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THE

FREETHINKERS' MAGAZINE.

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H. L. GREEN, EDITOR AND PUBLISHER.

T. B. WAKEMAN, ASSOCIATE EDITOR.

VOLUME V. (E. M.) 287.

JANUARY TO DECEMBER.

"The world is my Country,
To do good is my Religion."—*Thomas Paine.*

"Give me the storm and tempest of thought,
Rather than the dead calm of ignorance and faith."—*Robert G. Ingersoll.*

"Prove all things; hold fast that which is good."—*St. Paul.*

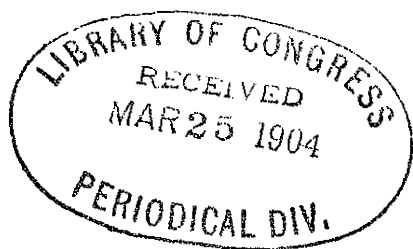
"Why judge ye not of yourselves what is right?"—*Jesus.*

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THE FREETHINKERS' MAGAZINE.

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JANUARY (E. M.) 287.

A "LAY SERMON." *

BY ROBERT G. INGERSOLL.

IN the greatest tragedy that has ever been written by man—in the fourth scene of the third act—is the best prayer that I have ever read; and when I say "the greatest tragedy," everybody familiar with Shakspeare will know that I refer to "King Lear." After he has been on the heath, touched with insanity, coming suddenly to the place of shelter, he says:

"I'll pray, and then I'll sleep."

And this prayer is my text:

"Poor naked wretches, whereso'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads, your unfed sides,
Your looped and windowed raggedness defend you
From seasons such as these? Oh, I have ta'en
Too little care of this Take physic, pomp;
Expose thyself to feel what wretches feel,
That thou may'st shake the superflux to them.
And show the Heavens more just."

That is one of the noblest prayers that ever fell from human lips. If nobody has too much, everybody will have enough.

I propose to say a few words upon subjects that are near to us all, and in which every human being ought to be interested—and if he is not, it may be that his wife will be, it may be that his

* Delivered before the late Secular Congress in New York City and revised by the author for this Magazine.

nurses and guardians in their adult years, and who would scorn to be the bond slaves to any vice. The old Puritan idea that you can inject good morals and religion into a man's character by law, instead of careful training by parents at home, is not a sound one. It is either a stupid or cowardly way of avoiding the penalty due to parental ignorance and neglect.

There is another reason of great force, from a patriotic point of view, why I cannot co-operate with the Prohibitionists, but as I am afraid of encroaching on your columns, I will make it the subject of a future article.

SPIRITUALISM.—No. 1.

By LYMAN C. HOWE.

SCIENCE is classified knowledge. It is the interpreter of facts. Without phenomena there can be no science. Without arrangement, method and application, facts cannot be utilized. Science without facts is impossible. Facts without science are worthless. Astronomy is the oldest of the sciences (except mathematics, upon which it depends), and even this is not yet perfected. The larger the field and the more complex the factors, the slower must be the development and the longer time required to mature.

Every branch of science has laws of its own, and phenomena peculiar to itself. The observations with the telescope, the discoveries of Newton, the "laws of Kepler," the genius and laborious calculations of La Place, so valuable and memorable in the history of astronomy, would play a ludicrous part in the laboratory of the chemist, or the study of physiology. Yet, remotely or directly, all sciences are related, as are all worlds and all souls. But while molecules and stars are related, we cannot successfully study them by the same methods. We study the stars by the aid of the telescope and mathematics. We study molecules by the aid of the microscope and the crucible. If we apply the microscope to the study of the stars, we obscure rather than illuminate. If we turn the telescope toward the earth in search of spores animaculæ and the trichinæ in pork, we produce only a black veil that hides all. If we invert the telescope and turn it towards the stars we see only a blinding glare. The attempt to use the instruments and methods of one

science to interpret another is sure to blind and mislead. "Spiritual things are spiritually discerned." Without the development of intellectual faculties, we might grope forever in mental darkness, with all the glory of nature around us, and our *senses* all in full play. To say that our *senses* are the only sources of knowledge is equivalent to endowing a telegraph wire with reason and perception. It is one thing to see and quite another to perceive.

A snake may see a rainbow, but never perceive its prismatic hues or thrill with a sense of its beauty. An ape may hear the highest production of modern music, and not know the difference between the soprano or bass, or appreciate the melody and musical art above the chatter of his own voice. His ear and nerves may be as accurate and quick as Beethoven's or Mozart's, but the *mind* which receives the sound is not able to interpret or enjoy it. The senses are important agents for the uses of the mind, but they are not the mind, nor any part of it, any more than the telescope is the star at one end and the astronomer at the other. Spiritualism is the science of life. Like all other sciences it builds upon facts.

The experiments and observations which demonstrate the velocity of light or the specific gravity of solids, might never suggest to the intellect that there is an immortal identity resident in every human form. The discoveries in anatomy and physiology, however suggestive of design and adaptation to uses, give no clue to the indwelling soul. Analysis of the brain may give approximate chemical constituents, and something of the mechanical relations of parts, and pains-taking investigations reveal something of its functions, but no anatomical, physiological or chemical revelations ever discover the memory in the brain or its molecules, or determine a thought in the molecular motions of its organs.

Where physiology ends psychology begins; where matter stops mind begins. Nevertheless, mental potencies descend into, and manifest through, all the lower strata of the physical structure; and while they dwell together there is a manifest reciprocity of force and function strongly suggestive of the indissoluble unity of mind and brain. It is within the sphere of psychic phenomena that the foundations of the science of life are laid. These cannot be successfully investigated with the saw and scalpel. Neither can they be revealed by chemical analysis and synthesis.

Neither telescope or microscope add anything to their production or elucidation. Even the delicate experiments that weigh a sunbeam and measure its motions fall below the standard of psychic investigations. Anatomy, physiology and chemistry reveal something of the temporal results and primitive operations of life, but nothing of its origin or destiny.

Spiritualism brings to the aid of the thoughtful student an endless variety of facts, open to indefinite variation by experiment under every conceivable condition and modification, added to an ever-increasing diversity of spontaneous, unlooked-for and often startling phenomena, which find no explanation in any of the recognized principles and laws of matter, or any consistent theory of modern science. It produces results which scientific bigotry, with supreme egotism, pronounces impossible! We are told that "Spiritualism never leads, but follows closely behind the discoveries of science!!" Spiritualism has demonstrated a million times over that solid bodies can be moved or suspended in the air without any physical contact, or any mortal machinery, or any mineral magnet, and made to represent individual intelligence and report facts unknown to any person present; a demonstration which not only *leads* in this line all the wisdom of the scientific world, but so far outruns all its experiments, as to evoke, as the only explanation possible, a flat denial of facts as well attested as any in their whole domain. Many things which spirits declared thirty years ago, and the pseudo-scientific sages spurned with contempt as impossible or absurd, are to-day conceded and indorsed by the leading lights of science.

Thirty years ago clairvoyance was almost universally rejected and ridiculed by the interpreters of science. "Mind-reading" was a miracle relegated to the prerogative of Deity, and held up as an evidence of the divinity of Jesus. To-day science falls into line where the spirits led thirty years ago, and accepts clairvoyance and mind-reading as *its* explanation of phenomena which they once rejected as absurd or impossible! Thirty-five years ago spirits universally taught the progressive philosophy of nature, and creation as only evolution, and led by more than two decades the army of Darwinian philosophers in a general way, and Darwin, Wallace, Huxley and others fell into line and rendered valuable aid by the accumulation of facts and details, and popularizing them in the literary and scientific world.

Twenty-seven years ago I was inspirationally moved to give

the theory of the "conservation and correlation of force," before I ever heard of Tyndall, Huxley or Herbert Spencer. True, it was not published, and only known to a few, as were most of the communications then given. In those days and for many years, I always improved every opportunity to see "Spiritualism Exposed," until I learned that no exposition was ever made, save that the exposé exposed himself and his own moral depravity and ignorance. I also endeavored to analyze and weigh every argument and theory against it, and to give full weight to all opposing facts and reasoning; and this I have ever done, and hope to always continue to do, as the only way to be *sure* that I am not deceived. But in the thirty-eight years that I have studied these phenomena, experimentally as well as theoretically, and listened patiently and even reverently to all the sincere objections of skeptics and sectarian bigots, I cannot truthfully say that I have ever heard or read a single valid objection. They doubtless seemed valid and perhaps unanswerable to those who presented them, and I do not assume that my judgment is infallible, or necessarily any more reliable than that of any honest opposer; and if Spiritualism cannot endure the closest scrutiny and answer the demands of the clearest reason, and sustain itself by facts, not guesses; by logic, not lying; by candor, not cavil; by crucial tests, not cruel tricks; by reason, not ranting; by its moral force, not by a muddy farce; if it cannot lead an invasion in the strongholds of superstition, and lend the light of truth to the valley of shadows and demonstrate its claims to the title of the science of life, I am interested to know it, and will help to tear off the masks that conceal its true face, and let truth shine, though every 'ism melt and vanish in its eternal blaze.

AN EDITORIAL WORD.

The most urgent need of this Magazine at this time is a greatly increased subscription list. We desire each one of our subscribers to constitute himself, or herself, a special agent for their respective neighborhoods. We feel sure that every true Liberal will at once subscribe for this Magazine when this number is presented as a sample. We cannot afford to give away sample copies, but will send them to those who desire to canvass their neighborhoods, for ten cents a copy, or eleven copies for one dollar. That is a very cheap way to obtain Col. Ingersoll's great speech for circulation, to say nothing of the balance of the Magazine. You will notice that the articles are printed in very large, clear type. Please call the attention of the old people with dim eye-sight to this fact. If all will now make a strong and united effort the success of the Magazine is secured.—ED.

EDITORIAL DEPARTMENT.

TO OUR READERS.

HOW do you like No. I, Vol. V, of the FREETHINKERS' MAGAZINE? How do you like our beautiful engraved cover? How do you like our bright pages of reading matter printed on this heavy tinted paper by new type? And to combine all these questions in one: How do you like the finest appearing Freethought journal ever issued in America? And, to add to these questions, how do you like the contents of this number of the Magazine—the magnificent “sermon” of “Bob” Ingersoll, the profound argument of A. B. Bradford against Prohibition, the well-digested paper by Lyman C. Howe in behalf of Spiritualism, and the many valuable communications from our intelligent and thoughtful correspondents? If you answer all these interrogatories in the affirmative, are we not justified in insisting that to be consistent,—that is, if you love Liberalism, that you will do all in your power to increase the circulation of the Magazine, and therefore, its usefulness? One would naturally think so.

And we are sure you will all rejoice when we inform you that Thaddeus B. Wakeman, the *scholar* and *thinker* of the Freethought party—the late President of the National Liberal League, and the present President of the New York State Freethinkers' Association, has been engaged as associate editor, and that you will hear from his able pen in the editorial columns of each subsequent number.

FINANCIAL SUPPORT.

Recently a professed Liberal said to a friend of ours: “The reason I have not heretofore contributed to the support of the FREETHINKERS' MAGAZINE, is that I did not believe that it would live. But so soon as I learn that it is financially secure, I shall help it considerably.” And we desire to inform that friend that it is not such as he thus represents himself to be, that are the real saviour of the race. If all followed his example nothing would ever succeed that was not started by rich men, and we

have all learned the fact that this class of reformers (?) seldom do accomplish very much. And when this Magazine is firmly established, as we have reason to believe it soon will be, we shall not particularly thank this class of Liberals for their support, or award them much credit for giving us aid when we do not so much need it.

But the Magazine is to be a success. The editor and publisher, from the first, has had faith (not of the Christian kind) that it would prove a success, and that it would prove such for the reason that our good friends are *willing* to run a *little* risk in putting their money into it. So we say to our friends everywhere, *Give the Magazine a greatly increased circulation.*

We are sure this Magazine has a mission and a work to accomplish, and therefore deserves to live. On that question I call for a vote from the readers—each ballot in favor to consist of *a new subscriber.*

ITS MISSION.

The mission of this Magazine is to establish, in one word, LIBERALISM, *pure and simple!* The emancipation of our people from all religious dogmas and superstitions. This great result can only be accomplished by cultivating and extending habits of *free thought* until, finally, the glorious motto and ideal, Universal Mental Liberty (U. M. L.), may be felt, as it is, the necessary condition and foundation of any good and solid mental, moral or social progress.

We have been young and enthusiastic; we have traveled a long and weary, although a pleasant road, and wiser, and yet hopeful, we see that much remains to be done before we reach a final rest. We see that our life journey has been strewn with the wrecks of reforms and noble efforts which have failed for the want of *free* men and women to sustain and to persevere in them. The Church has paralyzed the human intellect, and deadened or prevented the human conscience by the weight of old and terrible traditions and wild and illusory dreams. The first and all-important lesson is to learn that *there is no wisdom except in truth*; and that truth demands that these hampering traditions and idle dreams should be left with the past which produced them.

We propose, therefore, during the present year, to carry the war into Africa. We shall, by the aid of our associate editor,

Mr. Wakeman, and our able contributors, point out more clearly than ever that it is the old creeds, churches and the priests who are the real causes of the ignorance, and, therefore, of the backwardness, poverty and misery which Socialists and Anarchists are vainly trying to remove without radically reaching down to the true cause. The affairs of this world will never be regulated with justice, humanity and decency as long as the masses of the people are taught from the very cradle that the chief object of life is to escape a future hell and get into a future far-off heaven. The utter selfishness of this view of life is sure to keep a veritable hell in full blast on this earth, whether there is another hereafter or not. Social reformers who, like Henry George, suppose that they can take some cheap phrases from theology, to the effect "that God has created the earth for all of his children, and therefore they all own it in common;" or "that the Fatherhood of God" means the "brotherhood of man," in any practical sense—have to learn that no fresh salt of that kind will avail either for the Church or the people. The Church will send those priests who follow such will-o'-the-wisps to Rome to be disciplined, as is now being done by the Rev. Dr. McGlynn. The people will learn that something besides the "Fatherhood of God" is necessary to found a new political party or to realize the motherhood of man. As long as the old catechisms and creeds are taught in the Sunday-schools and churches, there can be but little hope of any great change for the better by any political or party action. For it is the *authority* of the churches which controls in practical and political morality. The Church passes judgment upon the Free Masons, the Knights of Labor, the Henry George theories of land ownership—upon the public schools, upon marriage ceremonies and marriage laws, and, in short, upon all the important affairs of this world. And this judgment is, substantially, the judgment of the Dark Ages! Until Liberalism can take the place of this effete theology, and this world be run for itself, and the people in it, there is no use of expecting any substantial reforms.

Take another instance of the beautiful effects of theology, its influence upon women and children. It makes them so generally cowards, imbeciles and dwarfs in mind and heart, that not much can be done with or for them until they are emancipated from

the churches and the priests. Mrs. Elizabeth Cady Stanton and her noble associates, after years of devotion to the cause of woman's advancement, have at last discovered that the *real* difficulty they have to encounter is the false and out-of-date view of womanhood contained in the Bible. They have accordingly determined to smash that ideal by collecting from it all the passages relating to women, into a "Woman's Bible." The contrast of the old debasing views of women and motherhood, with that of our age and its hopes, will at once excite indignation that the old barbarians should still continue to rule us. But while those women are emancipated, many contend, with a very good show of reason, that it would but add to the strength of these barbarian influences to give the ballot to women, an opinion we do not entertain.

Again, who can help but notice the increasing power of theology in education. Our colleges have always had some clergyman placed over them, for the very purpose of smothering any chance of independent thought that might spring up among the young men who were and are sent there under the pretence of being educated, but also with the assurance that they shall be *emasculated*. Thus it has come to pass that our great men in philosophy, science and literature have happily escaped college dwarfage, or have rebelled against it. The young man who leaves college without a profound contempt of its theology and its methods, is merely a "second-hand soul" and a ruined man.

But this is not the worst. Our common schools have heretofore been chiefly secular. But the insistence of the Bible in them, on the part of Protestant fanatics, has given the Catholics an excuse to establish their parochial schools. The result is that in a few years the head of our Government will be in Rome—if not there now. The Catholic Church, by virtue of its solid unity, holds the balance of power, politically, socially, morally and industrially in this country. The Protestants can do little against this solid organization, with its sure sentence of death on every public man who incurs its displeasure by a word, or even by a letter, as Mr. Blaine has learned full well. Our liberty and our republic has become but a free hunting-ground and a protection to the very influences which they were founded to escape from, and in which only Liberalism can prevent them from becoming—the final victims of their own leniency. Every

American citizen has ever-increasing reason to be worried by the fate of the husbandman who warmed the serpent in his own bosom.

Thus theology makes slaves of our freemen; and education, politics, morals, all pass under its sway and dare not whisper a protesting word. Every school book, scientific work, or magazine or newspaper is under a censorship as potent as the old *index* of the Church. The Press and the Rostrum speak with bated breath. The mightiest intellects and the noblest hearts are compelled to grovel before the giant Superstition. Often, indeed, they have been stunted in colleges and churches till they knew no better! Was it not the sublime Newton who fell paralyzed before "the prophecies?"

I have said enough why this Magazine should rejoice in its new birth and old work, and be sustained by its old and new friends. The face of the world will be bright only as the nightmare of superstition is rolled off from it. *That is our work.* We shall show that no part of the world, and no department, even of science or learning, is free from this blight. In pursuit of our main purpose we shall thereby reveal affirmatively and constructively, the latest and truest results of science in that true and impartial light in which only there can be the foundation of true progress. Our friends have good reason, we think, to wish the success of this Magazine, and work for its wider circulation, which we most earnestly wish all would do. Not for us, but for the cause we represent. For we feel inspired with the thought that it may now be considered as settled that the Liberals of this country will see to it that this, *their* Magazine, not ours, will live and have a life worth living. Our last word is, thanks to those friends who have recently so nobly, and to those who, we confidently believe, will in the near future, aid us in our work. The FREETHINKERS' MAGAZINE is a necessity, and must and will live. *Remember this prediction.*

P. S.—If you desire samples of this valuable number to hand your friends, send us one dollar for six copies.

BOOK REVIEW.

SPIRITUALISM SUSTAINED IN FIVE LECTURES. BY JOHN R. KELSO, A. M.
New York Truth Seeker Co. Pp. 245.
Price, \$1.00.

Col. John R. Kelso, the author of this new book, we hold in high esteem, notwithstanding the fact that he entertains opinions on some vital subjects diametrically opposed to our own. But we know him to be a man who loves the truth for truth's sake, and who is willing to espouse any cause, however unpopular, if he deems it founded in justice. One of the most interesting speeches we ever listened to, was a short one that we heard Col. Kelso deliver, a few years since, at the Liberal League Congress, held in Chicago. Col. Kelso is also a man of varied experience. He was, years ago, an adventurer in the early settlement of California, became a popular school teacher in San Francisco, and when the war broke out, entered the service of the government and was soon promoted to the office of Colonel. At the close of the war he was elected to a seat in the United States Congress, where he served one term, and since then has been engaged, most of the time, in writing Reformatory and Freethought publications. Until recently, he was a decided Materialist, but is now a Spiritualist, and these lectures are in defense of his new opinions. Like everything he has written before, this book is able, lucid and easy to be understood. Spiritualism has had no more honest defender than this writer. He may be wrong, *but he surely thinks* he is in the right. And, whether the reader agrees or disagrees with the positions he takes, he will find the book as interesting as any fiction, and we believe "Spiritualism Sustained" will have a large sale. It is more particularly adapted to Christian readers.

The titles of these five lectures are as follows: "Spiritualism Sustained by the Bible," "Spiritualism Sustained by the Christian Church," "Spiritualism a Ne-

cessity in God's General Government," "Spiritual Mediumship," and "Objections to Spiritualism Answered." So far as the three first lectures are concerned, we suspect that, if the author succeeds in proving all he claims, his arguments will be of little value to Freethinkers generally. We are inclined to think the Bible does sustain Spiritualism, but that is no evidence it is true; Spiritualism may, also, be sustained by the Christian Church, but that does not help it very much as we can see. As to the claim that Spiritualism is a necessity in God's General Government, we have nothing to say, as we do not know anything about that government, and we doubt very much if Col. Kelso does. In the fourth lecture the author asserts that he is a new convert to Spiritualism, but was not made such by arguments of the character of those stated in the three previous lectures. He says: "A question might arise in some of your minds as to whether I am or am not, myself, a believer in Spiritualism? To this question I reply that I am now a believer in this beautiful philosophy. I am only a recent convert, however, and my conversion was not effected by any of the Biblical and Church testimony given in the preceding lectures. It was effected by means of overwhelming tests that compelled me to believe. A description of these tests I shall not give in this course of lectures. Were I to describe them, they would be no tests to you. They would be hearsay evidence, and this you do not want, unless you get it from the Bible or the Church. You want direct tests—tests addressed to your own senses. These you can obtain from any good test-medium. Should you, in seeking these tests, find a fraud among the mediums, you need not be either surprised or discouraged. I found many such frauds, and I expect still to find many more. Though you admit that there have been many false Christians, you still believe there is one

true Christ. Apply this same principle to the mediums, and you will not err. A belief in Spiritualism renders me a happier and a better man; and I have no doubt it would have the same effect upon yourselves." As we have before stated, the Colonel is an attractive writer, as the reader will perceive by the following quotation from this book—the last page of it:

"And now, in conclusion, I will say that when I was entering upon the preparation of this course of lectures, I was well aware that I was entering upon a work which would inevitably bring upon me the unrelenting persecution of the mighty armies of the so-called orthodox theology. Believing, however, that the work was a great and good one, I was willing to bear the persecutions which I knew it would bring upon me. I have borne them, and still continue to bear them. They move me not. Why should they? I am growing old. Years, and toils and sorrows are deepening the furrows on my face, and the silver hairs are fast crowding the black from my temples. The sun of my life has long since passed its zenith, and is now fast hastening adown to the western horizon. My lengthening shadow now falls entirely behind me. Before me, over the great ocean of futurity, all things lie enwrapped in the glorious radiance of living light. My journey is almost ended; my work is almost done. Soon to the land of the dead will I go, to join my spirit-friends, my parents, my sisters, my children, my loved ones all, who have waited for me so long, and who, as ministering angels, sometimes come to me, even now, in their robes of snow, on their wings of light. By far the greater portion of those I have loved have already reached the farther shore of the mystic river, and are dwelling amid the untold beauties of the spirits' summer-land. Let the change called death, then, come when it may; I am ready; and, as I have lived, so will I die—a man."

We shall be pleased to furnish this book to any of our readers who may desire it.

THE MEDIUMISTIC EXPERIENCES OF JOHN BROWN, THE MEDIUM OF THE ROCKIES; with an introduction by Prof. J. F. Loveland. Des Moines, Iowa; Moses Hull & Co., 1887.

The above is the title of a neatly printed and well-bound book which reaches this office from its publishers. The first thing after the title page, that meets the reader, is the frank, honest farmer-like face of its author. With the exception of Prof. Loveland's introduction, there is nothing learned, elegant of diction, or argumentative in the whole book; and yet, the book is one of the most interesting things that Spiritualism has produced. It is chock-full of what Spiritualists call "tests." Mr. Brown, who is now over seventy years old, is a born phenomenon. From his earliest childhood he has imagined himself in communion with a world of spiritual beings. These beings were given to prophesying; they would come to him at night, and though his friends all said he remained in his cabin, he declared they would take him off and show him what was going on sometimes many hundred miles distant. This always proved so true, that his fellow-campers, those who knew him best, would stake large sums on his prophecies, always winning.

This, at last, offended the so-called spirits, and they forsook their medium until he ridded himself of these gamblers.

One of the strangest things in the book is Mr. Brown's account of what appeared to be his own death. He once sickened, and apparently died. The doctors pronounced him dead. He tells of sitting in the room where the *post mortem* examination was going on, of following the doctors out and hearing their private talk, and of finally going back into his room and *sinking* back into his body. The book is a curiosity worthy of more than a cursory reading. We have decided to send it, post-paid, to any address for its price, \$1.

HISTORY OF WOMAN SUFFRAGE. EDITED BY ELIZABETH CADY STANTON, SUSAN B. ANTHONY AND MATILDA JOSLYN GAGE. Illustrated with steel engravings. In three volumes. Rochester, N. Y.; Susan B. Anthony, publisher. Pp. 1000 in each volume. Price of the three volumes in cloth, \$12; full calf, \$18.

The third volume of this magnificent work has just made its appearance, and the three large books constitute a full digest of the woman movement for the last thirty or forty years. It was a herculean task to bring together such a vast amount of information connected with this great reform movement, but the authors of the work were precisely the persons fitted for the task; they are, in fact, the three women who have, we think, more than any other three in this country, produced the great revolution that has steadily and silently been achieved in behalf of their sex. No one not intimately acquainted with this movement, can have any idea of the amount of labor that Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage have performed for the last thirty years, in their efforts to educate the public mind up to that standard of justice where women are considered the equals of the other sex. These three women are persons of great intellectual ability, all eloquent speakers, all possessed of

the most intense energy and perseverance, and all of that ability, eloquence and perseverance has been constantly, during that whole time, consecrated to the great work of their lives. And, certainly, they have reason to be proud of their achievements, and it is not to be wondered at that they desired to leave on record what they and their associates have so well done. And these books are a noble monument for these women to leave behind them to be read for future ages.

And these works not only give us a history of the woman movement, but they teach the true philosophy of reform movements. Every Freethinker should study these works carefully. A large number of the men and women who have been interested in this reform were also workers in the anti-slavery reform. And those living to-day, who have taken active part in these two great reforms of this century, are now Freethinkers. Past experiences have taught them that the great enemy of all reforms is and always has been the Church, and that, on the other hand, Freethinkers, in the nature of things, must be the pioneers in all reform movements.

The three volumes contain some sixty engraved likenesses of distinguished women who have been interested in the movement. These likenesses, of themselves, are worth much more than the price of the books. These fine volumes should have a large sale.

ALL SORTS.

—JAMES PARTON, under date of Dec. 23d, writes to the editor of the *Boston Investigator*:

"Brave and faithful champion of Truth and Liberty, don't quite forget, when the time comes, that Thomas Paine originated the very idea of having a Constitution of the United States, as well as suggested the Convention of the People that formed it in the year 1787. He did these two important things in '*Common Sense*,'

which was published in February, 1776, eleven years before the Convention assembled. When the war was nearly over, he renewed the suggestion in his pamphlet entitled '*Public Good*,' written in 1780.

"See '*Common Sense*,' near the end, the paragraph in a '*Continental Conference*.' See in '*Public Good*' the last two paragraphs.

"Mr. Bancroft concedes the priority of suggestion to Paine. See Bancroft's '*His-*

tory of the Constitution of the United States,' Vol. 1, p. 13,

"During the year 1887, the formation of the Constitution will be celebrated everywhere. At how many of these festivals will the name of Thomas Paine be mentioned?"

—NUMBERS of the last volume of the Magazine will be furnished for ten cents each. Some of our subscribers may desire them to fill out the volume for binding.

—A FEW things to be distinctly understood: *First*, That the respective editors, contributors and correspondents are each and each only responsible for anything they may write for this Magazine; and, *Second*, That the senior editor is solely responsible for the admission or rejection of articles or communications to these columns.

—*The Open Court* is the title of the new Liberal journal soon to be published in Chicago under the editorial management of Mr. and Mrs. B. F. Underwood, with an able list of contributors. As it is said to have strong financial backing, it ought to prove a success.

—OUR old friend, William S. Bell, seems to be doing a good work preaching the gospel of Freethought in the Lone Star State.

—*The Christian Statesman* advocates making every Saturday afternoon a legal half-holiday, notwithstanding the *Statesman's* holy book declares that: "The seventh day is the Sabbath of the Lord thy God."

—*Light in the West*, of St. Louis, Mo., noticing the November number of the FREETHINKERS' MAGAZINE, says: "'Liberalism and Earthquakes,' by T. B. Wake-man, is worth the price of the Magazine for a year."

—ONLY think of it! Professors Smyth, Tucker, Harris, Churchill and Hinks, of Andover Theological Seminary, on trial for heresy! What is the world coming to?

—WE are pleased to lay before our readers, as the leading article of this number, Col. Ingersoll's "Lay Sermon," delivered before the late Secular Congress in New York City. We are under obligations to the Truth Seeker Company, and to Col. Ingersoll, also, for a *revised* copy of this magnificent lecture, one of the best that the distinguished orator has ever delivered, and upon a subject, too, that at the present time is everywhere up for discussion before the American people—the question of capital and labor. And we consider it much the best presentation of the question that we have ever read. It presents every side of the question in its true light, perfectly fair to both the capitalists and the laborers, and all through the lecture, as in all his other speeches and writings, we can see plainly that the sympathies of Col. Ingersoll are with the poor and humble of earth. This revised copy that we herewith publish, we are glad to inform our readers, has been put into most attractive pamphlet form for general circulation by the Truth Seeker Company and they are for sale at this office. The price, postage paid, is six cents a copy, or one dollar for twenty copies. Address FREETHINKERS' MAGAZINE, Courier building, Buffalo, N. Y., the place to which we have recently removed.

—THE *Sun* says: "Mr. Jay Gould has bought a pew in the West Presbyterian Church." That is the same, we suppose, as engaging a front seat in Heaven.

—THE papers inform us that there has been a great revival in Charleston since the earthquake. Fear and superstition is what fill the orthodox churches. Possibly God did it on purpose.

—WE are glad to notice that the New England Freethinkers are to hold a convention in Paine Hall, Boston, on the next anniversary of Paine's birthday, Jan. 29th. We shall make an effort to be present, as we would very much like to meet there our New England friends.

—WE are trying to find some representative orthodox clergyman who will write a series of articles in defense of Christianity for these columns. By thus doing, he can speak to five thousand "heathen" without the expense of going to some foreign country. Where is the man?

—THE *Christian Advocate* insists that the Unitarians shall no longer be permitted to hold their Biennial National Conference in the Methodist church at Saratoga, and there be allowed "to preach doctrines which, to Methodists, are blasphemous and destroy the faith of our young people in what they have been taught to hold most dear in our sanctuary." Of course not. It would be the ruination of "our young people" to learn that God is a loving Father, and that there is no eternal hell awaiting anybody in the next world. Such doctrines, advocated by Unitarians, are, of course, "blasphemous."

ONE "Rev." Morse, of Brooklyn, at a ministers' weekly meeting recently held in that city, read an essay on "Christianity versus Materialism," in which he stated that "Bob" Ingersoll did not believe a word of what he said against Christianity. Col. Ingersoll's attention having been called to this statement, he called for paper and wrote, as reported in the *Sun*:

"Evidently the Rev. Mr. Morse is not a gentleman. There is not one word of truth in his statement. I have never uttered a word on the subject of superstition that I did not thoroughly believe to be true. It is easy to see how a man might pretend to be a Christian, but it is impossible to conceive of a man who really believes in Christianity publicly denying it. This is impossible, especially in a country where the majority are known as Christians. The Rev. Mr. Morse ought to have the manners of a well-bred man. He should answer my arguments, not attack my motives. Would he preach infidelity if he had brains enough to make it pay? Would he consider it fair for me to charge that he selected his profession because it is the only one in which stupidity can hope for success?"

—HERESY seems to be in the air. This is the latest case that has come to our notice: The Rev. S. R. Free, who was recently given notice by the Willimantic (Conn.) Congregational Church to retire from its pastorate within three months, discussed his position before his congregation last Sunday evening. He said: "I am charged with heresy. What is heresy? It was once heresy to say vaccination was a preventive of smallpox. Once Dr. Bushnell was denounced as a heretic from many Connecticut pulpits; now he is honored. Many changes of a radical nature have taken place in the last twenty-five years. The ignorant may denounce Darwin, Huxley and Spencer as atheists, but their thoughts will live after them." He was charged, he said, with not preaching Christ. If not, what under heaven had he preached? He believed that if he had preached less Jesus Christ, had railed at the Jews, who had no friends hereabouts, had denounced those outside the Church and had called those inside saints, no trouble would have arisen. He respected honor and virtue wherever he found them, whether outside of the Church or in. He believed in Christ, in his teaching and life, and spoke of his sublime calmness in the face of torture and death. He believed the Bible contained many great and precious truths, but they were of no value unless applied to a man's life. The soul was ever experiencing new revelations. Had God said all he had to say and exhausted his resources when he closed his canons? If righteousness does not make a man orthodox, nothing else ought to.

—DECEMBER 23d. we read in the *Buffalo Commercial Advertiser* an article copied from the *Tribune* entitled, "Theology getting to be Rational." We should think after some eighteen hundred years it was about time.

—JESUS said: "The Sabbath was made for man." But Christians say it was made for the Church. Whom are we to believe?

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