

THE FREETHINKERS' MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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THE FREETHINKER'S MAGAZINE.

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THE INTRODUCTION.*

By A. B. BRADFORD.

I AM now past three score and ten years of age, and although consciously in the exercise of all my mental faculties, according to the course of nature, I must soon approach that side of the theatre of life where the actor in the drama, having finished the part assigned him, however humble it may have been, makes his bow, and disappears forever from the busy scenes of earth. In anticipation of that event it occurred to my mind that I owed it to myself, as well as to the many friends from whom I was compelled to differ on theological subjects, and who might care to know my present views, to give, in as few words as possible, the reasons which led me, after years of study and research, to withdraw from the church forever. Besides, this is an age of enquiry, and my experience may aid other men who are still in Egyptian bondage, to reach the promised land of freedom where I now dwell.

Honestly, and full of faith and sincerity, I joined the church in my youth, and entered its ministry. During my theological education I had no chance whatever to investigate the subject of religion as a topic in the science of Anthropology. Totally ignorant, I was sent out of a law office to the Theological Seminary, not to enquire and study like a Scientist, but simply to prepare myself to preach the Gospel as a Presbyterian minister. As soon as I left that institution I was placed over a congregation to be its religious teacher, having taken the prescribed vow that I would preach the doctrines of the Confession of Faith, made ready to my hand hundreds of years ago, and defend them at all hazards. I knew there were many ex-

*This is the "introduction" to a series of articles to appear in subsequent numbers of this magazine, the whole to be entitled "Mr. Bradford's address to his orthodox friends."

—ED.

isting sects whose creeds differed radically from my own ; but what I learned at the Seminary was, simply to present, and defend the creed of my church as the one taught in the Bible. I had no idea that any other book had ever been written against the claim made for the Bible by the church, that it was plenarily and infallibly inspired, except Paine's "*Age of Reason*," and a few other writings of the same kind, which were deemed unfit to have a place on the shelves of the library of that institution. I say this because some have expressed wonder, and even censure, that a man of common sense should, or could, remain in a church, preaching its doctrines for a quarter of a century, without discovering that those doctrines had no foundation in truth. But such persons forget, or do not know, how ignorant and unsuspecting the world was then, and how few ever questioned the authority of the Bible and the church to rule over their intellect and conscience. A student of theology, as ignorant and helpless as a child, could only get a profile view of religion. He was told, and he believed it, that if, in the course of his reading and study, a doubt ever arose in his mind as to the truth of what he was taught, he should regard it as a temptation of the Devil, and banish it immediately ; that positive unbelief was deadly in its consequences, and must proceed from some deep personal sin on the part of the unbeliever, which only he himself and God knew he had committed. This had the desired effect of producing a fright, and a paralysis of the brain, which entirely prevented him from ever glancing at the previous question—whether the Christian religion were true or false. Most persons now have no idea of the lop-sided method pursued in theological education half a century ago. The science, philosophy, and criticism now bearing on the subject of religion, and which permeate our literature, making their appearance even in the newspapers and magazines, were all unknown then. The strongest proofs against the whole scheme of the church religion are simple inferences from the demonstrations of modern science, which were never dreamed of by the doubters of that day. Geology, Archæology, Evolution, the correlation and persistency of the forces of Nature, and the infinite possibilities of matter, with their many allied truths, are all the gift to mankind of modern times. The people, to a greater extent than ever, have become familiar with these ideas ; and in this fact is found the reason why all the sects complain that young men of ability and education, who keep abreast of the age decline, as a general rule, to enter the Christian ministry, and swear allegiance to those cast-iron creeds which were drawn up in the dark ages when Science was in its infancy, and when the ignorance and credulity of the masses were total. It explains also the fact that so many wealthy and intelligent congregations are so hard to please in a preacher, and why so many theological graduates

prefer the *otium cum dignitate* of a missionary to the heathen, to the pastorship of a critical and exacting congregation at home. Although Science scorns to descend to the small business of religious proselytism, it is her province to teach the world the eternal facts of Nature, irrespective of their bearing on any kind of religion, leaving the church the alternative of conforming her creeds to these facts, or be regarded as an unsightly tumour fastened on the surface of our civilization, and deriving its useless existence therefrom. The superior reason of man places him at the head of this world. It is his only guide in the investigation of truth in all its departments. Even the church will allow us to reason upon the "evidences of Christianity" provided we reason as she does, and come to the results embodied in her creeds. But the day of Authority is past. The human intellect is free, at least from all legal restraint, and men now feel, as they ought, that their reason, and conscience enlightened by reason, are the only means by which we can know what we ought to *believe* in the realm of truth, and what we ought to *do* in the department of morals.

After these preliminary remarks I proceed to note some of the most important points on which I am led to differ from the church. And it will be seen that this difference extends, not only to the subject of dogmatic theology, but to the whole theory of the origin and meaning of the world in which we dwell. And,

I. GOD.

It seems passing strange, when we come to reflect on it, that the very subject on which of all others we really know so little, should be one concerning which people think they know so much. The Agnostic who stands aghast at the insoluble problem of the universe, and who modestly and reverentially says he knows nothing about God, and therefore neither believes nor disbelieves, is denounced, in church and state, as an Atheist, who positively denies the existence of God, and whose testimony in a court of justice is rejected in many states in the Union. But although we believe much about God, what do we know of him that is certain and satisfactory? It is claimed that he has made himself known to Man through the medium of two revelations,—*Nature* and the *Bible*. But in Nature, while we see signs of wisdom, power, and goodness, we also see numberless facts which cannot be accounted for in a world where the Supreme Creator and Ruler possesses the attributes just named. See how his poor children are swept off the face of the earth by earthquakes, pestilence, and famines. Knowledge is the prevention, or cure, of nine tenths of all the evils which afflict the world: and yet, for untold ages, God has permitted unnumbered millions to wallow in ignorance, and consequently in misery, when, by a single volition, he could have given them

the panacea of knowledge. If a strong man standing on the bank of a river have abundant opportunity to snatch a drowning child from death, without imperilling his own life or health, the permittance, or declining to act, makes him accountable for the event. This is conceded. If then, God permits the sin and misery existing in the world, while he is all powerful to prevent or remove it, how can he be infinitely benevolent? and how can we worship him as the Eternal Goodness? Nature teaches us nothing about God which satisfies, and gives rest to the mind. This is so true that our ancestors, in order to account for the existence of evil, invented the idea of a Devil, as a person who was the rival of God, and who built up his interests in the world faster than God could pull them down, and whose dominion is so absolute as to justify an "inspired" writer in declaring that "*the whole world lieth in wickedness.*"

If we turn to the Bible we meet the same stumbling-block in our enquiries. Christendom is made up of hundreds of different sects. All of them say that, whereas the revelation of Nature is obscure in its teachings, one fact being at deadly war with another, God has, once for all, clearly and intelligibly revealed himself in the *Bible*. Yet, each sect, going to the Bible for authority, has a totally different conception of God from all the rest, and gives this fact in justification of withdrawing its communion from all the rest. A few years since an American artist drew upon canvas a representation of God's divine person, giving chapter and verse from the Bible itself, for every feature, from the crown of the head to the sole of the foot, but he did not dare to exhibit it to the public for fear of a threatened prosecution for blasphemy. And only a few years ago an Englishman was sent to prison for a year, because, as a publisher, he gave in his paper a pictorial representation of God as God had revealed himself on a special occasion to his servant Moses, and as it is recorded in the Bible, (Exodus, 33:23.)

Here then we have what purports to be a written revelation which is so obscure in its meaning that the Christians of more than a hundred sects all differ, more or less diametrically, as to the character of God; the Arminian Christian saying, as he claims on Bible authority, that the Calvinistic God is his Devil; and the Calvinistic Christian ~~despising the~~ Arminian God as ignorant and imbecile; the Trinitarian believing that while God is one, there are, nevertheless, three distinct persons in the Godhead, each person being different from the other two, and yet all constitute no more than one person: while the Unitarian Christian rejects all these ideas as unscriptural and absurd. The character of God is not the only point of difference between all the sects. The animism necessarily runs through all the articles of their creeds, and shapes their mode

of worship. Besides these contradictions in dogmatic theology and ceremony, which each sect requires its adherents to believe on pain of ex-communication, what absurd statements of fact the human intellect is asked to accept as true. For instance, in I John, 3:4 the mission of Christ into the world is clearly stated in these words: "*For this purpose the Son of God was manifested, that he might destroy the works of the Devil.*" Now, this manifestation occurred 1885 years ago; and the humiliating fact is before our eyes, and cannot be denied, that, after all these ages of constant battle between the Son of God and the Devil, with the Almighty Father, and the Almighty Spirit to aid the Almighty Son, the Devil has, undeniably, the upper hand in the conflict. Even in nations called Christian, with the power of the civil government to help, the church, which professes to be made up of redeemed saints, is in a small minority, and unable, with all its resources of wealth and efforts, to reform the world from vice and crime. Nay, the church itself, taken as a corporation, from the very beginning of its history, if its own historians speak the truth, has been a house of refuge for all sorts of iniquity.

Now, if a father, when distant from home, had written a letter to a beloved family of children on subjects deeply affecting their most precious interests; and if he found that no two of them understood the letter alike, each putting his own construction upon its sentences, and all quarrelling over their meaning even unto blood; would he not, if he were a tender hearted and affectionate parent, and had abundant opportunity to do so, settle the question, either by re-writing the letter and making it intelligible to them, or, by personally explaining to each and all what he meant? Would it be unworthy of him to avail himself of the *ear* to remove the difficulty which he failed to reach through the *eye*? If God exists as a person why does he not reveal himself to me personally and individually, when, if he be omniscient, he knows how intensely I desire him to do so? If he exists at all he exists as an intellect; and communion and sympathy with its kind are a condition and necessity of all intellect. In the agony of doubt I call upon him to come out of the silent and thick darkness which surrounds him, and speak to me his child, and tell me what is true, and thus settle the question which involves his own existence, as well as my happiness. The strongest desire of my soul is to know him, and do his will; and my supreme delight would be to hold communion and fellowship with him. But my cries and tears are like those of a shipwrecked mariner who clings to a rock in the ocean, calling for help to a sail which he sees in the distance but which does not see him. He hears nothing in response but the eternal roar of the waters.

It is said that God is angry with Man, and that Man hates God. But

if two men who had been bitter enemies were cast upon a desert island, in process of time their personal hate would die out and they would yield to the necessity of companionship, and speak to each other, especially if one of them were in distress. For there is a natural attraction between minds, as there is between drops of water, and they will come together when brought into close proximity. Now, God is not only the prime intellect in the world, but is called the Universal Father, and Man is only second to him. Yet when Man, the child of this Father, agonizes in doubt concerning him, and implores him to remove those doubts, and give him the unspeakable consolation of certain knowledge, not one word does God utter!

It is said again that God *has* spoken to us in the *Bible*, once for all. This is taking for granted the very proposition in debate. But admitting for a moment that it is so, and that *we* are without excuse for our ignorance, what about these millions of his children in distant parts of the earth, to say nothing of the generations gone by, who, for no fault of their own, have never heard, and never will hear, one syllable of this revelation? How comes it to pass that a revelation purporting to be made to mankind in general is in the hands of only a mere handful of the human family? To them it is a revelation: which is no revelation at all. Then, I conclude, from the very nature of mind, that, if there were a personal God at all, he would place himself in communication with Man, and converse with him intelligibly face to face. And the very fact that there is no such personal communion, which would settle the doubts, and silence the bloody quarrels which have made up so much of the history of Christendom, proves that no such God exists.

It is a characteristic of the human mind, when free from the bondage of superstition, that it is always inquiring, always changing from good to better, always inventing new contrivances to benefit its own, and improve the condition of society at large. It is amazing to see the numberless expedients which the inventive genius of this age has devised, in order to lessen the drudgery of human labour, and surround every man, not only with the solid comforts and conveniences of life, but with its adornments. No invention, from the Steam engine and Telegraph, down to the threshing machine, is ever found to be perfect at first. The restless mind of the inventor is constantly suggesting improvements. A large number of the patents issued every month from the Patent Office in this country, are for improvements on machinery already in use. Improvement! Improvement! this is the watch word of genius in this wonderfully practical age.

In like manner, Science, whose office it is to ascertain, and announce to the world, facts in the realm of nature, which inventive skill takes advan-

tage of and utilizes, never wearies and stops after making one discovery. Her appetite for truth is never satisfied, but is only increased by what it feeds on; and hence, she moves forward, like a conqueror, from one victory over her enemy, ignorance, to another on the boundless field of enquiry.

Now, the world we live in is said in the Bible to have been created by God 5888 years ago, and has been ever since under his constant watch and care as the residence of his child Man. It is overwhelmed with evils, all preventable by a being of infinite power, yet, all existing, and all raging, so that perfect happiness is a thing unknown. But, except what Man, by his inventive intellect has done for it, the world is in no better case than it was five thousands years ago. God is represented to be all-merciful and all-wise. He is also all-mighty to carry out any plan his benevolence might dictate for the improvement of the world, and the benefit of all its inhabitants. Yet, these attributes have all been slumbering in a state of inactivity from the very beginning of the world's history! *Man* has been at work, especially since he struck for his freedom to think and gained it; and has made, and is still making, prodigious improvements in every department of well-being. But, God, the Supreme Intellect, the miracle-working God, whose will could create a world in a moment, has done nothing at all in his department. For instance, if the axis of the earth were perpendicular to the plane of its orbit, what a host of blessings would result therefrom! It would drive the extreme cold to the poles, give us a moderate climate, and equal days and nights all the year round, thus greatly promoting the comfort of both man and beast. Why, when we might suppose his benevolence would prompt him to do so, does he not, with one push of his Almighty hand, rectify this fault? Why, when he is benevolent, and almighty too, does he not exercise his intellect, as Man does his, in preventing earthquakes, cyclones, war, poverty, crime, ignorance, and disease of all kinds, which destroy mankind by millions, and converts the earth into a vale of tears? From the very nature of intellect when free, and prompted by benevolence, it must constantly be engaged, in such a world as this, in originating expedients to abate evils, and increase the happiness of mankind. And the simple fact that, under the administration of a personal God who can work miracles at will, no improvement has been made in drying up the sources of misery which have been deluging the world, proves that no such personal God exists. He is a mere figment of the imagination, created by ignorance and fear. And to believe in such a God is infinitely more dishonouring than to deny his existence altogether.

It was the contemplation of this stupendous fact that evil, in all its count-

less forms still desolates the earth in the presence and under the administration of a God represented to be all-mighty and infinitely good, that led Thomas Carlyle to shriek out in the agony of his soul : "*God does nothing.*" It was the fact that the Bible abounds in solemn promises of help to the needy who believe, and the other fact that those promises were all unfulfilled in her case, that drove the confiding christian woman—Miss Nourse—to commit suicide by throwing herself into the Ohio river. A heavenly Father who presides over such a suffering world as this, and does nothing at all to relieve it, proves his own non-existence. A loving Savior, who, after giving numberless promises of help in time of trouble, never redeems one of them, as in the case of the suicide just mentioned, could not wonder, if he really existed, that trusting and disappointed souls should sink into despair and death.

TO BE CONTINUED.

THE CHURCH.

By J. J. McCABE.

WHAT is there in church services and other things connected with religious worship and work that are of any value?

Let us examine the machinery of the two religious denominations, which, in some things, are the most widely separated from each other, and in other respects are the most alike of any two Christian denominations. I refer to the Roman Catholic and Methodist churches. The Catholic priest is a tenant at will of his lordship the bishop, and the people whom he is sent to teach and govern must accept and obey him whether they like him or not. The Methodist minister is sent almost in the same manner, to take charge of a church for two years, and unless he is made of very poor material he is allowed to remain in that church another year. He must then take his departure, and it makes no difference what he or the people he has been ministering to think of it.

The Catholic priest, and Methodist minister, must each stand by their church creeds or pay the penalty; that is, get excommunicated for heresy. As a natural consequence the people belonging to those two denominations are much more superstitious and bigoted than any other class of Christians. The Methodist clergy wish to have the laws of the State and Nation conform to their creed and general principles of church government. When they enact a new ecclesiastical law they appoint committees to go to the legislature to ask the State to endorse it.

The Catholic church, which is now virtually the Pope, does not care anything about the constitution or laws of this or any other country. In fact, the Pope has declared ex cathedra, that the fundamental principle of this

government is a religious heresy. He says that all the powers of a government come from God, and as he is God's vice-gerent on earth, of course means from himself when he says "from God."

Now let us put the ceremonies and religious rites of these two denominations on exhibition. We will take those of the Roman Catholic first.

An infant is born, and before it hardly gets its eyes open it is baptized by a priest with a great deal of ceremony. He spits on it, oils it, salts it, and pours water on it. Then with a movement of his hand like any other magician, "Presto change," the sins which the child has inherited from Adam vanish in an instant. The parents and sponsors of the baby then pay the priest for this performance. The child is carried to church at this tender age, even though the thermometer indicates fifteen degrees below zero. This is done through fear that the infant might die without baptism and thereby be eternally lost. Then before the child is twelve years of age it is expected to go through the sacraments of penance, communion, and confirmation. If it should marry a Catholic when it arrives at the proper age, it cannot procure a divorce, even though its partner should become the vilest and most degraded wretch that ever walked on earth. When a Catholic dies if he happens to be a Mason or a member of any other society which is not governed directly or indirectly by the church, his body cannot be taken into the church or be buried in "consecrated ground." But if he dies in the odor of sanctity—the priest performing extreme unction on him—his soul will get to heaven in the course of time through the agency of masses exchanged for money with the priest. You can get for "high money a high mass," for "low money a low mass," and for "no money no mass."

Now let us look at the church service and you will observe how edifying and spiritualizing it is. The priest comes out to say mass, attended by a number of boys. He goes to the altar and says something like the following, that is it amounts to the same to the great majority of the people who are watching him: "*Eni, meni ononi my; Besi loni loni sty; Ara wara alka bara we wo wack; Domino?*" Then the choir sings: "*Eni meni dickery die; Delia dalia diman ick; hicha picha diman icha; hine pine tuff. Amen?*" The priest then enters the pulpit and says: "There will be a collection for the orphans, for the hospital, for the Sisters of Charity, for the ecclesiastical seminary, for St. Vincent de Paul's society, for the Pope, for this church, for the church over the river, for the cathedral, for the bishop's palace, for the propagation of the faith, to procure miracles in the parish of Nock, Ireland, and also to procure miracles at the new shrine of superstition erected in our own state at Annisville." And other collections are called for too numerous to mention. He then reads the scriptural text

of the day, which is as follows : "And Jesus said to Simon, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Then he delivers himself to about the following effect: "This is the house that Jack built." At the end of this intellectual treat he emphasizes the story about the house that Jack built in this manner : "Yes, my dearly beloved brethren, as sure as God made little apples, this is the house that Jack built. All these other houses whose spires you see pointing up to heaven were built by Tom, Dick and Harry, and the devil was their architect. Glory be to the father, and to the mother, and to the whole family."

Now let us put the Methodist church ceremonies on exhibition. The children are baptised in this church also, but it is not a matter of so much importance ; it is more important in the Methodist church "to be born again" than to be baptised ; but before the little ones are fairly able to toddle about they are hoisted off to Sabbath school and instructed to bring their pennies to put into the contribution box. These little heads are there stuffed with the idea that there is nothing good but Jesus and Methodism. They get up all sorts of variety shows to please the children, young and old, so that they will not have to go to any other place to obtain intellectual or physical pleasures. The church service is Calvinistic and consists of the following formula : The minister conducts all the services of the altar himself. He shuts his eyes and prays in words something like these : "O ! eternal father who knoweth all things, and doeth all things well, and will now, and ever, do what thou hast always to do, and our prayers cannot change thee or avail anything. Yet, nevertheless, notwithstanding, we ask thee to give our people riches and prosperity and health, and power, and benediction, and the plaudits of the world, and every other blessing that thy infinite mind can conceive. This we ask for Jesus sake, Amen." Then the choir and congregation sing, "Jesus will pay all I owe." The minister then says, with a bland smile overspreading his face, that he hopes they are all prepared to contribute liberally to the church extension fund, to the tract fund, to the Sabbath school fund, to the library fund, to the bible fund, to the temperance fund, to the foreign mission fund, to the Episcopal fund, to the superannuated clergymen's fund, and other funds without number. Then he reads the scriptural text for the occasion, the most used being the following : "Mary and Martha told Jesus that Lazarus was dead and Jesus wept." Adjusting his face to the most joleful expression, and tuning his voice in the most sepulchral and spasmodic tones possible, he discourses to the following effect :

It was in this city not far from this spot,
That a barber he set up a snug little shop ;
He was silent and *sad* and his voice was so sweet,

That he howled everybody right out of the street ;
 With his lather and shave 'em, lather and shave 'em,
 Lather and shave 'em, frizzle 'em bum, etc.

After this beautiful, poetical and rational sermon has been concluded, in a more confidential manner he tells the congregation about a poor woman who was bed-ridden with paralysis for fifty years, but after reading a certain passage in the bible she became convinced that she could be healed by prayer. So she prayed a little while, and then stretching out her legs, she found that she was as well as she ever had been in her life. After telling some more stories about the healing and saving power of prayer, the collection is ordered.

Now I have given you samples of the religious worship and work of two very important denominations. When a person analyzes the whole paraphernalia of this thing called religion, in an honest and impartial manner, he is certain to become convinced of its hollowness and the sordid selfishness of priestcraft. But when he turns away from it with a sympathetic thought for those people who are too far sunk in superstition to realize that they are dupes, he is denounced by these priests and preachers as an ignoramous, a reprobate, an apostate, and as a fit candidate for state prison or the gallows.

Now let me ask in the name of victimized humanity, do the criminal statistics of this or any other country show that the priests and members of those two denominations are better than other people? In a statistical work showing the crimes of preachers in a portion of the United States and Canada from 1876 to 1883, seven years, I find the following. I have arranged them according to their numerical numbers commencing with the most numerous: Methodists 287, Baptists 174, Catholics 114, Presbyterians 73, Congregationalists 61, Episcopalians 48, Lutherans 46, Christians 22, Adventists 14, United Brethren 10, Hebrew 7, Universalists 3. The following are the crimes of which they have been accused and the number of them: Adultery 335, Bastardy 38, Bigamy 41, Wife Desertion 59, Drunkenness 77, Elopement with Women 34, Forgery 36, Larceny 69, Murder 23, Rape 19, Seduction 175, Sodomy 10, other crimes 1,137. Total 2,053. Against women in a sexual way 849. Against women in other ways 264. Total against women 1,113. Other crimes 940. Now let us take into consideration some of the follies and short comings of the laity. The Elmira Reformatory received during eight years 1,759 as follows: Protestants of all kinds 909, Catholics 772, Hebrews 78, Freethinkers none.

To save space I will group together sixty-six jails, prisons and reformatories from various parts of the country for the eight years given above. There have been for these eight years incarcerated in these sixty-six penal

institutions, 44,034 men, women, boys and girls. Of these 16,431 were Catholics, 23,600 were Protestants of all denominations and Jews, 1 Chinaman (Joss), 1 avowed Infidel, 1 Freethinker. The records of the lunatic asylums show about the same percentage of the various religious denominations, as to the religious proclivities of lunatics. In all these institutions the more strongly orthodox sects, the Catholic and Methodist religions, have the highest percentage of candidates. Of all religious denominations, both as to the preacher and laity, the Universalists show the best condition of morality and mental stability.

Now after considering these figures in relation to the character of the various religious churches, what becomes of the principal reason given for exempting eight hundred million dollars of church property from taxation, viz.; that the church is the foundation from which all social and political morality flows?

The criminal statistics which I have exhibited proclaim in the most positive terms that the claims and apologies of the clergy for the exemption of church property from taxation are not valid, and therefore should not receive a moment's serious consideration from any sensible or honestly disposed person.

Controversial combats between the theological gladiators of the various Christian sects have nearly ceased, and all kinds of sophistry is now used by these clerical gentlemen to try to make people believe there is a personal God at some local place specific in the universe who is interested in the pecuniary affairs of priests, ministers, etc. Now what is the use or benefit of all these clownish antics and disgusting drivel called "religious services?" Who doubts that the sun shines and is present during the day? Who doubts the moon wends her way as a companion of the earth? Who doubts that the thunders roll and the lightnings flash? Who doubts that the seasons come and go? No one. The human family are of one opinion on all such matters. Is it not in accordance with reason then, that if there is a God, and if that God desired us to believe, and have faith in *him, her or it*, that he, she or it, would manifest itself to our senses, in the same manner that the sun, moon and all these other things do? That this God would tell us just what we ought to know and what we ought to do in place of sending "middle men" to act as his agents, particularly when we have to pay them for doing the Lord's work? I don't know of any other being who does business in that way. And what do these men give us who pretend to be the Lord's agents? There will be a collection and you are expected to contribute. If you don't contribute you are taxed and if you do contribute you are doubly taxed. Now I would like to give a little wholesome advice to the ministers of all denominations, I mean the prot-

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estant ministers. Call a convention and throw theology overboard, then say to your constituents that you are willing to teach nature and common sense, morality, social and physical science, and every thing else that will help to elevate and improve the condition of the race. There is no use of giving any advice to Catholic priests on this subject. A great many of them would like to be free men, but there is no way that they can emancipate themselves. They are bound hand and foot and tongue. Whatever freedom of speech they may have enjoyed in times past has been taken from them—they have none now. The bishop sold them out, body and mind, to Pius IX. in 1870. They are irrevocably lost. Their kingdom is not of this world, it once was, but they have lost their grip. Once more I say to protestant ministers, crawl out of your old theological skin, and tell the truth, the whole truth and nothing but the truth. No longer permit those crafty Romish celebrities to use you indirectly as instruments of their own to help them antagonize the progress of the age and to eventually destroy you.

SPIRITUALISM.

By WILLIAM HENRY.

A WRITER in the *Scientific American* has said: "If Spiritualism were true it would mark the nineteenth century with imperishable lustre; if it were true we could find no words to adequately express our sense of its importance; if it were true such words as profound, vast, stupendous, would have to be strengthened a hundred fold to be fitted for such a case; if it were true its discovery would have no rival in renown." And to show what dissimilar views different persons will take of the same subject I will give the assertion of an old friend of mine, more noted for his wit than his learning, or freedom from prejudice. This friend declared it as his opinion that if Spiritualism *was* true there was not enough of it to satisfy the mind of a child four years old.

The writer, and millions of others, could leave out of the above quotation, from the *Scientific American*, the qualifying "if," and then say that it is no overstatement. And regarding the subject from that standpoint I make no apology for attempting to prove that Spiritualism is true. Thirty years of experience in outward and inward testimony addressed to all my senses, not like angel's visits, few and far between, but of almost daily occurrence, justify me in making the above (what some may call dogmatic) assertion. Of the interior, and to me the most constant and satisfactory testimony, it is useless to speak, excepting to those who have experienced the same. Such experiences must be spiritually discerned. All history, whether reputed sacred or profane, abounds with positive and circumstan-

tial evidence, confirming the inexhaustible testimony of modern Spiritualism, which means in direct terms a belief in continued life and identity, and a possible communion between the people of the present and future states of existence.

Modern Spiritualism dates back to 1848. The first direct, well substantiated, and rational communication was made at Hydesville, near Rochester, N. Y., by tiny raps, produced through the mediumship of two young girls, in a poor but respectable family named Fox—members of the Methodist church. All attempts to disprove their genuineness have failed. The mediums are still living and their gifts of mediumship are continued. They have recently published a book of their experience, which is of great value to investigators. Soon after the Hydesville manifestations occurred Judge Edmonds, Mr. Dexter and Governor Tallmage, an ex-U. S. Senator of this state, became Spiritualists and published a large book of facts and experiences, almost any page of which contains better proof of Spiritualism than is to be found in the New Testament of Christianity. A few years later Prof. Hare of the Smithsonian Institute, a ripe scholar, an ingenious inventor, and a critical investigator, with a theory adverse to Spiritualism, invented a machine which forbid collusion or deception, by which he obtained a large number of communications that thoroughly convinced him of the truth of Spiritualism. He has since published those experiments in a large volume, fortified by arguments and logic, and I am sure if this mass of well digested testimony was all that Spiritualists had with which to substantiate their views, it would be a better foundation for a religion than any other belief in the world possesses. Epes Sargent, a scholar and writer of considerable renown, and a former editor of the Harper's publications, has written two books, "Pianchett" and "Facts Palpable," each full of established facts that no theory or argument can explain away. Giles B. Stebbins, a veteran reformer, and a living witness, ready and anxious to be cross examined and criticised, has also written and published an interesting book full of stubborn facts that cannot be successfully refuted. In England, Prof. Wallace, the rival of Darwin in learning and research, and an advocate of evolution, says: "Spiritualism demonstrates the existence of mind without brain, and of intelligence disconnected from a material body. It also furnishes the *proof* of a future life, which so many crave, and for want of which so many live and die in anxious doubt, and many in positive disbelief."

Prof. Crooks and Prof. Varley, both eminent men of science, both Fellows of the Royal Society, and both old workers in the domain of physics, have given unequivocal testimony of the truth of Spiritualism. They tell

us of materializations under test conditions, with doors and windows sealed, and other precautions that preclude the possibility of deception.

From the vast amount of evidence presented by Prof. Varley I select the following: "I have in broad daylight repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air, moved in the direction that I mentally requested it to take."

I might go on presenting the written testimony of living witnesses equally as eminent as those above mentioned, not only from this country and England, but also from Germany and every other enlightened nation in the world, until I exceeded the capacity of this MAGAZINE. In fact there is such a vast fund of testimony, direct and circumstantial, covering all the centuries of which we have a written history, and culminating in the living experience of millions of unprejudiced, intelligent witnesses; all affirming the fact that existence and conscious individuality continue after this life ceases, and that communication can be had through mediumship between the two spheres of existence. And therefore to us who are familiar with the facts, and fortified with so much unquestionable experience, it might seem a useless task to multiply proofs of this soul inspiring subject. But when we reflect that centuries intervened after the dawn of the Copernican system of astronomy, before the system was generally accepted, we should have patience with those who demand additional proof of a discovery so revolutionary to the long established theologies of the world, and which proves the various views of God and hereafter, heretofore taught by the churches, to be false, narrow and unsatisfactory.

As Paul declared, eighteen hundred years ago, there are diversities of gifts. I have already hinted at some of these "gifts" and will now confine myself to a description of the different methods by which spirits seem to communicate by writing: the simplest and least reliable of these, because most likely to partake more or less of the mind of the medium is the first below mentioned.

There is an influence that seems to move the hand of the medium to write, but the influence is so slight that it is impossible for the medium to tell positively whether his hand is moved in obedience to his own will or not. At the first experience the medium feels sure that some foreign influence moves his hand, and dictates the words, but after some experience there is doubts, and it soon becomes very uncertain whether or not any foreign influence has anything to do with it. I think this the first letter of the alphabet of Spiritual phenomena, and about the only practical utility I can attribute to it, is the attracting of attention to the subject and preparing the way to advanced methods. By another phase of writing the hand and fore arm are paralyzed, so that

the will of the medium has no control over it while the hand moves and writes intelligent communications, possibly while the medium is reading or talking and is entirely oblivious of what is being done by the hand. And there are other well authenticated cases of intelligent writing appearing almost instantaneously on the arm of the medium or on the ceiling of buildings out of reach of any human being, and in places and under circumstances where collusion or trickery are impossible. Still another test, is independent writing on the inside of slates fastened or held firmly together. Epes Sargent in his "Proof Palpable" gives many such cases and is confirmed in his statements by Prof. Cook and many others. I had a striking, and one of the strongest of these slate writing tests a year ago last August, at Cassadaga, with the medium Mansfield. I wrote the names of three friends on as many small pieces of paper, and on two other pieces I addressed two other friends and asked each a question, (Mansfield being out of the room at the time,) and then rolled the papers up as close as I could, and mixed them together so that it would be as impossible for me to designate them as for a stranger. Mansfield took one of the pellets between his thumb and finger, in plain sight, and said: "What does this mean?" Dropping the pellet he took a pencil in each hand and wrote: "Backus Henry" with each pencil, inserting through the whole name two letters, one inside the other. We opened the pellet and read: "Dear Brother Backus will you write your name with both hands as you used to do?" After getting the names of the two brothers of whom no question was asked I told Mansfield I was anxious for an independent slate writing test. My ambitious brother had two ways of writing his name. The one I had in my mind was that he would write with both hands, one from right to left and the other the reverse. I hoped very strongly he would do so inside the slates. Mansfield gave me two slates and laid a bit of pencil between them. After I had examined them and rubbed them clear I held one end and he the other and the sound of writing was soon heard. I was almost sure my request was granted. We opened the slates and to my surprise the name of my honored father was signed to an appropriate answer to a question I had asked on one of the pellets. I valued this last result more highly than I would have done if I had got what I hoped for, as it set aside all quibbles about "mind reading." My wife had similar tests at Watkins' seances, a year previous, and she is a person of great candor whom I never knew to exaggerate or overstate anything.

Children who have never learned to write have often written a good hand and an intelligent communication. A nephew of mine, who did not know a letter, has written in my presence, aided only by his niece

placing the end of her finger on his elbow. An elder brother by similar aid would write a much better hand than his ordinary writing, and as unlike it as could be. The strongest proof of all is the fact that every city and nearly every small town and hamlet contains persons of unimpeachable character, and at least of ordinary intelligence, who can give some valuable testimony in favor of Spiritualism.

Prof. Draper, in his very interesting, able and scholarly work entitled "Conflict between Religion and Science," that every thoughtful person should read, says: "That the spirits of the dead revisit the living, has been in all ages, in all European nations, a fixed belief; not confined to rustics, but participated in by the intelligent."

If human testimony is of any value to substantiate anything, surely there is a great amount and variety of evidence reaching back through the remotest ages, as extensive and unimpeachable as is to be found in support of anything whatever, that proves beyond a question that those whom we call dead do live in another state of existence, and that under certain conditions they can manifest themselves to earthly inhabitants. In the next number of this magazine, by permission of the editor, I will answer this question: "What are the leading ideas and teachings of Spiritualism?"

A PLEA FOR ANARCHY.

By JOHN A. BROADBECK.

IN the "Truth Seeker Annual" for 285, George McDonald asks the question: "Are we all Infants?" Then, after portraying a few of the most prominent features of our present social, political and religious systems, leaves the reader to draw his own conclusions. In my opinion, he has made out a case in the affirmative, that cannot be successfully refuted. Liberals who imagine themselves free when they have cut loose from the thralls of the church, would do well to study, honestly, and earnestly, the portrait above referred to; especially its political feature; then, after a critical examination of the whole program from the caucus to the highly magnified farce, popularly known as "the Election," let them ask themselves, where does *Freedom* come in? And whatever the popular notions on the subject may be, the true answer will run something like this: "We are *free* to let a few men smarter than ourselves manipulate the primaries and send our delegates to the county convention, and this convention select delegates to the state convention. Here the interest, and influence of the free people (?) practically ends. The professionals have now taken charge of the machine, and will, of course run it to our entire

satisfaction ; we need give ourselves no further concern until our prospective self-sacrificing rulers are selected, and pointed out to us.

O ! Happy people ! Was ever man so munificently blessed ? It now only remains for us to show our gratitude by—What ? Well, by just such antics as Mr. McDonald pictured in the article above referred to ; then march bravely to the polls and exercise “the dearest right of Free American Citizens,” the right to confirm the rulers *chosen for us*. All that is now required of us is, to pay the bills and surrender ourselves to the care and keeping of our generous and condescending guardians. Therefore who dare say we are not a favored people. And in the meantime if we fancy we need any legislation for our benefit, have we not the sovereign right to petition ? and are not our legislators in duty bound to grant our petition, provided always that the whole time of their brief sessions (only six months of each year) is not fully occupied in looking after the more important interests of their only recognized constituents, the great corporations, by whose sufferance “we live, move and have our being.” Then, if in their superior wisdom, they see fit to deny us our petition, we should not murmur like naughty children, but take it for granted that they acted for our good.

Cause why ? Does not the legally authorized guardian always know what is best for his ward ? Yea, verily ! Even to the extent of prescribing what he *shall*, and what he *shall not* eat and drink, what he *may* and what he *may not* manufacture, buy or sell. For such *disinterested solicitude* in our behalf, on the part of our rulers, should we not make a demonstration of our unbounded love and veneration for our noble chieftains, who, the while perched aloft, condescend to vouchsafe their approving smiles ? And is not such recognition sufficient reward for all the homage we yield ? And is it not in this that the Freedom, the Beauty and the Harmony of our political system is made manifest ? If not here, then where ? Let the “malcontents” answer, for such there are among us, and their number is daily increasing. They are known as “Nihilists,” “Socialists,” “Anarchists” and “Revolutionists.” These names strike terror to the hearts of timid law-bound citizens, and well they may, when these classes openly and boldly avow such “pernicious principles” as the following samples well attest :

“That all men (and women too) are by nature free, that they are endowed with the right of life, liberty and the pursuit of happiness.”

“That the laborer has the right to enjoy the fruits of his labor” and that “to secure these rights governments are instituted among men, deriving their just powers from the *consent* of the governed.”

“That when *any* form of government becomes *destructive* of *these ends* it is

the *right* of the *people* to alter or abolish it, and to institute a new government, laying its foundations in such principles, and organizing its powers in such forms as to *them* shall *seem most likely* to effect their Safety and Happiness."

It will be remembered by some, at least, that the above anarchistic, socialistic principles were once firmly believed in, and heroically defended by such old time anarchists, and revolutionists, as Paine, Jefferson, Adams, Franklin, Hancock, Warren, Patrick Henry and hosts of others too numerous to mention, and that these principles triumphed in the war of the Revolution, but were strangled in the secret session in the constitutional convention that followed, by a vote of the majority of the delegates in that convention who were inclined towards aristocracy, under the leadership of Alexander Hamilton; adopting for their basic principle this motto, viz: "That in all civilized countries the people are necessarily and naturally divided into two classes; the one: "The few, the rich, the well-born;" the other: "The many, the poor, the laboring masses."

Here we have two antagonistic principles, as old as the race itself, contending for the supremacy. The first means Liberty and Equal Rights and Equal Justice for all; the latter means wealth, power and affluence for the few; slavery and degradation for the many, or in brief, archy, or government from without, *versus* anarchy, its opposite, or government within—self-government, as understood and defined by anarchists themselves.

I need not be told that these definitions are at variance with the lexicons in general use, and as accepted by popular consent. I have known this for a long time. As for the dictionaries I find instances where words are defined according to popular prejudices in vogue at the time, regardless of their origin or etymology, and as for popularity, or popular sentiment she is too fickle a jade to be a reliable guide in any matter whatever. This is too self-evident to need argument.

From the earliest date of man's history to the present hour not a single advance in any direction, whether in science, in philosophy, in literature, in ethics, in art, in mechanics, in agriculture or politics, has ever been made but had to fight its way through popular prejudice, always led or seconded by her mother, the prevailing religion of the period, whatever that may have been.

I have intimated that the principles of the revolutionists triumphed in the Revolutionary war but were defeated in council, and that those principles are identical with those of the anarchists of to-day. To trace and bring to view the various subtle influences that worked for their defeat would be a task too long for this article. I will here name but one, and that one, in my opinion is the most important of all, and I call it: "Ignorance

of the masses." I do not mean by this merely illiteracy, for I find in my vocabulary such a seeming paradox as "learned ignorance;" but I mean ignorance of our proper functions in the order of nature, of which we are a part. Ignorance of the adaptability of means to ends. Ignorance of our relation to our own and other species, and ignorance on general principles. Had our ancestors had the intelligence to found their government on the principles they fought for and won, such social disorder as we now witness would never have occurred. Such an anomaly as over-production and the starvation of the producers, would never have been heard of. But why should *we* censure those people? Justice forbid, while we, with the example of both their wisdom and their folly before us, besides a century of experience and tuition, with increased facilities for obtaining knowledge—*we* with these superior advantages, have not yet discovered that we have been cheated, and year after year, not only perpetrate the old fraud but keep adding new ones to it.

And now my fellow working men who are the real power in the land, and the men and women of America generally, no matter what may be your creed, age, rank or calling, do you wish to see a genuine Democracy such as your grand-sires intended you should have? Then join hands with the Anarchists, for this is their mission.

CHRISTMAS.

By J. J. McCABE.

Why gaze you on the motley throngs
That through the highways pour,
As far aloft the Christmas songs
Ring out from shore to shore?
Why do you join the earnest crowds
In worship of a God
New born each year, when winter clouds
Hang o'er this frigid clod?

Why are your temples decked with green
Immortal emblems! Well,
This feast of joy and merry scene
Be now our task to tell.
It is not that upon this day
Some mighty King was born,
Nor is it that a baby lay
In manger, on this morn!

No, not for Jesus is this joy,
Osiris, Mars or Jove;
Jehovah, Mithra, or the boy
That's called the God of love;
Nor Woden, Pan or Bacchus'; nor
Hercules, Apollo,
Tuisco, Saturn or Thor,
Uranus or Piuto!

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Nor all the Gods that men have known
In all the years gone by,
Can claim this joyous feast their own,
And now I'll tell you why ;
It's many thousand years apace,
In Northern climes were found
The rude ancestors of our race,
In frozen regions bound.

They saw the sun roll through the sky
From north to south each year,
And while he shone with strength on high
They knew no fast or fear ;
But when he took his course below
The southern gates of day,
And hills and vales were clad with snow
And scarcer grew the prey :

They watched him then, as low he sank
With dim receding light,
Until he reached the ocean's bank
On that eventful night,
Then hung the pine, the chief old sire
With nuts and berries dried,
Beside the hollowed vigil fire,
After the old Sun died.

But when the young Sun's feeble rays
Arose from out the east,
Their joy broke forth, with songs of praise
They hastened to the feast.
The gifts they brought were emblems of
The fruit that summer brings ;
And so the Sun was God of love,
And of all other things.

Yes ! That majestic orb whose light
All nature makes, and fills
The earth and heaven with delight,
And moves the ice-bound hills,
Is all the God that man has known
In all the ages gone ;
Whose goodness to all nation's shown—
The Supreme, Only one.

LITERARY DEPARTMENT.

A MODERN QUEEN OF REASON.

BY UNCLE LUTE.

CHAPTER I.

"Why will you be so indiscreet, child? This is the fourth time this week you have displeased your father, and willfully, too, I should say."

"No, not willfully, Marwood, you know I am not willful. I am gently firm, that is all."

"I said indiscreet."

"And willfully, too, you said."

"Well, it does not matter, Geraldine. It's no affair of mine thanks to goodness."

Mrs. Marwood was Geraldine's former nurse, but since the child had been left motherless she had advanced to the capacity of housekeeper, and by general consent assumed a parental care over her charge. Geraldine Vaughn had just returned from a drive with her staunch friend, Gerald Worth, a well known champion of the independence of reason.

These two were not lovers as the title goes; neither had thought of a personal union, yet ideally and intellectually they were devotedly wedded.

"And my particular offence this morning Marwood is—" began Geraldine, turning up her chin in a playfully saucy manner, laying aside her wraps.

"Why need you ask?" interrupted Mrs. Marwood. "He saw you from the window alight from that infidel's carriage. Cause enough, I should say, to displease any Christian gentleman."

"There, do not scold, Marwood. It can make no difference. I'll go to him."

Such a vision as entered the presence of Mr. Vaughn; the beauty, fragrance and grace of such a rare bouquet wafted in by the breath of June, should have been potent to dispel the anger from the flinty heart of any modern Christian.

Mr. Vaughn knew his daughter was in the room before he heard the warning rustle of her skirts, the light fall of her feet stealthily approaching behind his chair, the mischievous suspension of her breath, and before he felt the magnetic embrace of two soft arms about his neck, and the caress of a swelling bosom against his head.

The lecture he had planned for her he knew would be a failure like so many others. The same disconcerting charm of the mother was a gift of the daughter.

"Marwood said you were angry because I had been riding with Mr. Worth," said Geraldine, and ended by kissing her father's brow. Then she stood erect at the back of his chair awaiting his pleasure.

"If it had only been with Mr. Heathly, child, you would have pleased me."

"But I accept the escort of both gentlemen, perhaps that of one less frequently than the other. But why should it matter, father?"

"You know why. We have spoken of this before. One would be an acceptable son-in-law, the other would not."

"Does it follow because I associate with a gentleman that I am to marry him? I have many gentlemen friends whose society I much enjoy."

"No equivocations child. I'm not blind. Mr. Worth is the favorite, and he is dead in love with you, and you *admire* him," sarcastically, "and your associations with him are far more intimate than with others, and—and, well, you're two of a kind."

"Father?"

"In ideas and wishes you are as near alike as two peas in a pod, and I blush with shame to know the fact."

"I do admire Mr. Worth, and proudly I acknowledge it, but with no anticipation of ever being his wife."

"You walk in a dangerous path then. I well know your views regarding the union of a man and woman; you express them often enough, they are becoming one of your hobbies. From a woman of views and ideas deliver me. I tell you there can be no lasting happiness and success based entirely upon your theory. With you it is a question of the heart, the mind, the whims of fancy. It should be more a question of policy. What a guide for the fitful fancies of a girl of twenty! You are terribly in error. Take a father's advice and discard this man whom your imagination has enshrined little less than a god. Turn to Mr. Heathly, whose adoration for you is a great honor, and secure a father's lasting gratitude."

"The wishes of the heart, the approbation of an intelligent mind, and the advice of reason, should be a safe guide to a woman in so sacred a step. Speaking in the abstract, father, without reference to either of these gentlemen, I could not control those desires and needs which are a consequence of nature's conditions in my own individuality. Can a girl contradict the voice of her heart speaking through every life current of her being and be happy? I may as well speak plain to you, father. I am a dutiful daughter in all that a child should be, but as to Mr. Heathly, a gentleman I grant, and one of my friends, I could never accept him. Not on account of his views solely, but that we were never intended for each other. I feel and know this, in a way that spoken reasons cannot fully explain. As fine a man as he is, how much grander he might have been but for his devotion to creeds and beliefs, narrowing in their influence, bred in hate, and nurtured by scheming policy."

"Stuff!" exclaimed Mr. Vaughn, swinging around facing his daughter. "You are an apt pupil of your infidel lover. How wise the views of Mr. Heathly as compared to this. We believe that our lives should be made subservient to the divine law revealed to man, and conform in all acts and associations to the requirements of a Christian respectability."

"Yes, like the masses of modern Christians who claim to be the children of the lowly Christ, who taught that to do good unto others was doing good unto him, that to love our neighbors as ourselves would bring blessings upon us. But do they follow such teachings in letter and spirit? Their whole system is rather based upon dollars and cents, and a selfish and bigoted, so-called, respectability. I grant there are noble and kind hearts among those who profess to be Christians, but how much better they would have been under broader and more humanitarian influences. Mr. Heathly's theory would be that it is my religious duty to crucify the flesh, to dwarf every sacred desire and aspiration, if need be, to mate with a man draped in the mantle of this very Christian respectability you speak of, for my worldly comfort, and the good of my soul. No heart in the matter, no physical considerations, no mad outbursts of passionate joy a proper union would secure, no wild impulses a feast at such a banquet

would engender, no regard for nature's provisions for the highest good and perfection of her grandest product—man ; but a policy union of unadapted beings that a mythical cause should flourish, and their souls chant hymns in a world unknown, while the products of such prostitution lead miserable and abnormal lives on earth. This is quite in keeping with the doctrines that there are babes in hell not a span long ; and that one of the principal joys of the redeemed will be to peer over into hell and see the unregenerated writhe in agony. Such doctrines and practices could never have emanated from any source but the minds of Christians. Liberty loving Liberals have charity for all and malice toward none, the undying words of Abraham Lincoln, one of the grandest liberalists who ever lived. I abhor such a philosophy."

"Hush, Geraldine, you are unreasonable. I refer to the every day customs of our circle of society. You can't afford to ignore their views and secure their scorn by marrying this eccentric crank, who is neither afraid of God, man, nor the devil."

"If the whole world scoffed at Gerald Worth, I should still remain his friend ; but his wife I never expect to be ; that would be an honor not to be looked for. But you forget that he is highly respected and honored by those who discard his views."

"He is tolerated for his wealth, and for the sake of his family, who do not sanction his dangerous opinions."

"He should be honored for cutting himself loose from the vanities and isms of Christian conservatism for the sake of truth. There is nothing so beautiful as truth, whatever verdict it renders ; nothing so grand as firmness in an honest opinion open to conviction ; nothing so joyous as manly compassion, untrammelled by arbitrary laws emanating from mythical gods or the dwarfed souls of men. But why do I defend Mr. Worth ? He needs no defense. But I can but respect him for withstanding the temptations of wealth and influence, and refusing to join a religious aristocracy where money and hypocrisy are the ruling sovereigns, choosing rather to lend his means and talents for the independence of reason, for the dawning of that day when an honorable man may think as he must think and still be respected, and his rights fully recognized by the law."

"You speak warmly in behalf of this man who chooses the low plane of a blaspheming plebeian, rather than that of a Christian aristocracy. You, a daughter of a Vaughn, with every advantage of a Christian education. I was never before ashamed of my name. I am not bigoted. I acknowledge there are black sheep in the church, and also that there are many imposed requirements not essential as a means of grace. But I have no sympathy for a class of men and women who advocate the right to do as they please regardless of the laws of God and man—socialists, liberalists, freethinkers, free-lovers ; they are all of a class, with depraved views of society and morals. For a shame, child ! believe what you will, but for policy's sake keep your views to yourself."

"You are more honest, father, than most Christians, in that you own it to be a question of discretion—right or wrong follow the established customs. But you slander liberalists and freethinkers, the champions of the independence of reason. In ideas, principles and practices they are the highest type of ethical representatives, believing in right for right's sake, justice, philanthropy, and the brotherhood of man ; entertaining the most exalted sentiments in relation to civil law, morals, the equality of man and woman, virtue, marriage, the family and the sanctity of home. They number among them the highest intellects of the past and present. The best minds are fast becoming freed from the thralldom of the church, and the day is coming when the true aristocracy will be composed of the advocates of freedom of thought and the independence of reason. Mr. Worth is a man of this stamp. His views may not be perfect, but to be a seeker after truth, discard-

ing error as fast as a conscientious intelligence discovers it, is to be worthy of the highest respect."

"Yet it is better policy to float with the tide from a social and business stand point, even if one has no regard for the hereafter. With your grace and talents, and Mr. Heathly's standing and wealth, a union with him would secure for you an enviable position, while as Mr. Worth's wife, and even as his friend, if your present intimacy continues, you will be dropped out, completely ignored."

"Not by those whose respect is worth having, father. As to Mr. Heathly, I shall treat him with the respect and consideration due a friend, but to marry him I never could, even if he believed as I do. I would not do it to please any man, unless his life, his acts, his work, his individuality, filled my heart with contentment, quickened my pulses with joy, refreshed my mind with the rich inspiration of wisdom, culture, and a liberal intelligence, and clothed my life in garments of manhood's unselfish love, freedom, and compassion. To render devotion to such a man would be to me a religion, tangible, pleasant, and inspiring."

"But, Geraldine, are there no such types of men among the redeemed? This it seems to me would add a grace without which no man could be all you define."

"That to me, father, is a delusion. Goodness and nobility cannot be redeemed. The church does not need the fields of higher intelligence and natural goodness in which to prosper. A lower uninvestigative order is best suited for the growth of a blind and delusive faith, a faith which enables criminals by virtue of the atonement to be received at once into the arms of the redeemer. Study the history of slavery, in which the bondage of the person was less deplorable than the enslavement of the intellect. How devoted were these oppressed creatures to a cause which never lifted one burden from their aching shoulders, never severed a single rivet in their galling chains. True, many advocates of freedom have been devout Christians, but their profession had nothing to do with it; it was their grand manhood and womanhood, a free gift of nature, the truest advocate of freedom. How much more sublime would have been such lives but for the dwarfing influences of a mythical faith. Independence, socially, physically, morally, and mentally, is only attained through the freedom of thought and will of the higher intelligence."

"But the lower order need a discipline to keep them subordinate to moral law."

"That, father, is like teaching children there are spooks in the dark. For Christ's sake men and women have been enslaved, flogged, bartered, ravished, and kept in ignorance. Their persecutors, including holy men of God, were not adverse to teaching them bible, hell, devil, and a fabulous plan of securing fictitious consolation and comfort. To teach them man, nature, physiology, astronomy, science, and philosophy, meant their elevation and liberation. There is no lotion so effectual to soothe men into a groveling submission to fate as weekly doses of this clerical nonsense. Such doctrine enslaves the reason, dwarfs the manhood, makes dormant the intellect, and makes of men, who should be princely gods in all the glorious independence of their rightful condition, merely simpering, short coming, self-depreciating drones in the great hive of human activity."

Geraldine Vaughn stood with her hand resting on her father's chair, so absorbed in the subject under discussion that it would seem some power of nature was smiting the vibrating chords of truth, as an artist plays upon musical strings to produce the melody of music. The light of her eyes, the glow of her cheeks, the fulsome vivacity of her person,

her grace, sincerity, and the words of her culture-laden breath, portrayed her in truth, a queen of reason.

Her father, from his point of view, could not rightfully appreciate his gifted child. He was about to make an excited rejoinder when they were interrupted by the entrance of a servant announcing Mr. Heathly.

[TO BE CONTINUED.]

EXTRACTS FROM LETTERS.

James Steele, Java Village, N. Y. :

"Find \$2 for the FREETHINKERS' MAGAZINE. I intend to take it so long as I can pay for it. After I read the numbers I mail them to friends in different states, thus sowing the good seed."

John Ray Welland, Ontario, Canada :

"I find among the many professed Liberals there are comparatively few who are willing to strain a point, for the enlightenment of others. Selfishness seems to be a dominant feature of our race. As for myself, at the age of four score years, I think I see a greater necessity than ever before, that something be done to improve the condition of humanity. Inclosed find my annual subscription for the MAGAZINE."

John A. Kimpel, Clarington, Ohio :

"I wish I was able to do very much for the Liberal cause. I learn from the *Investigator* that the Liberals have re-united and have promoted Col. Ingersoll to the office of commander-in chief. I hope to hear of some grand movements, and great achievements, and some mighty victories in behalf of the Freethought cause. I hope that Col. Ingersoll will finally be elected President of the United States of America. The office would be honored by his election. I do all I can in the line of missionary work by passing around my Liberal papers and books. Inclosed find subscription for the MAGAZINE."

S. N. Bradford, Stewartsville, Mo. :

"Will you allow an old soldier and one who believed in gods, ghosts, and all kinds of imaginary beings above the clouds for more than thirty years, to find some fault and say my say about things that seem good to me. First, I am a man of but few words, and therefore it will not take long to tell my little story. I received a copy of your MAGAZINE, which I like, especially John Peck's god story, which I regard as the best piece ever penned by man since the Constitution of our country and the Declaration of Independence. I like Elmina's writings and many others. And I more than like our noble friend Reynolds, who has been on the war path all summer with his tent. That, in my opinion is bound to open the eyes of many. I like our noble commander, R. G. Ingersoll. I would rather be that man to-day than any other man who ever lived on the face of the earth. And now if we are to have a Freethinkers' college, by all means locate it at Liberal, Mo., the only town in this wide wicked world without a god, a christ, priest or saloon. I like the name of 'Liberal League' better than that of 'Secular Union.' Let us return to our first love. And for fear I am writing too much I will not tell you

what I do not like until some future time. But there is one thing more that I *would* like, and that is the FREETHINKERS' MAGAZINE for one year. Enclosed please find two dollars."—*A hard-shell Freethinker*. [Our friend's "likes" are good. We shall be pleased to learn of his "dislikes."—ED.]

Judge A. Krekel, Kansas City, Mo.:

"I wish you all manner of success. The times require not so much new knowledge, as a discrimination of what are recognized tenets. But comparatively few can advance knowledge, but many of us can aid in disseminating what is known. The liberal work lays in the direction last pointed out. There should be at least one or more leagues with permanent lectures established in each state. From these nucleuses organizations should proceed and be maintained. This is my idea of practical liberal work."

Emanuel M. Jones, Philadelphia, Pa.:

"In reply to Mrs. E. D. Slenker's charge that her enemies are attacking her private character because they fail to endorse her work against Spiritualism, etc., I wish to say a few words, as I presume that I am the person who is referred to as 'enemy.' Anybody who has read both sides of the dispute between Elmina and Emanuel knows that I am nobody's enemy, and attack nobody's private character; but that I have plainly shown and proven beyond a cavil, that she was 'getting money under false pretenses,' the same as the spiritual mediums are, whom she condemns; and I called her attention to advertisements begging for people who were already dead, showing her that others remarked it besides myself. Even now, I believe they are standing for two suspended papers. Why not change them also? Would it cost any more to change them at the time the object dies than a year or two after, and then by compulsion? I have nothing to say about her honesty or private character. That is none of my business. But when an act—whether done in public or in private—affects the public interests, it becomes public property for criticism, and a wrong act committed by an Atheist is just as reprehensible as if done by a Pagan, Christian or Spiritualist. I am not an enemy to anybody, but, when they attack others for doing exactly what they are guilty of—whether it be a President or a tramp—I shall not fail to call for an explanation. The truths of Spiritualism will never suffer at her hands, let her do her best. I offer this as an explanation. With best wishes for all." [Hereafter everything of a personal nature will be excluded from these columns.—ED.]

W. F. Graves, Castile, N. Y.:

"Your cause is truth and justice, but while you are trying to break one little link in the chain that binds human thought, kings and priests are forging a hundred stronger chains. The Bible was got up to help kings and priests rule the people. The king kills, murders, plunders and destroys those who disregard his authority. The priest rules the ignorant with threats of hell and the promise of heaven, making the king's task less; hence they are styled twins, and they have ruled the world for all time, and will continue to do so, and your efforts are like trying to stop the west wind with breath. Your task is a hopeless one. Your cause has lost ground every year since George Washington, Thomas Jefferson, Thomas Paine and others founded a government independent of kings and priests, gods and devils. Priestcraft has stolen one stone at a time of the foundation upon which this country was founded, and kings wait to clutch the structure as it falls. 'Church property exempt from Taxation' was the largest cornerstone ever stolen from the foundation of the government. The greatest pillar in the structure, 'our Free Schools,' is continually being assaulted by priestcraft, and it has a

number of times almost been stolen, and in time they will accomplish their design. Sooner or later, judging the future from the past, the kings and the priests will take possession of the whole edifice. [Although our friend Graves gives us much truth in the above extract, we are confident that he is not a true prophet. We are sure there is more Liberty to-day than ever before, and that notwithstanding the kings and priests, and the church, as a body, are doing all in their power to block the wheels of progress, they have not the power to do so. "*The world moves,*" not backward, but forward.—ED.]

D. F. Marrs, South Basque, Texas :

"Crops are fine this season. I made eighteen bales of cotton which I sold for eight hundred dollars, and raised five hundred and seventy bushels of wheat which is worth four hundred dollars, sixteen hundred bushels of oats worth four hundred dollars, besides as much corn and pork as I need to keep for home consumption, and I have one hundred and forty-three colonies of bees worth seven hundred and fifty dollars at the yard, and I have sold about three hundred dollars worth of honey this year. How is that for Texas? You may send me the January number of the MAGAZINE, and I will show it to my Liberal friends and solicit subscriptions, and if I can find time to read it I may send in my own subscription. I could write all night and tell how much happier we are in our new 'faith' than when we believed in a hell and a worm that never dies." [ED.]

F. Register, Philadelphia, Pa. :

"The earth has been cursed with religious superstition in one form or another as far back as history reaches, but I hope day is dawning. How we, who know better, pity the blind, poor deluded religionists. They live in, or under a kind of mental frenzy, and are quite sure that all who do not believe with them are doomed to eternal perdition. I well remember when I was a lad and went regularly to church, how I used to be frightened for the moment by the vehement utterances of the enthusiastic preacher, when he would picture the certain torments of his biblical hell, the weeping and wailing and gnashing of teeth, unless the sinner came right forward and repented. The better informed well know how the Christian's *happiness* is induced. It is simply a physiological condition of the mind, the work of personal mental effort, and is, in no sense, connected with or results from any Christ or God. Prayer to a post, or the devil if you like, with the same sort of mental effort and desire, would bring about the same results."

I. A. Rutherford, Dowlin, Texas :

"The cause you plead for is a glorious one. I wish I could promote it a thousand times more than I can. I am old and poor, but desire to live and die an Infidel. I do not believe that forty such men as Henry Ward Beecher could make me believe that the Bible was any more divine or inspired than Webster's dictionary. The truth is, all *thinkers* are ashamed of the Bible. In Matthew 1, 18, we read : 'Now the birth of Jesus Christ was in this wise : When as his mother Mary was espoused to Joseph before they came together she was found with child of the Holy Ghost.' Now, brother, this is the first mention of the Holy Ghost in all the 'sacred writings.' Just think ; what chance had Joseph or Mary to know what kind of a thing the Holy Ghost was? Neither of them had ever before seen, heard, felt, smelt, or tasted the Holy Ghost. Then how did they know it was the Holy Ghost? Now we know that they did *not* know. There is not a man to-day who knows the Holy Ghost, although we have been investigating the matter for nearly two thousand years. We know that we do *not* know any-

thing of the Holy Ghost. I do not doubt but that there was a very good man lived some eighteen hundred years ago named Jesus, and this Jesus had a father ; but whether or not his mother knew who the father was we shall never know. There have been mothers who claimed to not know who was the father of their children. Do not laugh. It is the truth. But was this a case of that kind ?”

Ralph Helm, Syracuse :

“I am glad to learn that your health is quite good and constantly improving. I was not surprised to learn that you had decided to publish the *MAGAZINE* monthly. I had often thought it would come to that sooner or later, and I hope it will prove to you a financial success. Of course, it means an increased expenditure, which to offset you should have a greatly increased number of subscribers. I enclose you five dollars, two of which are for my subscription for '86, and the balance as a contribution. By the way, I have a scheme in contemplation, which, if successful, may be imitated in other localities. It is this. So soon as the January number is issued I intend looking up a news room that will keep on their counter and for sale the *FREETHINKERS' MAGAZINE*, provided I furnish them a certain number of copies at your terms, they to have the profits that may accrue from the sales. What do you think of such a scheme ?” [The scheme is a good one, Bro. Helm, and I hope it may succeed and that others may follow your example.—ED.]

Robert Swail, Belvidere, Ill. :

“In *Lucifer* of Nov. 27th, I read an article from an individual in Wisconsin, in which article he uses most ungentlemanly language, in referring to you, just because you happen to differ from him on the marriage question, and also, because you admit among your correspondents such men as B. F. Underwood and F. E. Abbot without asking his permission. I have looked over your circular of Nov. 9th, and I can't find the name of F. E. Abbot in the list of announced correspondents, but I find the names of Juliet H. Severance and John R. Kelso. Probably if you had kept out of the list the names of Col. Ingersoll and Courtlandt Palmer, yea, all who do not fully agree with your assailant, and substituted for them the champions of free-love, that he would have furnished you with, if you had applied to him ; if you had done this, he might have sent you twenty-five cents for the next number of the *FREETHINKERS' MAGAZINE*. The marriage question is an important one, and one that should be discussed ; and it is proper that both sides be heard, but it is disgusting when any one, on either side, shows intolerance and employs abusive and foul language. Inclosed find my subscription for next year.”

Mary B. Lucas, Newfield, N. J. :

“My thoughts and feelings were deeply stirred when I read the ‘extract’ without name or date in the July number of the *MAGAZINE* ; but I know there are many such cases, and we must make an effort on a grand scale to emancipate these women, who are sick of folly and the old theology. I will give you my plan and you may present it to others, only let the thing be done so as to secure a home and a good living for such women. They can be made first-class helpers in the Freethought movement. First, we want land—a large tract. Call it ‘Ingersoll Park’ or any other good name. Have a Freethinkers’ camp meeting there every summer, make it a summer resort for Freethinkers. Have located there a Sanitarian institution, in which there should be a kindergarten school for children, a pavilion for dancing, picnic grounds, boating, etc., and a large farm for profit, and especially for gardening and fruit raising, in which to give women employment. To be successful it should be located in a healthy country, near a large city, with

a railroad running near it. And it should all be under the control of women. Ge-
men will be willing to help along the movement. There is nothing that will aid the w-
men movement more than to have women get out into the air and become 'produce
from the soil' a part of the time. In this movement women who have money shou-
take the lead. Such a location as I have suggested can now be purchased very cheap, b-
it must be secured soon or we shall lose the chance. I will inform any one who will wri-
to me where this place is located, and will give all the necessary information." [T-
writer of the above 'extract' is a worthy woman, a friend of humanity, and I hope all the
who are favorable to her enterprise will open communication with her. Remember h-
address, Mary B. Lucas, M. D. Newfield, N. J.—ED.]

Dr. F. Larkin, Randolph, N. Y. :

"I am troubled by having seen between seventy and eighty winters. At that age
man loses his ability to do much in reforms. I will make an effort to help along you
very valuable MAGAZINE, which really deserves success. Some Freethinkers claim the
the superstition that we are contending against is dead, but in that they are mistaken
'It dies hard' and will continue to catch at shams for a long time yet. The old argu-
ment of thumb screws and burning has lost its power since men have begun to think
but the new arguments of vituperation and slander are still in use, but to a less exten-
than a few years ago. The priesthood are getting ashamed to lie about and slander me-
and women, who, in the sight of any honest God, are as good as they are. It wi'l, how-
ever, continue to be practiced to some extent by such men as Talmage and the ignorant
portion of the professed followers of Jesus. Men who have taken the stand that you and
I have and thus continue for a series of years, are generally let alone, but woe to the
church member who turns heretic or disputes about the difference between 'tweedleded'
and 'tweedledum.' Since some church members have begun to let in the light of day,
I see by the papers that quarrels and fights are frequent and carried on in their joss-
houses. If the people were wholly emancipated from the biblical superstition, the whole
damnable superstructure built up upon it, would fall to the ground. But :

"Faith, fanatic faith, when wedded fast
To some dear falsehood
Hugs it to the last."

Dr. T. S. Andrews, Ortonville, Mich. :

"Your neat FREETHINKERS' MAGAZINE comes to me sparkling like a diamond. Your
MAGAZINE, I am glad to know, is thoroughly free and independent. It does *not* pass
by on the other side of those who send in communications out of line with the standards.
While you and others, my dear sir, may be somewhat ignored by some of the new
comers, we must remember that the bumblebees are the largest when first hatched.
Only think of the pioneer work of Abbott. Who of to-day can improve a word of his
Nine Demands of Liberalism? Or, who but him could have originated them. I much
like the report and criticisms of the Albany Convention in your last issue. It is *just*. I
was with D. M. Bennett when he first called on Charles Watts, at his place in London.
He, Watts, seemed to be prejudiced against, and almost ignored Mr. Bennett at that
time, and directed most of his conversation to me. He was then an 'Index man,' and
thought the *Truth Seeker* pretty bad. But Mr. Bennett went to his house to tea, and
finally made a friend of him, and we now have an English name, '*Secular Union*,' in
place of '*Liberal League*.' But the men of to-day seem to be doing a grand good work.
The conventions recently held seem to have both been a success. Ingersoll is exactly
the right man for the president of the 'Union.' But I wish all would catch the spirit

you exhibit in the recognition of the fact that we need *all* of the liberal factions, Spiritualists and all, in solid phalanx, to meet the common enemy. Inclosed find remittance for next volume of the MAGAZINE. It beats all how you press forward in sickness and health, and keep the magazine up. The article in your last number on 'The Gods,' by John Peck, is noble, and all through the magazine it bristles with good things." [It is by the aid of our good friends like Dr. Andrews that we are able to accomplish the little good we are doing. He gives *us* entirely too much credit.—ED.]

Lewis Morris, Palatka, Fla. :

"I think very well of your 'new departure,' and have no doubt you will make the MAGAZINE a splendid success. If you do not, it will not be for the want of energy, pluck, and journalistic ability on your part. I have but few suggestions to make. I would, however, draw your attention to the proposition that consistency, being as it is said, a jewel, no Liberal's crown can ever be embellished with that gem who is in any respect 'Liberal.' I look upon it as rather unfortunate that the motto, 'Universal Mental Liberty,' should have been adopted by any body of professed Liberals, or Freethinkers, even as their insignia. Of course no one can object to it so far as it goes, but it as much fixes a limit to human freedom as the phrase 'Universal Religious Liberty,' or 'Universal Political Liberty' does. What the Race must and eventually *will* have is LIBERTY without any qualification whatever; the limit can neither be foretold or expressed in words at the present state of mental growth, but must be left wholly to be determined by the laws of natural development and the environments present on every individual occasion—in word, to determine itself as all other things are finally determined, by that law so aptly worded, 'The survival of the fittest.'"

Wm. Dickson, Albany, N. Y. :

"The November number of the MAGAZINE is at hand, and I must say, like good wine, it improves with age. The poem, 'Eternal Justice,' is grand. It is worth a year's subscription. I am glad it is to be a monthly, and will do all I can to help increase its circulation. I have noticed, in perusing its pages, the very desirable object advocated, of founding a Liberal or Freethought college, and from the fact of pecuniary inability on my part, I have heretofore refrained from saying anything on the subject; but if the founding of it proves a success, as I think it will, I hope it may not share the fate of the one established by that noble man, Stephen Girard. And now let me state that I was permitted to visit the Girard college last summer. I entered the spacious and beautiful grounds after registering my name as follows : 'William Dickson, Infidel, Albany, N. Y.' Shortly after I entered I heard a bell toll, and then the eleven hundred and thirty students, who were engaged in play, formed themselves into squads and marched into a chapel. I followed with other visitors, and in a few moments the students were all seated, and I observed that in front of each student was a book. I was curious enough to open one, and what do you think met my astonished eye? It was the service book of the Episcopal church; then what I should call a clergyman, with solemn tread, walked up to the pulpit, or reading desk, opened a large 'family bible,' and read several selections therefrom; then with a wave of his hand every student lowered his head on the seat in front, and he whom Stephen Girard directed in his will should never be allowed inside the walls of the college, got off what is called 'a fervent prayer' to the 'invisible' and 'incomprehensible' God. This exercise continued for some fifteen minutes, and at a given signal the heads all assumed their natural position; the students were then dismissed to engage in their respective studies. A student of about eighteen years of age was detailed to show us through the grounds and the several buildings thereon. I asked

our conductor if that ceremony, that we had just witnessed, was usual and compulsory. He replied that it was repeated every day in the year. I then asked him what he thought Stephen Girard would say, or do, if he was to walk into the college and witness such a performance going on, and he replied that he did not know. I asked if he ever read, or knew of the purport of Girard's will? And he replied, No. We were then standing in the library, one of the finest I have ever seen, and I asked the young man if there was a copy of the life of Girard in the library, and the reply was that there was none that he was aware of. My questions seemed to set the young man thinking, and he said he thought it time that he knew something about his benefactor. But I have dwelt too long on the subject, and only hope if we ever get another Freethought college established, it will be so guarded that no sect of Christians will ever be able to steal it from us, as they have Girard College. I am satisfied that a Christian will both lie and steal, yea, and even cut throats 'for the glory of their God,' but truth is marching on, and will in the end triumph, but the God-worshippers die hard." [We have such faith in humanity that we are sure there are honest men and women, many of them in the Christian church, and we can't understand how they can reconcile what our friend has stated in relation to Girard's great college, with the principles of justice and honesty. —ED.]

John O. Green, New Albany, N. Y.:

"All my contributions to the church during the last half century will not amount to more than fifteen dollars, and in the last fifteen years not over fifteen cents. I am one of the oldest infidels in this part of the country, who has dared to say publicly what he thought of the Bible, and it has reduced my income greatly. It has probably cost me a thousand dollars to enjoy free speech in the expression of my opinions in relation to the Bible and Christianity. But I have expressed it freely and took the consequences. And I have the consolation of knowing that I have made hundreds of others about me as much infidel to religion as I am. My wife belonged to the church when I married her. I told her and her parents I was an infidel, but they concluded I would outgrow it, and they accepted me as I was. But I have not outgrown my infidelity yet, and I have had to be very industrious to keep up with former religious friends—yet I have done that also. A larger number of our most intelligent citizens have outgrown their old superstitious notions, but they have not the nerve and backbone to let it be known publicly. I see the churches are going the way of all the earth. They are doomed. In half a century more they will be about all gone, except the Catholics, and they will be pretty well wiped out by internal wars by that time.

I. L. Peck, Elizabeth, N. J. :

"When the January number of the FREETHINKERS' MAGAZINE is out please mail me a copy. I have often wanted to see a periodical that was honestly open to all honest thought, when put into a respectable form. When such a one appears I think I shall have something to offer it. I hardly expect it from you, yet shall be interested in seeing how near you come to the ideal. But then if that is really your object why not name it the *Thinkers* Magazine instead of *Free* thinkers? The latter title at once designates it as the organ of a sect or class, predominantly at least. But the word 'Thinkers' would instantly dispel every idea of sectarianism or partisanship and be in complete accord with your professions. Such a magazine would be a new thing in the world, and nobody knows what glorious fate might be in store for it. How it would mix up men's ideas, and compel everyone to learn something from everybody else! It would be a true liber- alizer. It might break up a little of the crust that covers the secularist as well as of the religionist. It would be a veritable godsend in giving the world a chance to get ac-

acquainted with some strange, bright, beautiful and worthy thoughts that would otherwise die in the thinker's brain. It would enable some of the advanced, and for that reason, presumably, the wisest ideas of the age to come forward and make their impression for good long before their poor struggling authors could find any other sufficient opportunity. To thinkers and learners it would be a boon and might become a great power in the thinking world." [That is just what we intend the FREETHINKERS' MAGAZINE shall be, and our definition of "Freethinkers" is broad enough to cover all that our friend claims for "Thinkers."—ED]

Wm. T. Eichholz, Yorktown, Texas :

"The November number of the FREETHINKERS' MAGAZINE came to hand a few days since. Yesterday, (Sunday) while the people were attending church, I read the contents of it, and think I profited more by it than if I had heard the wisest priest. I am glad the MAGAZINE is to change to a monthly publication, and I hope it will find its way to the homes of many thousand more subscribers. You very likely would be pleased to hear something of the far South. Among the Americans there are very few Freethinkers ; but DeWitt county, and especially Yorktown and Cuero, have a large number of highly educated Germans who never attend church. Yorktown is considered a totally Infidel place. We have a Lutheran church here, but farmers only attend the services. Our school, of which I have the honor of being the Principal, has four teachers and is perfectly secular. On the 6th day of April we organized the Yorktown Mutual Aid Association, which is as liberal as any society can be. Its aim is to benefit, with a little money, all we can. The heirs of every member, at death, receive as many payments of two dollars as there are members of the Association. Our reading club distributes about fifty dollars worth of books and journals among the members each week, and the association meets once every month to transact its regular business and listen to some lecture. The funeral sermons and orations are mostly delivered by your humble servant, and they are as materialistic as they can be. No allusion is ever made to a deity or to a future life. In Cuero the German-English school is also secular. The former principal, B. F. Schubert, now principal of the German-English Institute of Kansas City, Mo., has done much to spread Liberalism there."

Elijah Myrick, Ayer, Mass. :

"It brings joy to my heart to witness the growth of Freethought. The world has been fooled long enough with old traditions and the bait of 'false claims.' The army of Freethinkers so long on the defensive is now taking the aggressive. The success of a campaign—or war—a battle, is largely due to confidence and trust in competent, loyal, patriotic leaders. These we have, let us follow with brave and earnest purpose,—no surrender; no retreat. With such an array of contributors to the MAGAZINE, it can not fail to interest friends and enlighten foes. They (the foes) are already willing to pay their money for Freethought lectures, and literature, and it works like leaven. To those who have wasted their money on orthodox twaddle, I would say waste no more. Invest two dollars in the FREETHINKERS' MAGAZINE and you will realize compound interest. 'Let there be light, and there is Light.' The church for hundreds of years has been stuffing the dead body of Jesus in every aperture where light could come to the needy of earth. Christians have shown their faith in the blood of Christ by shedding the blood of all those nearest like him whenever they came short of the real blood. The star of hope is beginning to pale before the rising sun of a brighter day than has ever before shone upon the earth for the redemption of man from that fear that comes from credulity. Let us live and let live, be brave and liberal ; light by every candle and pass the light around, and have no controversy with the self-righteous who choose still to be cooped up with the chosen few. Please find enclosed two dollars for your valuable magazine. I consider it among my best investments for the coming year."

EDITORIAL DEPARTMENT.

THIS MAGAZINE.

We propose that this shall be a *free* magazine, that is, one in which every man and woman who has an idea, whether that idea be an old one or a new one, a conservative one or a radical one, and who knows how to express it in an intelligent manner, shall be permitted to do so.

In one of the "Extracts from Letters" in this number we publish the following statement from Mr. J. L. Peck, of Elizabeth, N. J.: "I have often wanted to see a periodical that was honestly open to all honest thought when put into respectable form;" and that is precisely the kind of a publication we intend the FREETHINKERS' MAGAZINE shall be — "*open to all honest thought when put into respectable form.*"

But when we say this we must not be understood to mean that we will publish all the articles that are furnished us for publication. For in the first place the capacity of the MAGAZINE is limited, so that we could not do that if we desired to; and we do not so desire, for the reason that there are hundreds of good people who have undigested ideas, and because undigested, they are not able to put them into intel-

ligent form for publication; and besides, there are another class whose educational advantages have not been sufficient to enable them to write a suitable article for a magazine.

What we propose is this: To give a hearing to every rational thought through the best representative of that thought. We take this position for a number of reasons:

First: Because we believe that Truth will never suffer in an open, fair, honorable competition with Error.

Second: That if we were of the opinion that it was best to exclude all error from our columns, we have not sufficient confidence in our own judgment to set ourselves up as umpire to decide in every case what is truth and what is falsehood.

Third: That in our opinion all systems of belief, that have earnest advocates, contain more or less of Truth, and for that reason if we are in search of this valuable commodity, we must look in every direction for it, for there is a possibility that where we expect to find the least, we may find the most. Therefore we have come to the conclusion to welcome to the FREETHINKERS' MAGAZINE the honest

opinions of all, and to make this publication what its name indicates, a *free* thinkers publication.

And right here let us impress it upon our correspondents that if they wish to ensure the publication of their articles they *must* make them short. For the purpose of giving many a hearing we are compelled to limit the space of each. About fifteen hundred words are sufficient for one article. More than that is very likely to trespass upon the rights of others. We hope all our correspondents will remember this in the future.

And may we now suggest, in conclusion, that all who write for this magazine enjoy the liberty herewith granted without abusing it; and that none of us forget to remember that those with whom we differ have the same right to their views that we have to ours, and that there is a possibility at least that if we examine them carefully, in the light of reason, laying aside our prejudices, that we shall see that these heretofore antagonistic ideas, are not so black as our prejudiced imagination has pictured them.

And we deem it unnecessary to remind the intelligent persons who will desire to correspond for this MAGAZINE, that no personalities or indecent language will be allowed in these columns. Our motto is *Liberty*, but not *Licence*.

And we desire it distinctly understood that we are not responsi-

ble for the opinions of our contributors, nor are they for ours. Each writer represents only himself or herself in these columns.

ELIZUR WRIGHT DEAD.

Within the last few months a number of distinguished individuals have died. Among the number, most conspicuous before the public, was Gen. Grant, Vice-President Hendricks and William H. Vanderbilt. The first was our greatest warrior, the second one of our most distinguished politicians, and the last, one of our greatest "railroad kings" and hoarders of property. But on the 21st day of last month a greater than either of these departed, Hon. Elizur Wright of Boston. We know that the mass of people would consider this a foolish assertion, nevertheless it is true.

In our humble opinion this country has never produced a nobler, grander man than Elizur Wright. Taken all together he was the best man, we think, we ever knew. He was a born philanthropist and reformer. Every movement that had for its object the betterment of the condition of the human race found in Mr. Wright a true friend. From the time he arrived at the years of understanding to the day of his death we are sure there was no special reform advanced in this country that Elizur Wright was not interested in. And when a new movement came up the only question he took into consideration in regard to it was: Is it founded in

truth and justice? And when that question was decided in the affirmative Elizur Wright enlisted in behalf of it for life, or until it was fully realized.

As for ourselves we feel this loss very much. Mr. Wright has been one of the best friends of this MAGAZINE. He has not only aided us by furnishing from time to time valuable contributions for its columns, but he seldom wrote to us without inclosing a remittance of money, and giving us an encouraging word.

Our space in this number will not allow of our saying all we would like to of our good departed friend, but in the February number we will publish a very fine memorial address on the life and services of Elizur Wright, by L. K. Washburn, delivered in Investigator Hall, Boston, before the Ingersoll Secular Society, and also a beautiful tribute to Elizur Wright, written by Col. Ingersoll. We will here give only a brief sketch of the eventful life of Mr. Wright, from the Boston *Globe*:

"For the last half century Mr. Wright has been a prominent figure among the public men of this state, and both in public and private was honored and respected by all. He was born in South Canaan, Litchfield county, Conn., Feb. 12, 1804. His father removed to Talmadge, O., in 1810, and here young Wright lived on a farm until he was 18 years old, when he entered Yale College. He was graduated in 1826, and during the next two years he was teacher in the Lawrence Academy, Concord, Mass. From 1829 to 1833 he was professor in the Western Reserve College, Hudson, Ohio. Having warmly embraced the principles of the Abolitionists, he removed to New York in 1833, and became secretary of the American Anti-Slavery

Society, in which he continued for five years. During this time he was also editor of the Quarterly Anti Slavery Magazine. He removed to Boston in April following, and became editor of the Massachusetts *Abolitionist*, a paper which dealt effective blows at slavery.

For several years he remained connected with the newspaper press, and in 1846 established the *Chronotype*, on which he continued to do yeomen's service for the hated cause. The *Chronotype* was merged with the *Commonwealth* in 1850, and he remained editor for some time after. In 1858 he was appointed to the office of Insurance Commissioner, holding it until 1866. He was recognized as the best informed man on insurance and kindred subjects in New England, and he has published several books relative to these matters.

In 1841, he published a translation in two volumes of La Fontaine's "Fables," a work which became known universally. He also published "The Lesson of St. Domingo, or How to Make a War," in 1861; "Eye-Opener for the Wide-Awakes," in 1860, and "A Curiosity of Law," in 1866. In 1843 he was allied with the Liberty party, and published a popular song dedicated to the Presidential candidate, entitled "An Ode to James G. Birney."

During these late years Mr. Wright has devoted his attention to the Middlesex Falls project, and the progress it has made thus far is due largely to his enthusiastic efforts. Nothing remains now but to secure the Middlesex Falls and deed it to the State, compensating the owners for the same. The Association has also now a definite plan upon which to work, and if there is sufficient enterprise, the plan inaugurated by Elizur Wright will some day result in the city of Boston having a recreation place rivaling in grandeur the famous Epping Forest of London.

In his religious views he was a firm and uncompromising Atheist. No longer ago than last September he took a prominent part in the State Convention of the New York Freethinkers, at Albany, N. Y."

MR. BRADFORD'S ARTICLES.

As intimated in our last number, we begin in this number the publication of a consecutive series of articles by Hon. A. B. Bradford on

the fundamental points which form the dividing line between Orthodoxy and Rationalism. The present article is on "God." The remaining points are II The Bible, III Miracles, IV Prayer, V Death and Immortality, VI The Standard of Morality; or what is right? and what is wrong?

Mr. Bradford having been for years a Presbyterian minister of unimpeached and unimpeachable standing, the reasonings which have led him to the ground he now occupies, and where he calmly awaits the inevitable, with the docket of his mind still open for any new evidence that may arise, pro, or con—which is the position every Freethinker should take—must needs be somewhat interesting, not only to Mr. B's personal friends who still remain in the church, but to others who may feel curious to see how a man from such a standing place blazes his way out of a dark wilderness into the open light of day.

CONSOLATION.

We hear much of Christian consolation at the hour of death. We are told that there is nothing like it for giving us comfort as we near the end of life. And we have no doubt many sincerely believe this. And if we were to ask the buddhist, or the mohammedan, or even the mormon what the best panacea for the death-bed was, each would declare "our blessed religion." And yet we have noticed that the adherents of all these religions are as tenacious

of life as is the agnostic, who honestly says he knows nothing of a future state of existence.

They tell us that "over the river" it is all bright and beautiful. No death, no sickness, no pain, no sorrow there; that the beauties of heaven are far beyond anything we can imagine, and that their religion is a sure passport to this beautiful country. And notwithstanding all this, when there seems to be a fair prospect that they are soon about to be transported to these elysian fields, they will give the doctor their last dollar to prevent them going, and at the same time will sing:

"This earth is all a fleeting show
Of fond delusion given,
There is nothing true but heaven."

And strange to say these Christians prefer to remain in this "fond delusion" than to exchange it for "paradise."

The truth is we are all the children of Nature—all animals, and all naturally have the instincts of animals, and therefore we cling to life here. And the sadness, weeping, and sorrow that we witness at Christian funerals prove, conclusively, that however much these people may profess, after all, the truth is, that they are agnostics in their honest opinions. *They don't know.*

But is there nothing that will give a person comfort and quiet as he nears his last hour on earth? We think there is, and that is the consciousness of having lived nobly while here, the assurance that the world has been made better in some

small degree at least, by our having been an inhabitant of it. This will give us real consolation in the hour of death. The grandest deaths that we have any history of, were those of some of the old philosophers who lived and died long before Christianity made its appearance. Even Christ himself, who said to the thief on the cross, "This day shalt thou be with me in paradise," quailed before the arch enemy death. He, too, was a child of nature, and was born and died the same as all other men, the assertions of the church to the contrary, notwithstanding.

We have been influenced to make these comments, on this subject, by a private correspondence that has fallen into our hands, in which we were much interested, and which shows conclusively that the principles of Liberalism are as consoling to the bereaved as are those advanced by any of the religious sects, and we think much more so. For although we may have no positive knowledge that our departed friends are living in some far off heaven, we have no fears that they are suffering the torment of the damned. We know that at the worst they have only fallen into a sound and painless sleep, and have no more trouble after death than before their existence—that they are still a part of old mother nature. And even the atheist is sure that he will never die—that is, when death comes he will not be there. So long as he is, he will be alive.

The readers of this MAGAZINE who are readers of the *Truth Seeker* may remember an account given in that paper by Mr. J. P. Rhoades, of Collegeville, Pa., of the death of his daughter, a bright intelligent young lady, in which he states that it was the desire of this daughter, Clarene, to have Miss Helen H. Gardener speak at her funeral, but she remarked, "probably she would not come, I am so little, poor me." Those words fell under the eyes of Miss Gardener, and she wrote the afflicted father the following letter :

MISS GARDENER'S LETTER.

"DEAR SIR:—My attention has just been called to your letter of Sept. 8, printed in the *Truth Seeker*. The use you make of my name in connection with the dying wish of your daughter has touched me deeply. I regret that she should have hesitated to ask so simple a thing of me fearing that I would decline because *she* was 'so little.' I wish that she had known that had she or you asked, and had I declined, it would have been through doubt of myself and not because of her unworthiness. I do not know that I could have spoken at her grave; but it would have been because I felt myself unequal to an occasion that was too great, too holy, too sad for me to dare to trust myself. Death is such an awful blow to those who are left behind, that I feel myself peculiarly helpless. I feel the hollowness of words so keenly that perhaps I am the person least fitted to comfort or help the sorrowing. Not for her, but for those who have lost her sweet presence, would my heart bleed and stand appalled. Their loneliness and grief seem to me so vast, so sacred, so profound, that no words from me could comfort, no expressions cheer. Love is so great, so powerful, so hungry for the ob-

ject loved, that when that object is claimed by Death and the heart strings are torn by anguish, words are futile, promises vain, comfort impossible. For the one that is gone there is of course nothing to fear. For her future there can be no anxiety. I can conceive of no world, I can imagine no being that could wilfully create pain for a pure, sweet, young girl. If there is anything on this earth more beautiful, more sweet, more nearly the perfection of loveliness than all else, it is such a girl. This world is often cruel to her, it is true; but ignorance, not intention is the cause of that. If there is another world, if there is continuity of personal existence in a world governed by a good God, ignorance, the one and only cause of cruelty, of pain, and of injustice, will not be, and suffering will be impossible. It seems incredible that men have invented the unutterable horror of future pain to add to the already overwhelming sorrows of death. The savage impulse to pile apprehension on the head of anguish tells us only too plainly of our origin. It can give us no clue to our destiny. She did not fear God. You are happier to know that you saved your daughter's mind from that blight. That she spent her short life free from such a nightmare, and that she died as she had lived, with no fear of anything but of ignorance and of wrong. It is, I am sure, and it certainly should be the greatest comfort to you now to know that you succeeded in plucking that thorn from her path; to know that she blessed you every day for keeping her mind free and her heart human. It is so hard to unlearn the superstitions of childhood that we cannot overestimate the blessing it is to have parents who are free from their narrowing and hardening influence, who make it their first duty to their children to see that their young minds are shielded from the withering influence during the years when they are unable to protect themselves. I am sorry to have had Clarene think that Helen

Gardener would have despised such a wish as hers. I would be sorry to have any one think that. No one is 'so little' that death does not make her great to hearts that hold her image, and yearn for her touch again; and the infinite pathos of the grave levels all distinctions and breeds new claims. I do not know why she wished for *me* to speak at her grave; but since she did so desire, it leads me to think that she had been comforted or helped by some word of mine, and that is sufficient recompense for me; but that I have not presented myself fairly to her mind nor to yours, your letter leads me to see. I wish she had, I wish all who feel as she did could know, that never a feeling such as she attributed to me, could find lodgement in my heart, and that not a thought of the insignificance of such an occasion would deter me, but rather would I hesitate lest I be less able than some one else to offer such little crumbs of comfort as are possible at such a time and as the stricken hearts of her friends would crave. Those who are left have always *this* comfort. The dead are safe. They cannot suffer. We suffer for them, and we are happier to know that they at least, are saved what we bear. You would rather bear the pain of losing your daughter, than to know that she had borne that pain for you. In your loneliness you can be glad that *she* is not lonely. In your sorrow you can rejoice that she is not sad. For this you strove while she lived to shield her from pain. Her pain is over. Her rest is assured. Your part is the hard one, and you were always happier that yours should be the harder part. I wish that I could say something to help you, but I cannot hope to do that. Only love and the object loved can help us. We want only that and words are futile else. But I offer you my sympathy, and remain,

Sincerely,

II. H. GARDENER."

This kind, touching letter of Miss Gardener's came from her tender

heart and drew forth the following response, showing conclusively that those who are not Christians, but still "unregenerated", as the church says, have the power of giving peace to the bereaved :

MR. RHOADES' REPLY.

"RESPECTED FRIEND :—It is with gratitude that I acknowledge your favor of Sept. 28th, and hasten to disabuse your mind of any imputation by me, of your being *above* speaking at a child's funeral, how ever humble she might be in the path of life. It is true Clarene gave expression to such a thought, or at least, that is the inference I draw from what she said as well as yourself. That she felt herself 'so little,' so insignificant in the Freethought community, that she was beneath your notice ; *but I know better*. I know that every true Liberal will treat all humanely, justly. I know that those who seek the truth are not above finding it, and it is rarely discovered by titled persons, but is to be found in the highways and byways of life. Under the most adverse of adversities it is found blooming in pristine purity, and found more often by the lowly. It was words of yours that led her to feel for your companionship, to wish that she might assist in disenthraling from mental bondage the human race—more particularly her own sex—and if in failing in that, to have the last sad rites performed by a Freethinker, and the peace of the grave hallowed by the reign of reason from your lips. She heard Charles Watts when in Philadelphia, in the afternoon, but was too much exhausted to hear his evening lecture. She meant to go and hear you when here, but I thought her too frail. It was her regret and visible emotion that told only too plainly how disappointed she was in not making the acquaintance personally, of one who seemed so congenial to her, by your writings. You echo my sentiments when you say, 'I can conceive

of no world, I can imagine no being, that could willfully create pain for a pure, sweet young girl.'

Your letter of sympathy is more than consolation to me. It is food and drink. It is manna in the wilderness of thought. It is a refreshing draught in the desert of my life. I have been a Freethinker all my life since I arrived at mature years, and I early taught my daughter that opinions are not crimes, that belief, though sacred to every individual, neither makes nor changes the facts of nature, and as factors of nature we will, if there is a hereafter to our identity, arrive at our destiny regardless of the inventions of priestcraft or the dogmas of the church.

Yes, it is comforting to me to know that she *went willingly* down into the 'shadow of the valley of death,' *without fear*—there to await the decree of nature. But the education has not all been from my side of the house. She has taught me many things: leniency in my aggressiveness, pity for the ignorant, charity for the intolerant, mercy for the cruel. Her few years of life and example has told me what it is to live—her closing hours how to die. I never pretended to think for her. She thought for herself. She sought the port of truth in every open sea, but reason, not faith, guided her. How I wish you could have known her. Lame with hip disease from almost babyhood, and not being able to romp with other children, she early took to study. Naturally sensitive herself, she never gave offense by cruel words. Her inexhaustable number of facts, marshalled from every field of thought in the most logical way, intensely incisive and original, clear and musical in voice, and always pointedly to the text, she never failed to carry her audience to the conviction that 'she was about right.'

She was the first fruits of married love. With her my aspirations to have one in the family a reformer have set, none have her ability—none the inclination. It is pleas-

ant to listen to the voice of memory. I hear her every day. To me she lives, and her influence lives, a ripple in this society extending I trust for good through all the tides of time, to the farthest shores of eternity. Again I thank you for your sympathy, and trust that you will believe me when I say, I never doubted but that you would speak cheering words to the lowliest of drooping spirits in every path of life. To doubt your generosity is to destroy my ideal of you.

Whether you could have come or not, it was my duty to have telegraphed you of her request. As to the living, I owe respect to the sentiments of the community, and regard to my wife's associations, and I hold inviolate the orthodox opinions of my wife. Even though they all trample my opinions in the dust, insult my common sense and teach my children error in Sunday school and church, I must as a consistent Freethinker respect their rights. Permit me to remain fraternally yours.

J. P. RHOADES.

BOOK REVIEW.

MEN, WOMEN AND GODS. By HELEN H. GARDENER; WITH AN INTRODUCTION BY ROBERT G. INGERSOLL. New York, Belford, Clarke & Co. Pp. 172. Price, Cloth \$1.00, Paper 50 cents.

We are sure this book will attract general attention, for the reason that it is the first one of the kind written by a woman, that has ever been issued in this country by a popular publishing house.

Many able women have taken the rostrum in behalf of Freethought, and against the superstitions of the popular religion, before Miss Gardener made her appearance as a Freethought lecturer. Many have written articles and pamphlets that were as radically Infidel to the prevailing religion as is Miss Gardener's book, and there have been a number of books written by women in which the Bible and Christianity were indirectly attacked; but we remember of no book having been written in this country by a woman, before this one, the

direct object of which was to destroy the prevailing belief, among women at least, that the Bible is the work of a God. So that Miss Gardener can be considered the pioneer, or leader in that direction. But it must be remembered that the ground was prepared for her by such women as Ernestine L. Rose, Mrs. Amelia Colby, Lucy N. Coleman, Mrs. Sarah A. Underwood, Mrs. Mattie Krekel, Susan H. Wixon, Miss Ella E. Gibson, Elmina Drake Slenker, Mrs. H. S. Larke, Dr. Juliet H. Severance, Mrs. Clara Neyman and many others we might mention. If it had not been for the work of these early advocates of freedom of thought and expression, who had created a desire for such a work, Miss Gardener would probably not have been able to have found a popular publishing house that would have risked its reputation by publishing so heretical a work as this.

And we are not going to attempt to tell our readers what there is in this book. They must read it for themselves and find out, but we will give them our word that if they once commence reading it they will never lay it down, even if attacked by severe tooth ache, until they have read it through. The only objection that we have heard brought against the book is that it reads very much like Col. Ingersoll's productions. We think that will not injure its reputation among Freethinkers. But the fact is, we find in this book many quaint criticisms of the Bible that Ingersoll with all his genius has never been able to equal—and that we know is saying a great deal. But the reason is, Ingersoll could not look at some of the teachings of Paul through the brain of a woman, as Miss Gardener has. Here is an example: "*And if they will learn anything, let them ask their husbands at home.*" I Cor. XIV. Miss Gardener in commenting on this "text" says: "*Whenever you want to know anything ask your husband at home! No wonder most husbands don't have time to stay*

at home much. No wonder they have to 'see a man' so often. It would unseat any man's reason if he lived in constant fear that he might any minute be required to explain to a woman of sense, how death could have been brought into this world by Eve, when every one knows that long before man could have lived upon this earth, animals lived and *died*. It would make a man remember that he had to 'catch a car' if he was asked suddenly to explain the doctrine of the Trinity. I would not blame the most sturdy theologian for remembering that it was club night, if his wife were to ask him, unexpectedly, how Nebuchadnezzar, with his inexperience, could digest grass with only one stomach, when it takes four for the oxen that are used to it. I don't believe Saint Paul could have realized what a diabolical position he was placing husbands in when he told wives to ask them every time they wanted to know anything--unless he wanted to make marriage unpopular. There was one thing certain, he was careful not to try it himself, which looks much as if he had some realizing sense of what he had cut out for husbands to do, and felt that there were some men who would rather be drafted--and then send a substitute." Every Freethinker should have this book and we are prepared to furnish it to our readers.

THE GOSPEL OF NATURE. BY M. L. SHERMAN AND WM. F. LYON, AUTHORS OF "HOLLOW GLOBE." Chicago. Hazlett & Reed. Pp. 483 Price \$1.25

The authors of this book are spiritualists, and as stated in the title are the same gentlemen who wrote the book published a few years since entitled "Hollow Globe," in which they contend that this globe is hollow, and on the inside are human inhabitants, cities and towns, the same as on the surface, and we think they contend that if we could once get to the north pole we could sail our ships right in to that country. We have read the "Hollow Globe" and found it an ingenious and ably written

work. The authors claim to have written it under spiritual influence, and certainly the spirits ought to know how it is if they have been there. "The Gospel of Nature" is claimed to be a sequel to the former work and in it we find some very interesting reading matter. The subjects discussed under the general title of "The Gospel of Nature" are "The Soul of Things," "Intelligence," "Intellect," "Discords," "Progression," "Justice," "The Science of Death," "The Confounding of Language," "The Spirit Abodes," and "Spirit Biography." There is one thing that can be said in favor of these authors, their ideas are original and they fearlessly set their opinions up against the established theories of the world. All great, original thinkers have had to do the same thing. They are called cranks now, but if they succeed in convincing the great majority of mankind that their theories are true, then they will be deified. That is the way of the world.

A LUCKY WAIF. A STORY FOR MOTHERS. By ELLEN E. KENVON. New YORK. Fowler & Wells Co. 12 mo. Pp. 297. Price \$1.00.

Although this is not, professedly, a Freethought publishing house, we notice that nearly all the books that are published by Fowler & Wells in some way relate to the interests of humanity. And this new book is no exception to this general and grand good rule.

This work, with its graphic pictures of home and school life, is full of suggestion for mothers and other home educators who feel the grave responsibility of their relation to the little people intrusted to their keeping. Written in the form of an attractive story, it follows its principal actors from childhood to maturity; and, as their budding characters develop under the pen of the author, we are led to observe the effects of good and bad culture upon the minds of considerable natural diversity. The narrative is an amusing one for all those who are, directly or indirectly, in-

terested in children, and is even adapted to the entertainment of the boys and girls themselves. We commend it especially to the attention of teachers about to award the usual premiums for scholarship. Indeed, there is every reason why teachers should interest themselves in *A Lucky Waif*, for the author, herself a teacher, has remembered her co-laborers in the field of education whenever the exigencies of the story would permit, endeavoring to win among her readers appreciation for them and their work. We shall be pleased to furnish *A Lucky Waif* to any of our readers for \$1.00.

"NEW YORK INDEPENDENT." Although we do not endorse some of the religious views of the *Independent*, we consider it one of the best family newspapers published, and aside from its Christianity, we know of no better family paper; and its Christianity is of a very liberal character. Many of its correspondents are men and women of liberal views, and of course, their ideas will occasionally crop out in their writings. The *Independent* is a newspaper, magazine, and review, all in one. It is a mildly religious, a literary, an educational, a story, an art, a scientific, an agricultural, a financial, and a political paper combined. It has 32 folio pages and 22 departments. No matter what a person's religion or non-religion, politics or profession may be, no matter what the age, sex, employment or condition may be, the *Independent* will prove a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is \$3.00, for two years \$5.00.

Address, *The Independent*, 251 Broadway, New York City.

PAINE, AND PAINE HALL. We are indebted to the *Boston Investigator* office for a large lithograph likeness of Thomas

Paine and of Paine Hall. These pictures should adorn every Freethinker's parlor walls. The first is a fine likeness of the pen hero of the Revolutionary War and the first great champion of the Rights of Man in this country. The second is a good representation of the splendid monument that has been erected on Appleton street in Boston, by the indefatigable labors of Seaver and Mendum to the greatest of heroes. It is one of the finest buildings in Boston. All honor to the men who conceived the plan of building it and to the thousands who contributed their money to erect it. Either of these likenesses can be procured of us for \$1.00 each.

ALL SORTS.

DAKOTA knocks for admission into the union with the motto: "By God the people rule. The Boston *Post* says: "Why couldn't they have been satisfied with the simple words 'The People rule,' without the profanity?"

WE are pleased to learn that our old friend, and long time worker in the liberal ranks, W. S. Bell, is again doing valiant service in the lecture field. He is now engaged in canvassing Illinois. He has recently lectured in various places in that state to good acceptance. His present address is 302 State street, Chicago, and we hope our western friends who desire lectures will open correspondence with him.

THE February number of this MAGAZINE will be a very valuable one. Some of the articles will be "God," continued, by A. B. Bradford; "The Design Argument," by B. F. Underwood; "The Marriage Question," by C. W. Stewart; "Woman's Political and Social Status," by Juliet H. Severance, M. D.; "The Leading Ideas and Teachings of Spiritualism," by William Henry; "A Tribute to Elizur Wright," by Robert G. Ingersoll; "A Memorial Address on the Life and Services of Elizur Wright," by L. K. Washburn, and "What Happened after the Crucifixion?" by E. M. Holland.

"Uncle Lute's" interesting romance will be continued. Six copies of this interesting number for distribution, will be forwarded to any of our subscribers for \$1.

PROF. C. W. STEWART, of Liberal, Mo., we are pleased to learn, is meeting with good success on the Freethought platform. He is giving courses of lectures on the following subjects: "Astronomy," "Matter and Force," "Geology," "The Origin of Life," and the "Origin and Evolution of Intellect." Mr. Stewart claims to have devoted twelve years to the investigation of these subjects.

WE call the especial attention of our readers to the following notice from Bro. Charles B. Reynolds: "Since the Cleveland congress, after safely housing the tent, I have been in New York, so as to take advantage of the great libraries for reference and verification of data, in the preparation of Illustrated Liberal Lectures, which I am now prepared to give, using the magnificent stereopticon and views procured by the late D. M. Bennett on his memorable tour round the world. The pictures are really superb, and everything pertaining to the stereopticon the very best obtainable. The lectures have been very carefully prepared, with especial design to awake thought. The afternoon matinees, at the very lowest rates of admission, will generally pay the entire expenses, leaving the evening receipts for the Leagues and societies getting up the entertainments. Surely the time has come when efforts should be made to win honest-hearted Christians from their reverence of error and superstition, that they may unite with us in efforts to secure the Nine Demands of Liberalism. I desire to make up a route, so as to avoid needless travel and expense, and shall be pleased to forward terms and full particulars to all who desire to avail themselves of this opportunity to popularize Liberalism in their neighborhood. Address C. B. REYNOLDS, care of *The Truth Seeker*, 33 Clinton Place, New York." There is as little dead

material about Bro. Reynolds as any man we ever knew—he is alive all over and full of new projects for the cause he is engaged in. It is a wonder he did not bring the world to an end when he was an advent preacher. We hope that he will meet with the success that his energy and perseverance merits. *Give him a call.*

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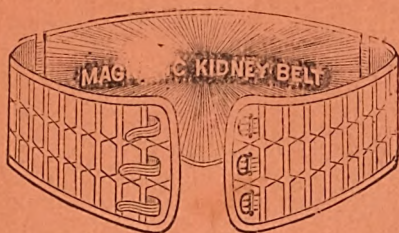
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