces to this offer and try to induce them to accept it. Both the book and the magazine will do good work for Rationalism.

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Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Waco, Texas, June 4.—I am an old subscriber to Bro. Shaw's *Searchlight*, and Mr. Shaw gave you, I suppose, my name, and I am glad he did, as I like The Humanitarian Review very much. Mr. Shaw did not owe me anything, and so I enclose $1.40, and please let me know when my time is up.

Sam Swenson.

Waco, Texas, June 3.—Enclosed please find $2.00 for The Review two years, and $1.00 to be added to the Taber Fund; and, as I have no thought of claiming anything from our dear friend, J. D. Shaw on *Searchlight* account, you will please let my subscription begin with the first copy sent me (Oct., 1910). When this is out, notify me, and I will renew. Wishing The Review much success,

A. Y. Moorefield.

St. Louis, Mo., May 29.—*Current Literature* brings a new book from Germany to support your side. So you are two to one against Abbott on the myth theory. I think myself that Lincoln will be a myth 1000 years hence, just as Jesus is now. Longfellow agrees with you both in that brave sonnet in the June H. R. I hope you can keep it up as well as the *Outlook*.

James F. Mallinckrodt.

Comment.—Lincoln, nor any other real person, can ever become a myth. Their history may become obscure and false statements may be made about Lincoln and others in the course of a long time, but they can never be personifications of the sun, stars, or seasons.—*Editor.*

Report of 1st Secretary Materialist Association.

Brooklyn, Conn., June 6.—Six and seven years ago, I furnished two pages of "Humanitarian Sunday-School Lessons" every month for The Review. We had them printed also in leaflet form for distribution and use. But so few used them that I concluded something else was needed first. Many writers in the Freethought papers kept urging that Freethinkers ought to organize and band together so as to be counted, etc., and I wondered how many real Materialists there were. Could I band them together? Could we then propagate Materialism and gather enough members to carry on such Sunday meetings as I had been proposing, to benefit the masses in place of misleading preaching, praying and Bible teaching?

In December, 1905, I dropped the Humanitarian S. S. Lessons, and proposed a Materialist Association. We soon had 30 members; then our Symposium against the Spiritualists was not printed. The editor of

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People's Press offered us three columns every week, and we used those three columns about four years. During the past year I have kept the enrollment work going on by printed "Monthly Letters" and correspondence. We have enrolled 1,347 members, and distributed many thousand leaflets. The 118 who have secured new members are our local secretaries.

We have collected so many reasons why there is no God nor future life, that I felt they ought to be printed together in a book to save them and for a handy help in promoting Materialism. So I dropped the voluminous correspondence to compile that book. It is now in the printer's hands. It will contain 224 pages, 100 proofs that there is no God, 100 reasons against future life, and 100 moral incentives by 100 writers. Price 20 cents in paper covers, 40 cents cloth bound. The low price will not cover the cost, but will help sell the book. A generous member has given us money enough to print and mail seven of our best leaflets to 10,000 people. Those leaflets are now printed, and my especial work this year is to fold, address and mail them all over the United States. Any reader of The Humanitarian Review who wants a sample package should send for it; then if you think them just the thing needed, send me a few addresses of intelligent, capable people who ought to have packages. The subjects of the leaflets are "Holy Bible in a Nutshell," "What is a Materialist?" "Are you a Humanitarian?" "Davenport Ethical Leaflet" (which tells about Thomas Paine's belief), "Scientific Wisdom," "20 Reasons Why there is No God," and "Why we Disbelieve in a Future Life."

Banding together over 1300 Materialists has not anywhere started the kind of Sunday meetings needed. The churches have the Sundays all their own way, and thus continue to keep the women and children believing in the Bible, praying, and supporting priests and preachers. Their kind of meetings keep the people ignorant of a great many truths of nature, health and wisdom, which they need for their own betterment and happiness. Believing that there is a God who cares for everything and forgives sins, they are like blindfolded children, stumbling into wrong choices.

The Freethinkers must be aroused into inventing a more beneficial kind of Sunday meeting. We must stop splitting hairs over the names Agnostic, Materialist, Rationalist, Monist, Pantheist, Church of Humanity, etc., each leader wanting to be a president and boss the rest. Thus we split into societies, just as the churches have done, and accomplish little. Let us all work together; call our meetings Sunday Humanitarian Meetings, and plan what kind of lessons, lectures, discussions, readings, singing, etc., the people and children most need to make them become the best, wisest, healthiest kind of citizens; and how to get the people and children to attend and take part in these meetings (with Bible-lessons and praying all left out). There are enough of us so we can do this in many places if we try. We can advocate it in all the Freethought papers, and in all the newspapers where we can get space. We can compare our plans and results so as to help each other improve, and thus finally win the Sundays away from the religionist fakers by

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our far more philanthropic, common-sense, beneficial and interesting Sunday meetings.

But many will say, "Why have any meetings? Sunday is the people's holiday; let them enjoy it without any lessons and lectures." In their ignorance, the people choose pleasures that bring follies, bad habits, diseases and want. They need to learn causes and results to avoid evils. They need to learn more wisdom and more skill to make the most of life. An hour's meeting every Sunday, guided by the wisest, would help them much, and leave enough of the day for harmless amusements. Besides, that hour of brain-growth will free them from the follies and slavery of church worship.

Two months ago I started Humanitarian Sunday Meetings in my home. There are only from 3 to 11 present, for the farms around here are mainly occupied by the French, Irish and Italian Catholics. Perhaps we may win some of them yet by our variety unusual for Sundays. I hope many of you will also start Humanitarian Sunday meetings. It is just the kind of work our good women should do. If we cannot make a great success of them yet, we can make a beginning. We can tell the people through the papers what kind of Sunday meetings they need, and furnish a series of suitable lessons. The women will thus gradually be aroused and convinced, and will then bring about the necessary changes inside of their churches by introducing the practical, scientific lessons, and dropping the Bible lessons and worship. Then the evangelists will have to get out, for scientific lecturers to take their places. Religion teaches fiction, science teaches facts. Which do the people need?

Who will help toward the change? Write me, or report to The Humanitarian Review.

Eliza Mowry Bliven,
1st Sec. Materialist Association.

Brooklyn, Conn. (R. F. D.)

Waco, Texas, June 5.—I came to Texas in 1850, lived two years in Dallas County, sixteen years in Bosque County and forty-three years in Waco—a neighbor and friend of J. D. Shaw, and a constant reader of *Independent Pulpit* and *Searchlight* from start to finish. I am now 79 years old, and will likely soon have to join the silent majority. I don't think I will be surprised by being presented with a crown and harp; nor do I fear of coming in close contact with the burning brimstone that the good Lord has so abundantly prepared for some of his children. Wishing you abundant success.

O. Canuteson.

Remark.—Accompanying this letter was $2.50 for The Review one year, a copy of *A Future Life?* and seven booklets. Mr. Canuteson is evidently a reader and knows what is worth reading.—*Editor.*

Summerland, Cal., April 8.—Your definitions of humanitarian are satisfactory. After reading them over several times, I liked them so well that I soon set to work preparing a poem in harmonious parallel with the statements, sentiments and principles; the product is as follows. The third verse is from an old poem, with five words left out and five

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other words here used, giving it a little different meaning:

THE HUMANITARIAN CONTEST.

The hero will not strive to gain
  In riches or renown
But seeks to lighten sorrow's strain
  And put oppression down.
Great men are stricken down each day
  Who for the right have stood,
And fought to open up the way
  To truer brotherhood.
When driven back for our next fray
  A greater strength we borrow,
So where the vanguard camps today
  The rear will rest tommorrow.
Truth's peaceful light is breaking,
  The mists of error flee,
And mortal minds are waking
  To thoughts that make them free.
Rejoice, be glad with singing,
  Ye millions now set free;
Enlightenment is ringing
  The chimes of victory.

A. H. Nicholas.

"The Voices." A Rationalistic, Didactic Poem.

Springvale, Me., April 3.—My brother, Dr. O. F. Brigham, has a very good custom of reading aloud for half an hour or more every evening after supper. It is a custom worthy of being universally adopted in families. The benefits are that the listeners can comprehend and digest the thought of the writer much better than when they read themselves, providing, of course, that the one to whom they listen is a good reader. It is a great time-saver.

This is an introductory paragraph to the subject of "The Voices," a remarkably fine didactic poem written by Warren Sumner Barlow. It was copyrighted in 1870. The volume that I have was published in 1891. The reason that it is brought to your notice is this: In all the reading I have done I have never seen the poem referred to in definite terms enough to excite interest; and while the book has been in my brother's possession for many years, and I have noticed the title frequently when looking over the library, I never got beyond that, chiefly because the title indicated that it was a visionary production. Much to my surprise, the other night my brother selected it from which to read. As he read my surprise became greater and greater, and of another character, for the poem is one of the finest Rationalistic efforts ever put into verse.

Is this poem one that is known among Freethinkers? I am wonder-

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ing if I have alone among them missed this rare poetic gem. I recall now and then having seen reference to Barlow in the writings of Rationalists, but supposed Joel Barlow was the person meant.

Here is one stanza from an interlude in the part entitled "Voices of Superstition" that will give an idea of the style and quality of verse:

"It seems that every creed or tribe of earth,
Conceives a god and gives him form and birth,
Possessing all the traits of every tribe;
Thus while portraying God, *themselves* describe;
And as they each advance in reason's light,
A god of like improvement then appears,
Reflecting still their passions, loves and fears.
Then let us turn from that benighted age.
When God, a jealous God, was fired with rage,
And may diviner wisdom from above,
Expand our souls to see a God of love."

The volume is an octavo of 226 pages, and in a logical and philosophical manner recites the barbaric story as told in the Bible from the beginning to the end, in very easily-read verse. It is an effective work, and might well be used in Rationalist meetings, and in propaganda work in general. There is not a line in the book to tell who the author was beside the name. I do not find his name in the encyclopedia in our library.

Manly A. Brigham.

Faith.

East Los Angeles, Cal., May 6.—Do you know of a Christian in Los Angeles that has faith according to the size of a grain of mustard seed? The city of Los Angeles is paying $10,000 for moving a part of a hill. I can see scores of men working hard, day after day. I have been told that it will take six months to finish the work. Now, if there really are Christians who actually believe the Bible in regard to material things, such as moving mountains, trees, etc., as mentioned in Math. xvii:20, Math, xxi:21, Mark ix:23, and Luke xvii:6, why in the name of common sense don't they put it to the test? I will venture to say that there is not a Christian who has even prayed once to have the part of the hill moved to the place where it will do some good. Did anyone ever see a Christian trying to move a tree by faith?

If Christians believed their book, they would surely try, at least, to put it to some practical use. They claim their religious belief is reasonable, yet they know that they would pity a man who really tried to practice the teachings of their book. They would be quick to jeer at and make sport of anyone who showed *real faith*. They say: "It is unreasonable to believe such things can be done today." In this, I agree with them. Was there ever greater need of faith? Has their God changed? Were the people of the past worth so much more than the people of today that they should have had all of those personal evi-

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dences, and yet we must take hearsay or be damned? Will some good Christian show (in the book) when such things as miracles were discontinued? If they were ever begun we must believe they stopped. Why did they stop?

The book says: "These signs shall follow those that believe," etc. Can this be so? Where are the believers? Christians, be reasonable, and confess that you do not really believe the Bible; that it is just as unreasonable to believe that miracles were performed two thousand years ago as it is that they could be and are being performed today. If you cannot believe those things yourself, why do you so severely blame others for unbelief?

The Protestants ridicule the Catholics because they profess to believe the direct assertion of Jesus that "this (bread) is my body, broken for you." I defy them to show a reference in the Bible asserting, or even hinting, that it was only an emblem. The Protestants in this are infidel to their book. They make fun of the Latter-Day Saints (Mormons), the Eddyites, the Catholics, etc., for believing the Bible where it says, "These signs shall follow," etc. They are all infidel to the following teachings of their own book: Eccl. ix:5, Job vii:9, Is. xxvi:14, Eccl. iii:19. Now, I believe these last references; the Christians do not. So in this I am a believer and they are infidels.

S. F. Davis.

"Discreditable Stories" Prove Jesus a Man.

St. Paul, Minn., June 1.—Appreciating the liberality which allows so much space to views opposed to your own, I only ask to elucidate a new point brought out in your last reply, namely, that the discreditable stories about Jesus are comparable to the stories of the gods. I have read a good many stories about the gods, and books showing the heathen parallels to Christianity, and I not only admit but claim with you that there are many parallels, but if there is anything in the whole range of heathen mythology similar to those things which I alleged to be proofs of the existence of Jesus, it has not come to my notice. That which may seem to be similar will be found not to be so on a closer examination. The discreditable stories of the gods were not told with any serious purpose that they should be believed. They came mostly from the poets (comic poets at that) and were intended to amuse the reader, or even to be acted on the stage to make an audience laugh. Even the purpose of the Homeric poems is to furnish amusement and entertainment. But the New Testament contains nothing of the comic-poet order. Its stories were written to be believed. Belief is declared to be necessary in order to escape destruction in a great catastrophe about to come upon the world. It is coming because Jesus said so. The purpose of the Gospel writers is therefore to prove the divine mission and supernatural powers of Jesus, the perfection of his moral character and his freedom from sin. All the stories about the gods are explicable in view of the obvious purpose of the writers, but the stories about Jesus are so contrary to the obvious purpose of the writers that no explanation seems possible except that they are survivals or vestiges

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of the real truth. Why are these stories found only in the earliest writers? Why did the later writers cut them out? For the same reason that we cut out the vermiform appendix when it causes trouble. One who does not believe in evolution cannot tell why man has a vermiform appendix, nor can one who does not believe that Jesus was a man tell how these troublesome stories got into the New Testament. Such, it seems to me, is the logical conclusion to be drawn from this discussion. But I now leave the subject to the judgment of the candid and unprejudiced reader.

The several points which you deny making were advanced by some contributors to whom my first article was largely directed. If I said that the Jewish authorship of certain books was *nearly established*, it was a slip of the pen, for I meant *clearly established*. C. L. Abbott.

The Bible in Hotels and Schools.

Hay, Wash., May 12.—Why so much agitation about putting Bibles into hotels and public schools? Is somebody afraid he will lose his job? The financial side of it is usually the greatest thought in all such contentions. Surely such people are not seeking the welfare of Bible readers in either hotels or schools, or they are entirely ignorant of the achievements attained by science and astronomers on cosmology—and on the false Bible statements—which are in direct opposition and contradiction to the ignorant imaginations of old Bible writers, or they would not be so anxious to have them read Bibles. The preposterous story that this endless universe was made in six days, by a being who made man in his own image, and then put him to sleep and by a surgical operation took out a bone and formed it into a woman, just as children would do in playing and making mud pies and babies, is too silly, childish and idiotic to think about as being the act of an all-wise God.

Instead of being a benefit in schools, the Bible is a detriment on account of the false teachings it contains; and ignorant children will believe what they are taught and hold it through life, hence the reason there are so many different ideas and beliefs in the world, or in separate countries, or communities. Chilnren go to school to learn that which will be of benefit to them in fighting the battles of life. They have no time or capacity to be crammed with a lot of incomprehensible impossibilities, and their time would be occupied to better advantage on the problems which are to be grappled with right here on this old earth, which is a very cold place for the man or woman lacking the necessary brain-food to assist them in procuring body-food, raiment and protection. Keep the Bible out of schools by all means. It has been proved to be a very good book to make ignorant bigots. Give the young brain proven truths and realities to feed on. They have no time to grapple with imaginings and mysteries in these days of active progression.

G. L. Bradley.

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