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
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THE FREETHINKERS' MAGAZINE.

OCTOBER (E. M.) 288.

MARRIAGE AND DIVORCE *

BY ROBERT G. INGERSOLL.

Col. Robert G. Ingersoll, the great agnostic, has always been an ardent defender of the sanctity of the home and of the marriage relation. Apropos of the horrible account of a man's tearing out the eyes of his wife at Far Rockaway last week, Col. Ingersoll was asked what recourse had a woman under such circumstances. Said he :

I READ the account, and I don't remember of ever having read anything more perfectly horrible and cruel. It is impossible for me to imagine such a monster, or to account for such an inhuman human being. How a man could deprive a human being of sight, except where some religious question is involved, is beyond my comprehension. We know that for many centuries frightful punishments were inflicted, and inflicted by the pious, by the theologians, by the spiritual minded, and by those who "loved their neighbors as themselves." We read the accounts of how the lids of men's eyes were cut off and then the poor victims tied where the sun would shine upon their lidless orbs. Of others who were buried alive. Of others staked out on the sands of the sea, to be drowned by the rising tide. Of others put in sacks filled with snakes. Yet these things appeared far away, and we flattered ourselves that, to a great degree, the world had outgrown these atrocities; and now, here, near the close of the nineteenth century, we find a man—a husband—cruel enough to put out the eyes of the woman he swore to love, protect and cherish. This man has probably been

* An interview, from the New York *World*.

taught that there is forgiveness for every crime, and now imagines that when he repents there will be more joy in heaven over him than over ninety and nine good and loving husbands who have treated their wives in the best possible manner, and who, instead of tearing out their eyes, have filled their lives with content and covered their faces with kisses.

You told me, last week, in a general way, what society should do with the husband in such a case as that. I would like to ask you, to-day, what you think society ought to do with the wife in such a case? or what ought the wife to be permitted to do for herself?

When we take into consideration the crime of the man who blinded his wife, it is impossible not to think of the right of divorce. Many people insist that marriage is an indissoluble tie; that nothing can break it, and that nothing can release either party from the bond. Now, take this case at Far Rockaway. One year ago the husband tore out one of his wife's eyes. Had she then good cause for divorce? Is it possible that an infinitely wise and good God would insist on this poor, helpless woman remaining with the wild beast, her husband? Can any one imagine that such a course would add to the joy of paradise, or even tend to keep one harp in tune? Can the good of society require the woman to remain? She did remain, and the result is that the other eye has been torn from its socket by the hands of the husband. Is she entitled to a divorce now? And if she is granted one, is virtue in danger, and shall we lose the high ideal of home life? Can anything be more infamous than to endeavor to make a woman, under such circumstances, remain with such a man? It may be said that she should leave him—that they should live separate and apart. That is to say, that this woman should be deprived of a home; that she should not be entitled to the love of man; that she should remain, for the rest of her days, worse than a widow. That is to say, a wife, hiding, keeping out of the way, secreting herself, from the hyena to whom she was married. Nothing, in my judgment, can exceed the heartlessness of a law or of a creed that would compel this woman to remain the wife of this monster. And it is not only cruel, but it is immoral, low, vulgar.

THE QUESTION OF DIVORCE.

The ground has been taken that woman would lose her dignity if marriages were dissoluble. Is it necessary to lose your freedom

in order to retain your character, in order to be womanly or manly? Must a woman in order to retain her womanhood become a slave, a serf, with a wild beast for a master, or with society for a master, or with a phantom for a master? Has not the married woman the right of self-defense? Is it not the duty of society to protect her from her husband? If she owes no duty to her husband; if it is impossible for her to feel towards him any thrill of affection, what is there of marriage left? What part of the contract remains in force? She is not to live with him, because she abhors him. She is not to remain in the same house with him, for fear he may kill her. What, then, are their relations? Do they sustain any relation except that of hunter and hunted—that is, of tyrant and victim? And is it desirable that this relation should be rendered sacred by a church? Is it desirable to have families raised under such circumstances? Are we really in need of the children born of such parents? If the woman is not in fault, does society insist that her life should be wrecked? Can the virtue of others be preserved only by the destruction of her happiness, and by what might be called her perpetual imprisonment? I hope the clergy who believe in the sacredness of marriage—in the indissolubility of the marriage tie—will give their opinions on this case. I believe that marriage is the most important contract that human beings can make. I always believe that a man will keep his contract: that a woman, in the highest sense, will keep hers. But suppose the man does not. Is the woman still bound?

THE BOND OF WEDLOCK.

Is there no mutuality? What is a contract? It is where one party promises to do something in consideration that the other party will do something. That is to say, there is a consideration on both sides, moving from one to the other. A contract without consideration is null and void; and a contract duly entered into, where the consideration of one party is withheld, is voidable, and can be avoided by the party who has kept, or who is willing to keep, the contract. A marriage without love is bad enough. But what can we say of a marriage where the parties hate each other? Is there any morality in this—any virtue? Will any decent person say that a woman, true, good and loving, should be compelled to live with a man she detests,

compelled to be the mother of his children? Is there a woman in the world who would not shrink from this herself? And is there a woman so heartless and so immoral that she would force another to bear what she would shudderingly avoid? Let us bring these questions home. In other words, let us have some sense, some feeling, some heart—and just a little brain. Marriages are made by men and women. They are not made by the State and they are not made by the gods. By this time people should learn that usefulness to human happiness is the foundation of virtue—the foundation of morality. Nothing is moral that does not tend to the well-being of sentient beings. Nothing is virtuous the result of which is not a human good. The world has always been living for phantoms, for ghosts, for monsters begotten by ignorance and fear. The world should learn to live for itself. Man should, by this time, be convinced that all the reasons for doing right, and all the reasons for doing wrong, are right here in this world—all within the horizon of this life. And besides, we should have imagination to put ourselves in the place of another. Let a man suppose himself a helpless wife, beaten by a brute who believes in the indissolubility of marriage. Would he want a divorce?

SUFFERINGS OF WOMEN.

I suppose that a very few people have any adequate idea of the sufferings of women and children; of the number of wives who tremble when they hear the footsteps of a returning husband; of the number of children who hide when they hear the voice of a father. Very few people know the number of blows that fall on the flesh of the helpless every day. Few know the nights of terror passed by mothers holding young children at their breasts. Compared with this, the hardships of poverty, borne by those who love each other, are nothing. Men and women, truly married, bear the sufferings of poverty. They console each other; their affection gives to the heart of each perpetual sunshine. But think of the others! I have said a thousand times that the home is the unit of good government. When we have kind fathers and loving mothers, then we will have civilized nations, and not until then. Civilization commences at the hearthstone. When intelligence rocks the cradle—when the house is filled with philosophy and kindness—you will see a world of

peace. Justice will sit in the courts, wisdom in the legislative halls, and over all, like the dome of heaven, will be the spirit of Liberty!

What is your idea with regard to divorce?

WOMAN'S RIGHT TO DIVORCE.

My idea is this: As I said before, marriage is the most sacred contract—the most important contract—that human beings can make. As a rule, the woman dowers the husband with her youth—with all she has. From this contract the husband should never be released unless the wife has broken a condition; that is to say, has failed to perform the contract of marriage. On the other hand, the woman should be allowed a divorce for the asking. This should be granted in public, precisely as the marriage should be in public. Every marriage should be known. There should be witnesses, to the end that the character of the contract entered into should be understood; and as all marriage records should be kept, so the divorce should be open, public and known. The property should be divided by a court of equity, under certain regulations of law. If there are children, they should be provided for through the property and the parents. People should understand that men and women are not virtuous by law. They should comprehend the fact that law does not create virtue—that law is not the foundation, the fountain, of love. They should understand that love is in the human heart, and that real love is virtuous. People who love each other will be true to each other. The death of love is the commencement of vice. Besides this, there is a public opinion that has great weight. When that public opinion is right, it does a vast amount of good and when wrong, a great amount of harm. People marry, or should marry, because it increases the happiness, of each and all. But where marriage turns out to have been a mistake, and where the result is misery, and not happiness, the quicker they are divorced the better, not only for themselves, but for the community at large. These arguments are generally answered by some donkey braying about free love, and by “free love” he means a condition of society in which there is no love. The persons who make this cry are, in all probability, incapable of the sentiment, of the feeling, known as love. They judge others by themselves, and they imagine that without law there would be no restraint.

IMMORALITY OF FREE LOVE.

What do they say of natural modesty? Do they forget that people have a choice? Do they not understand something of the human heart, and that true love has always been as pure as the Morning Star? Do they believe that by forcing people to remain together who despise each other they are adding to the purity of the marriage relation? Do they not know that all marriage is an outward act, testifying to that which has happened in the heart? Still, I always believe that words are wasted on such people. It is useless to talk to anybody about music who is unable to distinguish one tune from another. It is useless to argue with a man who regards his wife as his property, and it is hardly worth while to suggest anything to a gentleman who imagines that society is so constructed that it really requires, for the protection of itself, that the lives of good and noble women should be wrecked. I am a believer in the virtue of woman, in the honesty of man. The average woman is virtuous; the average man is honest, and the history of the world shows it. If it were not so, society would be impossible. I don't mean by this that most men are perfect, but what I mean is this: That there is far more good than evil in the average human being, and that the natural tendency of most people is towards the good and towards the right. And I most passionately deny that the good of society demands that any good person should suffer. I do not regard government as a Juggernaut, the wheels of which must, of necessity, roll over and crush the virtuous, the self-denying and the good. My doctrine is the exact opposite of what is known as Free Love. I believe in the marriage of true minds and of true hearts. But I believe that thousands of people are married who do not love each other. That is the misfortune of our century. Other things are taken into consideration—position, wealth, title and the thousand things that have nothing to do with real affection. Where men and women truly love each other, that love, in my judgment, lasts as long as life. The greatest line that I know of in the poetry of the world is in the 116th sonnet of Shakespeare: "Love is not love which alters when it alteration finds."

Why do you make such a distinction between the rights of man and the rights of woman?

WOMAN'S RIGHT ABOVE MAN'S.

The woman has, as her capital, her youth, her beauty. We will say that she is married at twenty or twenty-five. In a few years she has lost her beauty. During these years the man, so far as capacity to make money is concerned—to do something—has grown better and better. That is to say, his chances have improved; hers have diminished. She has dowered him with the Spring of her life, and as her life advances her chances decrease. Consequently, I would give her the advantage, and I would not compel her to remain with him against her will. It seems to me far worse to be a wife upon compulsion than to be a husband upon compulsion. Besides this, I have a feeling of infinite tenderness towards mothers. The woman who bears children, certainly she should not be compelled to live with a man whom she despises. The suffering is enough when the father of the child is to her the one man of all this world. Many people who have a mechanical apparatus in their breasts that assists in the circulation of what they call blood, regard these views as sentimental. But when we take sentiment out of the world nothing is left worth living for, and when you get sentiment out of the heart it is nothing more nor less than a pump, an old piece of rubber that has acquired the habit of contracting and dilating. But I have this consolation: The people who don't agree with me are those who don't understand me.

PRESENT POLITICS AND PROTECTION *vs.* FREE TRADE.

BY T. B. WAKEMAN.

PART II.—THE FALLACIES OF FREE TRADE.

NOW, that we have (in our first part) looked into the ruinous facts and consequences of "free trade," let us next look into the *theory* of the thing, and see if we can find out why and how this free trade policy is always practically disastrous. In this inquiry we have a larger company of political economists than formerly. The English economists have been staggered by the facts we have referred to, and stand aghast at the

results of their metaphysics—results which have only been equalled by the most terrible wars in their famines and destructive effects. They are now even willing to listen a little to practical men. "For instance," says Prof. Henry Sidgwick, of Cambridge, England, in his "Principles of Political Economy," "if a *practical man* affirms that it will promote the economic welfare of England to tax certain of the products of a foreign country, a *mere theorist* should hesitate to contradict him without a careful study of the facts of the case." That word "hesitate" is decidedly fresh and cool when the "facts of the "theorist's" theories are seen in the famines of Ireland and India. But such facts have not only caused hesitation, they have sent the "Manchester School" out of credit throughout the civilized world, and have founded the "Historical School" in its place, to be followed in due time by the "Scientific School" or "Sociological School," of which Prof. Denslow is one of the forerunners, if not an actual example. We refer to his great work as the last and the best we have found. Of course he is a protectionist, but being an honest man and knowing the facts, and not being a metaphysician, how could he be otherwise?

But now for the theory: The theory is that all nations being neighbors and equals by natural right, it would be a gain to each and all for each to produce what it best can, and then let foreigners bring commodities to their markets and undersell the home producers there. Nations equal and neighbors? When and how? This is simply Rousseau's old metaphysical fallacy internationally applied; to the effect, that nations themselves are the result of contract, and are equal to each other. This notion is a ruinous folly when applied to nations. The answer to it is that it is all metaphysics. There are no facts in history or sociology to sustain it. Nations are not equals nor neighbors in time (*i. e.*, in *continuity* and stages of evolution) nor in space (*i. e.*, in *solidarity* and situation). They are in their stages of growth and situation separated from each other by vast oceans of *time* and space; and therefore they are vastly unequal in all the economic and other conditions of life. In a high and true sense they are brethren, but not neighbors or equals. They are each and all unlike and unequal.

Now, if unequals are thrown together in war or in industrial competition, what is the inevitable result? The weaker is destroyed or enslaved every time! The vast increase and cheap-

ness of English skill, machinery and commerce has enabled this war of industries to become a fact. England, therefore, appears in the economic history of the world as a huge octopus, or devil fish, of the ocean, with its tentacle-arms around our planet, literally sucking the life out of every people it can overpower by its free-trade metaphysics, fraud or religion, and where these fail, by force and war, as in Ireland, India, China and Japan. If we look into the internal economic workings of nations we see at once how and why this is the result. In sociology a nation is a composite, acting as a whole, and as one *individual* organism. As such its economic life is a unit, and depends upon its productive industries, which are its agriculture (including mining, lumbering, fishing, etc.,) and its manufactures. But these productive industries are directly worked as a part of, and are connected with, the race-history, climate, religion, morals, wages, money and mode of life and work of that people. The life forces of a people, therefore, are its labor and its productive industries, and the heart of a people is its *market*—where these are exchanged. Now, by the means of the increase of machinery and commerce the Europeans, and especially the English, are able to flood the markets of nearly every people so as to make native production practically useless in their own markets.

The Chinese, on the contrary, owing to the productiveness of their labor supply, can flood the American labor markets with workers so as to make it hopeless for the American to compete with them in cheap labor. Prof. Denslow points out how the enforced "free trade" upon China has caused her unemployed poor to try to get a footing in protected America. The same result of free trade has depopulated Ireland. The poor Hindoos had no means of escape, so they have simply become serfs, or have died by the million, and have not even heeded the religious consolations of the missionaries which, in grim irony, their English free-trade robbers have so kindly sent to them. Thus we see that "free trade" practically results in universal and ruinous miscegenation of unequal nations, peoples and races, and of the products of their labor. This process is mutually destructive. A farmer might as well gather his stock; horses, cattle, sheep, hogs and poultry into one barn-yard, read a declaration of independence to them—that they were created equal—and declare free trade between them as to the ways of getting, distributing and

using their food. The planet earth is such a farm, of which the occupants are the nations of mankind. Each must be protected from conquest and robbery by the others, which is never worse than when it takes the economic form of "free trade." The enemy which destroys the forts of a nation does its people little injury in comparison to the foreign trader who steals in and destroys the home market of a people to their own producers. The consequent emigration and miscegenation of the peoples is a remedy, but is, on the other hand, destructive to the peoples to whom they emigrate by the destruction of their labor market.

This is seen in the case of the Chinese emigration to this country, which both the republicans and democrats in congress have just *united* to permanently prohibit. But it is better by far to take the cheap laborer than the products of his cheap labor into our country. If *here*, he helps, by his living, to make a market. If his products only come here they destroy the market, but the proceeds go out of the country, and are expended so that they never remedy the evil they do to our producers. It is far better therefore, to take the pauper laborer than the products of pauper labor. The stubborn facts which have just compelled both parties in congress to exclude foreign pauper laborers (which is the right thing to do) make it still more needful to prevent the foreign "free-trader" from throwing the products of pauper labor upon our markets. The last is the worse calamity of the two. It is, indeed, necessarily the fountain of calamities which inevitably follow. Let us notice a few of them :

1. The people whose market is taken from them by the foreign trader in manufactured goods, has of course to give up the manufacture of such goods. Skilled labor must therefore be given up. Then the foreign goods can only be paid for by money, which is soon gone, or by raw materials raised in bulk and by unskilled labor. Their chief business becomes the cheap production of raw materials.

2. It next follows that the people having lost *diversity of employments*, sink to the level of agricultural machines, barbarians, serfs or slaves, upon an impoverished soil. They cannot, therefore, maintain independent republican or free institutions. They are practically owned by the people who own or control their markets. These foreign masters, having once the markets in their power, cannot be dispossessed except by a tariff, which the victims are

too weak to pass or to enforce, and therefore the masters soon fix the prices to suit themselves, not their slaves. Observe this in Egypt and Turkey! Thus the imported goods are soon paid for at ruinous rates, and the expense of transportation are added, for the masters do the carrying.

3. These expenses of transportation are a constant and an insuperable reason why free trade, even if the millenium should set in to-morrow, can never be other than a ruinous waste. Freight-carrying commerce can never be other than *unproductive labor*. Unnecessary commerce of this kind is wasted friction, which should be avoided as far as practicable, by bringing and keeping the agriculturists and manufacturers, who are the only producers of a country, closely together, so that the producing hands of the nation may support each other. Unnecessary commerce is that which brings to a country commodities which could as well be produced there as elsewhere, wages and other things being equal, and which, but for the foreign underseller, would be produced there by labor paid for at the living rate of wages in that country.

We need not go further than the above three reasons to account for the ruinous effects of "free trade," which turns out, on sociological analysis, to be nothing more than free waste and robbery and no *free* trade at all. The very term, Free Trade, is a patent misnomer. Foreign Trade and *Free Waste* are the true words to use. The only way trade can be made *free* is by a tariff which should place the people of both nations on an equality as to their same products in the same market, and then, of course, foreign trade would not be profitable against a home supply, and would cease. In all other competition, as in racing, etc., the stronger boat or horse has an allowance made on that account to secure equality. But in "*free* trade" the weaker nation is left to the tender mercy of the stronger, who, by fraud or war, "opens up its markets to civilization." Free trade between nations, like the "market of the world," exists nowhere but in the fancy of metaphysicians, and is only used to excuse what in fact is economic piracy and devastation.

These three reasons, that the market of a people is the sum of its life; that multiplicity and contiguity of productive industries is necessary to sustain skilled labor, civilization and independence; and that freight-commerce is unproductive and a waste of labor,

time and capital, and to be reduced to a minimum; place the policy of protection upon an invincible sociological basis. It is foreign traders who should be first taxed. It is not charity, it is justice, which should thus begin at home with every people, and all the world over. The first duty of every people is to tax the foreign *competitive* trader so that there may be *equality* that is fair and free trade as to him and the home producers. Unless this is done the whole of the complex life of the people has a cancer constantly gnawing at its vitals. Prices, wages, mode of living, family-life-joys, education, religion—indeed everything must change and for the worse, because ever down, down, to a cheaper basis. The foreigner must be made to pay for his license to sell in that market, so as to have no advantage over the home producers, or he takes their place and practically owns their country. He takes first its money, and then the raw products which the inhabitants have to work like slaves to produce and supply—like the poor fellahs on the Nile.

Now for the source of this fallacy: We have only to look to the history of philosophic thought during the first half of the last century to find it in the *Jus Naturae* that then took the place of the *Jus Dei* in law, politics, and, finally, in industry and trade, and stimulated all of the great changes and revolutions of the last century. Theological "Divine right" had indeed become a fearful master of mankind, and "Natural right," its metaphysical successor, did much good and glorious work in breaking up tyranny and abuses. The notion that God was doing all things *well*, was replaced by the pretty mythology that the blessed goddess, "Nature," was waiting to do all things well, if we would only let her have her own way. Thence came the doctrines and policies of no restraint, hands off, *laissez faire*, free trade, etc., culminating in the extreme but logical "anarchists" of our present day. But many of the former advocates of this Nature philosophy have begun to recoil, as we have above indicated; for when carried out practically, as we have shown, it leads to what Prof. Huxley has aptly described as "Administrative Nihilism" in his splendid article of that title against Herbert Spencer. It was a noble service that Prof. Huxley, a great biologist, rendered when he pointed out the utter fallacy of applying unlimitedly this *Jus Naturae* in sociology, and exposed the evils it would cause in that higher range of science. True, the process of Na-

ture, the health of natural growth, is the great truth of biology. The fallacy is in applying it as *sufficient* in the management or economy of human, and especially of *international* affairs. For the very moment we rise from plants and animals to the social world of associated men and nations, two new and paramount factors are added in the solution of every question, viz.: The conscious human will with its artificial, added to unconscious, selection, and often controlling it; and the *Jus Humanum*, or Human Right, which has the welfare of the whole of the Family of Nations as its motive and ultimate criterion.

The use of the word "Nature," etc., in this partial or anti-human sense is a common trick of the "Free-trade" philosophers, but it is a fallacy which should be carefully avoided, for "Nature" in that way becomes the mother of a numerous brood of fallacies and illusions. The human *will*, individual and collective, is itself really just as much a part of Nature as anything, and its art and purposes are always "natural," but not, therefore, by any means right—that can only be determined by the criterion of the welfare and progress of mankind. The *Jus Naturae* does not, therefore, prove anything, because it proves too much. In order to fully recover from this fallacy, it is well to meditate frequently upon that most wonderful passage in Shakespeare's "Winter's Tale":

"Yet Nature is made better by no mean
But Nature makes that mean: So, over that art,
Which, you say, adds to Nature, is an art
That Nature makes: * * * This is an art
Which does mend Nature—change it rather: *but*
The art itself is Nature."

This nature philosophy was used progressively when the basis of the last century's rebellion against the *Jus Dei*, but it is now used obstructively, and with retrograde effect, against the incoming *Jus Humanum*, the right or welfare of humanity, of the present century. The individual, as a natural product, has, according to this natural idea, *inalienable* rights, which he proceeds to exercise without regard to social duties; and anarchy, in the bad, instead of the good, sense of the word very soon results. Unless natural rights are balanced by social duties, they are simply incipient anarchist's bombs. When moral obligations are regarded under the *Jus Humanum*, Human Right, they apply not only to indi-

viduals, but also to nations. As soon as this view is taken the competition, or *war of trade*, is found to be even more ruinous than the war of arms. Competition within certain limits among the individuals of a nation may be for its benefit; but competition between nations is a very different affair, for it means the destruction or impoverishment of the weaker, and, by reaction, the injury of all in the long run. It is best for every nation that every other nation should thrive. This cannot be, unless the markets of the nation, upon which its industries rest and are exchanged, are protected from invasion by the labor and products of a foreign and entirely *different* system of labor and wages. The first thing for a nation to look after, therefore, is the integrity of its own home market and wage-rates. It will have little wealth to divide unless this policy is faithfully followed.

The want of space compels us to leave to the reader the following of the suggestions here made to their manifold applications. Whenever you scratch an "intelligent free trader" you will find under the skin a naturalistic metaphysician of the last century. We always have this same web of "natural" myths from Yale or Williams. But the moment we drop egoistic, mythologic metaphysics taught to our poor college boys, who are compelled to take what is forced down them by such professors as Perry or Sumner, the fallacy and folly of "free trade" becomes transparent. Ten years or so of practical life very generally dissipates these college-bred illusions. It is too bad, however, that our "institutions of learning" should thus be doing our young men an injury which it takes years to repair. The reason is evident. The science of international sociology is not yet on its feet, and is not made the basis of moral or practical politics. Therefore, the old metaphysical notions of "rights," "nature," "equality," "natural channels of trade," "*laissez faire*," "harmony of natural laws," "self-interest," etc., still continue to ray out darkness from the English and American colleges, with few exceptions. The common defenses or excuses for "free trade" generally run back to these old metaphysical, exploded notions, which are seen to be veritable fog-banks, as soon as we strike sociology and treat nations as organic wholes in their history and relations to each other.

Among the minor fallacies, but a chief practical excuse for "free trade," is the notion that "the tariff is a tax," and just so

much added to the price of the article *protected*, and so is paid whenever the article is purchased by the consumer. This was and is President Cleveland's notion, but it was thoroughly exploded years ago. The *protective* tariff is really a tax or license levied upon the *foreign trader* for the privilege of selling at an equal, that is, a true free-trade price in our markets. It is our market and the home competition which determine the prices there. The tariff enables us to control the foreign trader instead of being controlled by him. The result is that in the end our markets become so well supplied by our own improved production, that they furnish all needful products better and cheaper than the foreign trader can do it. Cotton cloth is an instance, and many other instances could be given. If we do not thus aid our producers to supply our markets, what happens? Why, they are taken possession of by *foreign* boards of trade, combines and "trusts," which are beyond the control of our people and to whom they become almost hopelessly subject. If competition is defeated by "trusts" in our country, our laws can and will destroy them as conspiracies. Americans must never get themselves subject to foreign lords of trade!

Notice, that what is above said applies only to a *protective* tariff. It is true that a tariff "for revenue only," on products against which we do not compete, and against which, therefore, we have no market of our own to protect, is a tax which is paid by the consumer. This is the "free trade," or democratic, tariff, which, as we now have too much revenue, we do not want at all. The tariff which should be really protective and necessary to preserve our markets and rate of wages will yield sufficient revenue, and is what we need. Another excuse for free trade is, that some products which cannot be produced at present advantageously in our country, have been protected adversely to the general interests of the bulk of the consumers. Examples of this are quinine and sugar, etc. The answer to this objection is made by the United States Senate in proposing to change the tariff in such cases to a bounty, or subsidy, until the mode of production can be made so cheap and general that we can produce these articles as well as other people. Then a tariff to protect them may be in order. So, too, as to our shipping, which England practically stole from our flag in the rebellion; it can be replaced as may be needed, by granting subsidies and bounties, as Eng-

land and other nations constantly do, but never can "free trade" bring it to us at our present rate of wages, and who wants to reduce them? They are the basis of our markets and the life of our people.

In conclusion, it is to be regretted that this question of protection has been made a party issue. Webster, perhaps our greatest statesman, insisted that the tariff, being the very life of the independence of the nation, was too vital and great for partisan purposes, and should be kept above them. But our present president has rashly forced it upon the country. Regardless of party, then, it behooves our independent citizens, and, above all, our laborers and producers, to meet the issue squarely and to give such an answer by an overwhelming vote upon it, that no politician president will ever again dare to force *his* congress to place the productive industries, which are the life of the country, at the mercy of those foreign rivals who wish, and whose chief interest it is, to effect their destruction. Just as no president or party now dares to oppose the Declaration of Independence or the Constitution of the United States—so the people must teach the president and his party and our college theorists, that they must never again raise hand or pen or voice against the protection of American markets and labor, founded as it was by President Washington, when he approved the fundamental protective tariff on the Fourth of July, 1789. Those three immortal documents were and are the foundations of American stability, independence, and prosperity.

PROHIBITION.

BY A. SCHELL.

WHILE Prohibitionists are agitating temperance reform, and claiming that their exertions have been attended with great success, it occurred to me that their knowledge must be very limited, or else they grossly misrepresented and intentionally exaggerated the true condition of their success in Prohibition States. For instance, take the report of Jos. S. Miller, Commissioner of Internal Revenue, for the fiscal year ending June 30, 1887, which shows some curious facts in regard to the liquor traffic in the several states in the Union. This report gives a list, by states, of the number of rectifiers and wholesale and

retail dealers in spirituous and malt liquors. If it is true what is claimed for restrictive measures, one would reasonably suppose that Georgia would have more saloons than Kansas. But the figures of the report show that the State of Kansas, the home of the saint of Prohibition, has many more dram shops than the Empire State of the South. Georgia has 69 wholesale dealers, 14 rectifiers, and 1,641 saloon-keepers, who pay a tax to the General Government. Kansas has one rectifier, 59 wholesale dealers, and 2,182 retail dealers. Kansas has a population of 1,150,000, while Georgia has 1,600,000.

All circumstances considered, one would suppose that in the State of Maine, where Neal Dow has governed with absolute sway for the last 30 years, not a single saloon could be found, yet she has 1,011 licensed saloons, 17 wholesale establishments and one rectifier. She has more gin-shops than both Delaware and Florida. She has more saloons than Mississippi, but the latter has 150,000 more people. Mississippi and Kansas have about the same population. Kansas has 2,182 licensed saloon-keepers to 993 in Mississippi, 1,089 in Alabama, and 1,536 in Tennessee. How do we find the liquor traffic in little Rhode Island, with her 300,000 inhabitants, who have lived under Prohibition laws for several years? She has two rectifiers, 1,195 licensed saloons, and 46 wholesale dealers. She has one licensed saloon to every 300 of her population. And how is it about the great State of Iowa? There we find 13 rectifiers, 3,867 retail dealers, and 120 wholesale dealers. And the local authorities of the cities of Dubuque and Davenport, as late as January, 1888, granted for the sum of \$100 each, 150 liquor or saloon licenses to the city of Dubuque and 280 to the city of Davenport, thus putting at defiance the fundamental law of the state.

The little State of Vermont should not be passed by in silence, where they have had an "iron-bound" Prohibition constitution for 35 years. In that state we find 498 retail licensed saloons and hotels, together with 9 wholesale establishments. There is not a town or village in that state where there is not one or more saloons or hotels, where liquor can be had at any time.

From the light which investigation, observation and experience have thrown upon this question, and from the fact that other modes would be more effective in controlling the evils of intemperance, I am satisfied the plan of Prohibition, in what-

ever form it may be presented, is neither practicable or feasible. Experience has demonstrated the fact, and it is no longer an open question, that sumptuary legislation, for the purpose of making mankind morally better, has been a failure. Temperance is the result of intelligence, reason, enlightenment and persuasion. Morality can never be injected into any people by force or sumptuary enactments. In the State of Maine there is a great deal of drunkenness, and by many it is alleged that crime is on the increase, and I will presently give some facts to sustain this allegation.

As germane to the question, I beg to refer to Ethelbert Stewart's contribution to a late issue of the *Journal of Industrial Education*. In his article he gives statistics that should challenge the profound attention of Prohibitionists. According to his report there were received in the Eastern Penitentiary of Pennsylvania, in 1886, 552 convicts; 477 had a fair common school education. In 1885, 564 convicts were received at the same prison; 515 had attended *Sunday-school*. Of the 552, 104 were *total abstainers*; of 564, 99 were *total abstainers*. Of 1,494 convicts received at the Joliet State Prison, Illinois, 413 are classed as intemperate, 764 as moderate drinkers, and 317 as *total abstainers*. The per cent. of criminals in the total abstainers is greater, according to numbers, than in the intemperate and moderate drinkers when taken together. No doubt investigation will disclose a similar condition in the penal institutions all over the country. If this be true, as it appears from the foregoing statistics, in what respect does Prohibition improve the morals of a people?

It has been charged by Prohibitionists that all crime which blackens the face of civilization is due to the saloon and to whisky. For some time I have watched the criminal records of the papers to see to what extent crime was due to the use of intoxicants. In *The San Francisco Chronicle*, under date of August 7, 1887, I find 36 crimes reported under various headings, as follows: "An English Forger," "A Terrible Tragedy," "An Awful Crime," "A Dynamite Fiend," "The Chicago Boodlers," "A Young Fire-Bug," "Arson in Amador County," "The Kern County Murder," "Sleeping with Papa," and so on. Not one of these 36 crimes were attributed to the use of whisky or other intoxicants. In the same paper, under date of January 16, 1888,

I find 41 crimes reported, none of which are attributed to the use of intoxicants.

From investigation of this matter, I have become satisfied that it is not the great source of crime with which it has been charged. It is also charged that it is the prolific source of insanity, and that it fills our asylums with its victims. This charge is also untrue. From a report of an asylum on the causes of insanity, it appears that 45 became insane from religious excitement, while only 24 are marked down to alcoholism. Why do not Prohibitionists direct their batteries against that great source of insanity—against sensational preaching—when the difference is almost 2 to 1 against the church?

It is said in furtherance of Prohibition, "Shut up the saloons." In the State of Maine the saloons have been "shut up" for more than 30 years, and with what result? Let the following slip, cut from the *Stockton Daily Mail*, under date of March 28, 1888, answer:

"Preacher Baily, of Portland, Maine, has been making some revelations as to the effect of Prohibition, which have thrown his congregation into a ferment. He affirms that there is more drunkenness than there was before Prohibition came into vogue, and declared that there was intoxication even among the pupils of the kindergarten and primary schools. This occasioned a sensation, but, as if to establish what he had said, a day or two afterwards the police were called into the public school to remove a twelve-year-old boy for drunkenness."

The total number of persons committed to jail in Maine in 1885 for selling liquor was 188, an increase of 38 over 1884—for drunkenness there were committed during the same time 1,761, an increase of 441 over 1884.—*New York Evening Post*.

From this statement and what Preacher Baily said, the claim that drunkenness is on the increase in Maine is sustained.

It is also claimed by Prohibitionists that the use of intoxicants has the tendency of shortening the average duration of life, and that it is a poison. These claims are not supported by facts nor contemporaneous history, but, on the contrary, they are negatived. While perhaps the abuse in the use of liquor has killed some, its use has saved and prolonged the life of many others, so that on the whole, instead of a curse, it has been a great blessing to the human race.

At the epoch of the Reformation the average duration of life was a fraction over 21 years. Then the use of spirituous liquor as a beverage was comparatively unknown in Europe, and but little wine was made and drank on the continent. As the consumption of wine and liquor increased the average duration of life increased, and between 1818 and 1832 it had reached over 41 years—had nearly doubled. I am aware it will be claimed that the increase of life is due to discoveries in science and the improved sanitary condition in great cities and other places. While I concede that these have been factors in the increase of life, they are not sufficient to account for the great increase that has occurred in the past several centuries.

For instance, in England, where more strong drink, wine and ale has been drank than any nation in Europe, the average age of man has doubled. It certainly could not have been due exclusively to its sanitary condition. In Germany, where the people drink wine and lager beer, smoke the meerschaum and eat the Schwitzer kase, the average age also goes into the forties. But the Russians, who are the strongest and longest-lived people in Europe, furnish the strongest arguments illustrative of this point.

In a periodical entitled "Home Knowledge," for June, 1887, an article is published by Clark W. Dunlop, M. D., upon the subject, "When Are We Old?" Upon this point he quotes from a statement recently made by M. Kohl, an eminent Russian scientist, which I regard as directly to the point. He says :

"Despite their enormous consumption of the vile liquor called vidki (a sort of brandy), the Russians are stronger, healthier, and more long-lived than any other European nation. From the sturdy old fellow of a century's standing down to his great-great-grandchild in the cradle, brandy, or, in other words, vodka, is the drink of all; and in none do the inhabitants live to such an enormous age with fewer attendant infirmities. In the whole of the Russian Empire there die annually 20,000 men above 80 years of age, that is to say, a third part of the yearly obituary: 900 above 100 years of age! 50 to 55 who are more than 120 years old; 20 above 130! 8 over 135; while on the average 2 or 3 may be annually reckoned on to attain the age of from 140 to 155."

The oft-repeated declarations of fanatics that "alcohol is a

poison" I deny, and in support of my denial I give Gen. Greely, who, writing of his experience in Starvation Camp amongst the party that was wrecked in the Arctic regions, says:

"Later, when the party had been slowly starving for many months, and when the supply of food was so diminished as to necessitate a greater reduction of rations, the pure alcohol on hand was used for food, being diluted by about three times its weight of water. Each man received daily perhaps a quarter of an ounce of alcohol, the effect of which was most beneficial. The general impression, with which I most heartily agreed, was that the alcohol supplemented food, and had a decided alimentary value. There could be no question of its beneficial effects as a mental stimulus to every member of the party under our unfortunate condition at Sabine."

The proof established by one actual experiment is of more value than one hundred hypotheses and theories. Loud-sounding declamations, confident assertions and superlative expressions may tickle the ear of some and please the fancy of others, but when analyzed by the "touch-stone" of experience disappear like mirage of the plains.

Upon the authority of Liebig, one of the ablest scientists and analytic chemists, I deny that the use of spirits is the cause of poverty and destitution. Liebig, in his *Chemistry*, p. 455, says "that the use of spirits is not the cause, but the effect of poverty. It is an exception from the rule when a well-fed man becomes a spirit drinker. On the other hand, when a laborer earns by his work less than is required to provide the amount of food which is indispensable in order to restore fully his working power, an unyielding, inexorable law or necessity compels him to have recourse to spirits."

This fact, enunciated years ago by Liebig, that alcohol becomes food to the poorly-fed man, is corroborated by the actual experience of Gen. Greely in the Arctic regions.

In conclusion, I beg to say: How does the condition of the Russian people compare with some parts of New England, where people become such fanatical Prohibitionists that they cut down their apple orchards, and so abstemious and temperate that they neglect to supply the actual demands of nature—to repair the waste of the body, by reason of which they become physically degenerated—have hollow stomachs, sunken eyes, high

check-bones, are stoop-shouldered, knock-kneed, bow-legged, parrot-toed and flat-footed. The race has become consumptive, dyspeptic and rheumatic; the women (good gracious! I used to love the women in my day when a boy) are now strangely altered—with drum-sticks for arms, cornstalks for legs, padded at that—wasp-waists, busts without form, and “store teeth.” these form the type of womanhood in those sections of New England where people cut down their apple orchards. Their forefathers used to have an increase in their families of from 8 to 10 children, on the average. Now the increase has diminished to zero—2 to 3 are the limit of the increase now; these are brought up on the bottle; and, as might be expected, are puny, scrawny and scrofulous, not worth raising. These people are on the highway to extinction, and soon will be supplanted by the irrepressible foreigner, who still keeps up the average increase of 8 to 10 children to the family. As they supplanted the Pequods and Narragansetts of whom but a relic remains, so will they be supplanted in turn by this foreign element.

The question presents itself: “What is the hope of these degenerate sons of New England?” The only hope for them is to replant their orchards, drink hard cider as their fathers used to do; imitate the Russian people, drink more pure rye whisky and other alcoholic stimulants, for nature requires it. In this lies their only chance of resurrection from their depressed physical degeneracy.

KNIGHT'S FERRY, August 7, 1888.

AN IDEAL WOMAN OF THE WHITE HOUSE.

BY LYDIA R. CHASE.

IN the almost century of time during which twenty-three different women have represented, to the peoples of our own and other nations, the feminine side of the governmental intelligence of this republic, by their presidency over the home lives of the central figures of its history, and at its public and national receptions, there have been illustrious examples all the way “from grave to gay, from lively to severe,” without ever having shown in that proud position the highest type of womanhood which her *comparatively* free institutions have rendered her capable of pro-

ducing, and of which there are many notable specimens in other walks of life—the many-sided, broad-minded, great-hearted, non-sectarian woman reformer and philanthropist.

While to the eyes of the world, as it has scanned most critically the daily lives of these women as they “walked upon the mountain-top,” there has been presented nothing undignified nor unseemly, neither has there been conspicuously displayed exceptional greatness, perhaps, of either mind or heart. The conservative graces that cluster around the family altar, and broaden sufficiently to take in “the dear five hundred friends,” and church organization, have all been repeated with but trifling variation; but that grandly charitable and philanthropic *public spirit* that would seek to leave the state better than it found it, that would strive to cleanse the Augean stables of vice that degrade ours to a lower than the level of most European courts and capitals, the courage to frown upon *all* social and political intrigue and corruption, has been either most lamentably wanting or it has been smothered in the breasts of the noted women who have stood to all the world as the representative women of this country.

It must, of necessity, require a woman of much greater than the ordinary mental stamina and moral fortitude to step so far outside the prescribed “sphere” wherein it has been her prerogative to “wine and dine” the *Diplomatique*, to look her loveliest at the state receptions, and to act generally in the capacity of the pretty tail to the “presidential kite,” to walk her dignified way in plain, becoming garments, setting her calm, determined face against the evils and abuses, the vices and *crimes* that invest and *infest* all our public offices and places.

She who is *needed* is not one possessed of that ignorance which poses for innocence; nor of the mock-modesty that would hesitate to uncover the social ulcers that fester in the dark places; nor yet of so much worldly wisdom as to hesitate to risk the offending Sir Lothario Loftus, Mons. Monte Carlo, or even the Hon. Monopole Steelestruste, the senator from Castingvote; but she must be endowed with such a goodly share of Yankee tact and shrewdness as to be able to gain and to hold enough of real power and influence in the hollow of her firm, fair hand to make it *unfashionable* to cater to truckling or dishonest statesmanship, *unfashionable* to have “one wife in Natchez-under-the-hill and another one down in”—Washington; *unfashionable* for the society women of

that brilliant kaleidoscopic city to be indifferent to the fate of their less favored sisters, "who toil in penury and grief," or are whirled in that maelstrom of cosmopolitan life and gaiety into the vortex of sin and misery.

What a vast field is spread before that coming woman wherein she may sow the seeds of that balm which in its blossoming is to be for the "healing of the nations." When she shall speak it will not be only to reply in graceful, witty sentences to idle compliment; nor will she, in the proud consciousness of her loyal *American* womanhood, answer to the title "Queen," whichever way the odious name be spelled; but gravely to the ministers of state she shall speak words of wisdom like to these: "Do you not know that it is worse than folly to increase our standing armies? Do you not realize that he who makes his trade the destruction of his brother-man is thereby degraded from all other and nobler occupations? Do you not also know that a naval ship is a school of infamy so black its history has never been told in the ear of the world, nor some of its deadly lessons rehearsed in the light of day? Do you deem *these* the proper schools to which to send the bright and imitative youth of our land? You may answer with the words Washington was once said to have spoken, 'In time of peace prepare for war!' But note how the times are changed since they may have been uttered by the Father of his Country; *now* every town and city all over the broad land has its illustration of the complete efficiency of volunteer soldiery, the drilling of which constitutes the pastime of their idle hours, and in nowise interfering with some useful, remunerative occupation for every boy in blue. Bear in mind how General Sheridan selected as his best-equipped and best-drilled troops the young militia of the Keystone State. Why, then, should it be found necessary to tax the peace-loving and industrious for the support of an idle, useless class, who, by their enforced deprivation of the refining influences of home and family, herded together like male convicts, must miss much of that moral restraint that humanizes and exalts the character of the individual soldier, making him a better and a braver defender of his native land?"

You! the guardians of these pliant, youthful lives, shall you "lead them into temptation?"

Why may not *we*, who claim to lead the van of nineteenth

century civilization, say to Europe *this*: "You squander your millions of treasure and your thousands of precious lives in wars and the implements of destruction. You tax your poverty-stricken peasantry to the verge of starvation to perpetuate your national crimes. We will show you a braver and a better way; we will settle our difficulties and differences by a juster and humaner plan; but if you *will not* follow in our lead, if you should be misled because we keep our bright sword in its sheath, and therefore think it turned into a plowshare, and thus might soon become an easy prey, we can even teach you, *if we must*, to respect the force of our strong arms, and substitute your soldiers for the clay pigeons of our sporting hours."

Let some of the millions of the people's treasure, that lie in uselessness in yonder close-locked vaults, *be made to serve the nation's interests*. Let some of them endow industrial colleges for the education of the girls and boys who have no other mother's hand than fair Columbia's to lead them into virtuous and useful ways; send seeds and the implements of husbandry to the needy pioneers who seek through hardships and dangers to make "the wilderness to blossom like the rose;" buy and control the public utilities, the avenues of thought, of traffic and of travel, that now enrich the few at the expense or deprivation of the many, and thereby quell the discords that arise between contending classes, threatening again the peace of a united country. Time, *not long past*, a monstrous wrong became the awful cause of a gigantic homicide,

"Where, to battle madly rushing,
Brother upon brother died."

Are *all* the causes removed that foster and multiply the division of interests of the citizens of the state? While our laws allow one to brew poison and grow fat and rich upon its sale to another; while there is one law for the rich and another for the poor, a privilege for the strong and a halter for the weak; a gambling in the sources of life that withholds the loaf of bread from hungry women and babes; that leaves broad acres waste and desolate, while wretched human beings crowd in cellars; that leaves vast mines unworked while thousands freeze in garrets; that allows the thief of millions to ride in his carriage under the light of the sun whose slanting beams reach the poor prisoner who stole a pittance through the iron bars of a state prison?

Be wise in time! Let your legislation tend toward justice and humanity! Let your names go down to posterity as those who loved their fellow-men better than the bribes of the millionaire! As those whose wisdom guided the ship of state away from the shoals and the quicksands; away from the breakers and the whirlpools into the calm ocean of prosperity and peace!

Will the world say a woman's voice is too soft and low to be heard above the din of the struggle for place and power, above the cry from a *million* throats hoarse from hunger? Great truths, though softly spoken, may "echo through the corridors of time," and the rulers of the earth will bow their heads, and statesmen lend their ears to listen, when that priestess of the White House shall so speak.

SPIRITUALISM.—No. 10.

By LYMAN C. HOWE.

Mr. Howe lays great stress upon what Spiritualists claim to "know." They claim to have had certain experiences and witnessed various phenomena which they are unable to comprehend, and immediately convert the *apparently inexplicable* into the *positively spiritual*. The folly and fallacy of this conclusion has been so frequently exemplified, that an allusion, however honest it may be to "the verified facts of Spiritualism," amounts to almost unpardonable effrontery. "Spirit" reminiscences, resting upon singular and individual experiences, are not susceptible of investigation—they should not be presented as "facts" and cannot be accepted as proof. "Verified facts" must have a more substantial basis; and friend Howe ought to "know" that it is absolutely incumbent upon him to demonstrate that the interview, as narrated by Mrs. Chase; actually took place, before he can consistently ask us to accept it as "scientific evidence of the most thorough description."—JAMES W. DARE in August *Freethinkers' Magazine*.

MR. DARE denies—by inference—any intention to evade or belittle the facts of Spiritualism, and I accept his fair *intentions* in good faith, and let his writings speak for him. Accepting his purpose, what must we conclude of his mental bias from the above quotation?

Here he represents me as putting forward Mrs. Chase's private experience, as narrated by herself, as "scientific evidence of the most thorough description!" In my number eight, which Mr. Dare is reviewing, I distinctly said: "It is true that there are thousands who *know* that spirits communicate, because they have

seen, heard and felt them; and the private experiences upon which this knowledge rests may be known to no others; and if this were all the evidence we had, of course it would leave us to faith, resting on the testimony of those who have had the experience." And then, referring to Mrs. Chase's experience, I added: "Yet if there were no other evidences it might be asserted with some reasons that it 'precludes investigation.'" Yet Mr. Dare would lead his readers to think that I claimed this private, personal experience of Mrs. Chase as "scientific evidence of the most thorough description." I call upon him for proof that I have ever written a line that implies such an assumption. I do not profess to "*know*" that Mrs. Chase communed with her deceased son and uncle." But if she gave accurate information of events a thousand miles away (and several witnesses testify that she did) which could not have reached her by any other channel, I hold that as corroborative testimony, which, while it does not amount to "scientific evidence of the most thorough description," is nevertheless sustained by more than the testimony of her private experience. But I have at no time offered her testimony or her private experience as any part of the "scientific evidence of the most thorough description."

Neither do I "convert the *apparently inexplicable* into the *positively spiritual*," without positive evidence of intelligent spiritual beings behind phenomena. This is a patent assertion often used with seeming honesty against the rationale of our conclusions. That there are many illogical minds who accept Spiritualism on insufficient evidence I readily admit, and the same is true of those who oppose it. But I have never met an intelligent Spiritualist who claimed that the "*apparently inexplicable*" were necessarily spiritual. On the contrary, we deny that certain phenomena which bigoted materialists have pronounced impossible, because they could not explain them, are, independently of personal intelligence, any proof that excarnate beings produce them. We know little of the occult in nature. We have no evidence that any law, force, substance or combination of matter, independent of human beings, can express the mental, moral and social qualities which everywhere distinguish human nature and assert the individuality of man.

When phenomena occur which express these human characteristics, and are clearly not referable to any one or more embodied

beings, and distinctly declare their own spiritual origin, giving clear proofs of mental identity, memory, reason, affection, mathematical talent and many definite illustrations of a personal character, I deem it not "folly and fallacy" to accept the *only* rational interpretation which the facts give of themselves. To me they are far more consistent than the explanation Mr. Dare attempts to make of the pen-writing, independent of mechanical or muscular agencies. I have not yet found one person who has been able to make a single mark with a pen, in the position Mrs. Chase described. Of course the pen can be grasped by the thumb and finger and made to write; but that is altogether another affair, and such a muscular effort would be plainly visible to all observers. That Mrs. Chase did not witness the manifestation does not weaken the case, since others who did witness it—one of them in her own family—testify to the facts. But this is called "hearsay" evidence. *So is all testimony.* When did a jury ever witness a murder for which they bring in a verdict of "guilty"? How many thieves and burglars are convicted on the evidence of the senses? True, witnesses on the stand are required to state what they know; yet they are often asked to state what they have heard another person say; and to the jury it is *all hearsay evidence.*

Mr. Dare is not satisfied with the defeat of Herman by a medium in 1881 or 1884, and he thinks another trial necessary; that the magician "says he can do the slate trick *now.*" So he said in 1881, and boasted that he had offered \$500 to any medium for a trial and could not get one; and affirmed that he could do all that any medium could. So have all the jugglers and "exposers" assured the innocent public that they could duplicate any and all manifestations of mediums for the past thirty years, and after trials in which they have confessed themselves beaten, and asserted most positively that what they saw was impossible to their art, they have gone on reiterating the same buncombe, and thousands who desire to be humbugged gladly accept their story. I have known some cases of these boastful challenges being accepted by mediums, and when the time arrived the prestidigitateur was conspicuously absent. I was present at such an appointment in Gowanda, N. Y., some twenty-five years ago. Another was reported in a Cincinnati paper last spring, the noted Kellar being the absentee on this occasion. Mr. Dare asks if any

medium can "duplicate all of Herman's tricks." *I should hope not.* Mediums, if honest and true, are not playing juggler or duplicating *any tricks*. Tricky mediums may duplicate tricks, but *honest* mediums NEVER.

Mr. Dare thinks I "forget that this emphatic *know* of one generation turns out to be as emphatically the *not know* of another." Oh, no, I do not forget what I never knew. I am aware that the emphatic *belief* of one age may be substituted by knowledge in the next. But I do *not* "forget" that three times two are eight; for I never learned it. I do *not* "forget" that two parallel lines meet at a remote point; for I never knew it. The falling apple that furnished an index to the law of gravity for the immortal Newton, is no less a fact to-day than a thousand years ago; and the *facts* which laid the foundations of modern Spiritualism have not turned to myths because a few tricksters have been exposed, and a few jugglers boast that they can imitate (*not duplicate*) the phenomena by sleight of hand. Whenever jugglery has been tested in fair contrast with genuine mediumship, Spiritualism has stood supreme. But the excitement and conflict of a public audience with a skillful magician to manipulate all the conditions in a way to neutralize the delicate forces employed in true mediumship, but which does not interfere with trickery, is not a favorable or fair way to test the truth of these spiritual agents. No honest medium can *know* in advance whether any manifestations will occur or not. A trickster who has his plans all made, and knows how to manipulate them, of course can determine just what will occur, and never fail. Hence if a public trial resulted in nothing on the medium's side, it would prove nothing; and a failure (which often happens in a quiet circle where all are believers) would be construed into a defeat of Spiritualism, and magic would go on bragging as before. If the medium obtained results which the trickster could not successfully imitate or explain, it would be insisted, as it ever has been, that though the medium had some tricks that the juggler had not learned, yet the latter could do some things which the medium could not: and then it would again be urged that nothing had been established, since the *know* of to-day may be the *don't know* of to-morrow, and the magician will duplicate in 1898 the phenomena that puzzle him 1888. People that run to prestidigitateurs for an antidote to *facts* and study Spiritualism under

the tutelage of professional deceivers, and wisely (?) conclude that whatever can be *imitated* must be a fraud, should never accept a *genuine* dollar, but do all their business with bogus coin and counterfeit bills.

Mr. Dare's theory of correct prophecy as "coincidence" may apply to a small class of facts, and I have no wish to magnify the importance of any data. We have enough that cannot be tortured into any such rendering, and these will appear later. I think it will appear that "coincidence" is quite as incompetent and irrelevant as any spiritual theory yet advanced. Mr. Dare's queries and inferential demands of Spiritualism are amusing, and were doubtless intended as such, rather than any serious question or objection. I will briefly answer them in the same spirit. On the Shakesperean controversy he asks, "Can the spirit of Bacon be persuaded to give us the desired information?" Perhaps: but as all things have conditions, Mr. Bacon may insist on his. Will Mr. Dare agree to accept Bacon's testimony on this subject, as he may see fit to give it through a good medium? Can Mr. Dare convince the great poet-philosopher, that the subject is of such vital importance to the world that the secret he kept so well, while so able to tell it all, should be made known; that he will overcome all difficulties in the way and rob Donnelly of his well-earned glory? Will he agree to pay all damages to the literary quidnuncs for thus rudely spoiling their play?

2. "Why do Spiritualists refuse to furnish us with some criterion for the innocence of such people?"—those falsely imprisoned and hung. Will Mr. Dare engage to secure the attention of the courts, and enlighten the reason and conscience of legal officials, so as to execute the beneficence thus revealed?

3. "Hundreds of lives have been lost, valuable property destroyed, and much misery and deprivation have been endured, in efforts to reach the North Pole. Will not some good medium please explain the best means to be employed in meeting this perplexing question?" Will Mr. Dare engage to follow the plans thus given? Will he agree to migrate to that delectable spot, and devote his life to cultivating the soil and thus enlarge the area of political struggle and engraft a "liberty pole" on the apex of the world? Will he become responsible for the disappointment and chagrin of the adventurers, whose chief ambition and highest aim in life are to preëempt a farm at that point and raise onions

for the use of patent mourners at popular funerals? Will he engage to build an asylum for repentant clergyman and forlorn politicians, where they can lean against the pole to brace their courage and support their moral spine?

4. "Eminent specialists disagree as to the best mode of treating certain diseases. Will not some departed oracle 'materialize' long enough to set the matter at rest?" This is a poser. Settle a question between contending doctors! Will Mr. Dare engage to pay the funeral expenses of all the M. D.'s who follow Talmage's example of self-combustion under the consuming wrath that such a revelation would inspire? Blasphemous! Mr. Dare, how *Dare* you intimate that there is any wisdom in heaven that can add one ray to the illuminations of medical *science*? Think of the numbers that have suffered persecution and imprisonment for daring to know anything without a license from the "regular" manufactory! Pity the man or the angel that is "wise above what is written."

5. Here I pause. Mr. Dare is beyond my spiritual grasp. He has an eye to business. After Spiritualism has ruined Donnelly, to gratify idle curiosity, and stripped the glory from the memory of Shakespeare; stolen Bacon's immortal secret and made him a witness against himself; robbed the gallows of all innocent victims, and destroyed the vocation of lawyers, juries and wardens; scooped out a highway through the polar seas, and established a boulevard for Sunday racing from Greenland to the Pole, and built a bath-house for invalids, and a free church for reformed atheists and missionaries out of the profits from the celestial toll-gate; banished the weather bureau and discharged all the employees, and thus increased the class of hungry suppliants unemployed, and clouded forever the road to fame for all "specialists" in medical science, and so revolutionized the world that nobody could feel at home, he wants to start the spirit world on a general rabbit hunt to Australia, and after a successful war of extermination among these innocent intruders, he would turn the batteries of heaven against the poor Italian, whose efforts to please him and so win a dime from his plethoric pockets, evokes a consciousness of his SOUL *within his body*, which all the testimony of *facts* and angel visitations seems to have failed to do!

In conclusion, Mr. Dare thinks that it will be a "long time"

before the world will accept Spiritualism, unless something more substantial and satisfactory be presented than the matter furnished in FREETHINKERS' MAGAZINE for May." Yes, there are people to-day who do not believe in astronomy, or that the earth was ever circumnavigated; and perhaps the only way they could be convinced, would be to give them a farm in Australia, and send Capt. Cook or Columbus around the world on a rabbit hunt and let them clear their farms of the pests. Even then they might question the navigator's account of his voyage and the countries he had visited, and summon a juggler to test their skill and "expose" the trick, and continue to believe that Australia is the only land, and rabbits the only evil, and "death ends all." I will notice "Fraud Proof Conditions" in my next. The world must accept Spiritualism, and there is plenty of time for all; slaves and sluggards coming in last.

THE OLD AND THE YOUNG.

WE again desire to call the attention of our generous readers to Mr. R. M. Casey and his good wife of Seneca, South Carolina. They are both worthy Freethinkers, aged and poor, and destitute of the means of support. What a blessing a small sum, if not more than ten cents, from each reader of the Magazine would be to them with which to prepare for the coming winter. We quote the following letter to show something of the character of our old friends.

SENECA, SOUTH CAROLINA,
August 31, 1888.

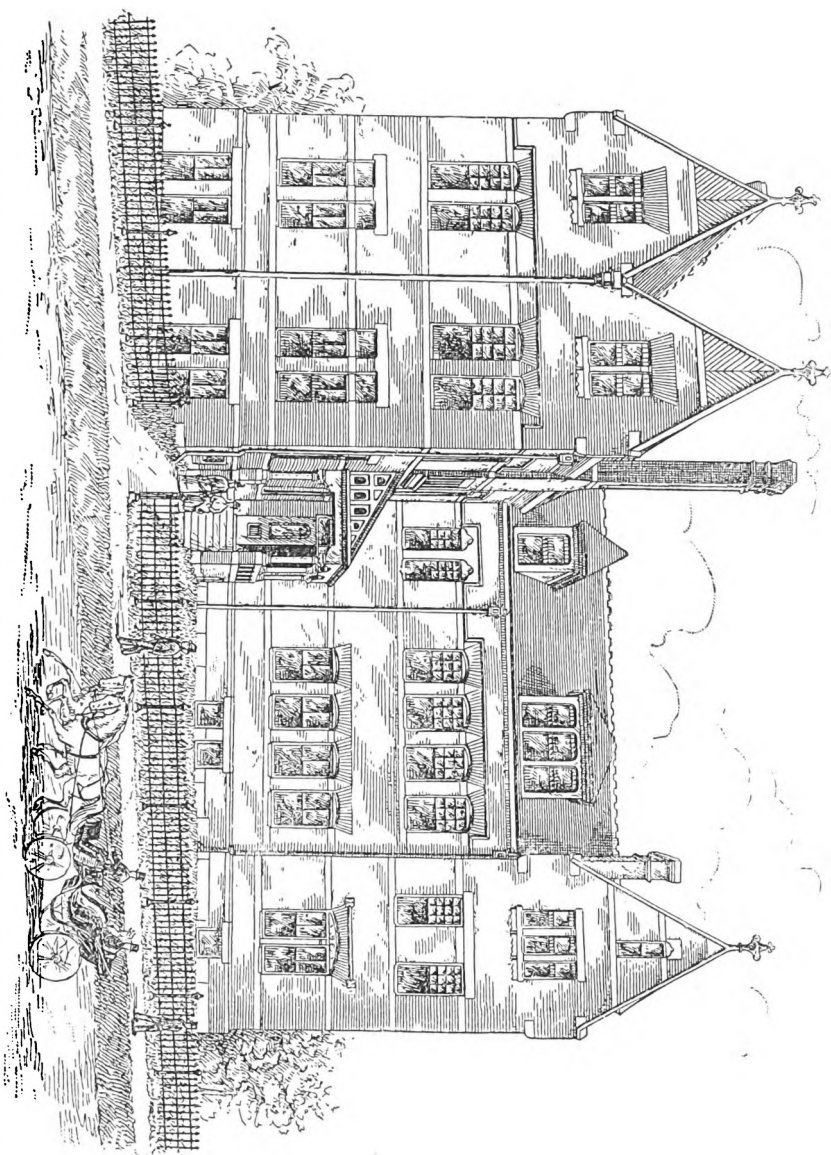
My Dear Green: It is about time for me to send you my regular installment of love and gratitude for your continued favors in sending us, two old heretics, the FREETHINKERS' MAGAZINE. Your monthly unlike most things, grows beautiful as it grows old, and I note improvements in every number. You cannot know with what proud anticipation we await each issue of the Magazine. We sometimes feel a little tinge of shame that we receive and enjoy the pleasure and benefit of such mental food without ever having paid a cent for it, but it is the best we can do, unless we refuse the proffered rations. *We can't do that*, for our mental appetite craves food, and we always find in the

Magazine what we want, and we excuse our apparent sponging by the reflection that we would do by you as you are doing by us, if our circumstances were reversed, which reminds me of Michael Ellenrod's epitaph. He was for forty years sexton of a certain church in England, but never a member of any church, and he left behind him this epitaph to be placed upon his tombstone:

"Here lies the body of poor Michael Ellenrod.
Have mercy on his soul, great God,
As he would do if he was God,
And you poor Michael Ellenrod."

THE *Youth's Lyceum*, is the title of an illustrated, four-page, weekly paper, published at Liberal, Mo., adapted, especially, to the needs of the children of Freethought: parents, and of all other children. It is just what the Liberal cause has long stood in need of, and it should have a large circulation at once. For "as the twig is bent the tree is inclined." This bright little sheet is edited and published by that well-known Freethinker, G. H. Walser, at Liberal, Mo., for the small sum of sixty cents a year. We sincerely hope that Liberals everywhere will encourage this most important undertaking of our old and valued friend Walser. Reader, send, at once, ten cents for sample copies to give the children of your neighborhood.

Address, G. H. Walser, Liberal, Mo.



LITERARY DEPARTMENT.

"THE TIME IS GREAT."

(Spanish Gypsy.)

BY ELIZABETH JOHNSON.

THE time is great ! Let us not waste our days,
 Those slender links in the strong chain of life
 That bind the past and future, making time
 One great eternity of endless years,
 That boundless stretch behind us and before.

The time is great ! Who has not felt the thrill
 That vibrates through the world from pole to pole,
 Quick'ning earth's children to a deeper life ?
 They waken from their sleep of centuries,
 Forget their petty aims, their selfish cares,
 As did their ancestors, the great of old.
 And, one by one, new-baptized in the light,
 Do reverence to the universal soul,
 Of past and present born, king of all time,
 All men, all actions great and small.

The time is great, and great the hope for man :
 He's caught a glimpse of his great destiny.
 New prophets preach the truth with words of fire,
 And heroes die for justice once again ;
 The brooding hush of expectation yields
 To the fierce noise of conflict or the shout
 Of victory assured, and martyrs know
 The felon's scaffold is a kingly throne,
 Whereon sits Truth to sway and rule the world.

The time is great. What ! look ye to the thrones,
 Where "Mene, Mene," on their palace walls,
 Cause crowned heads to tremble once again,
 For heroes ? Look not there. 'Tis not from them,
 But from the million toilers of the earth,
 Shall come the heroes of these latter days.

The time is great. We want no weaklings now
 To lead us on to life's great victory :
 But men both strong and stern, who know no fear,
 Save fear to do a wrong ; who learned to face

Unflinching, long ago, what's worse than death,
 A life which is the death of mind and soul ;
 To face unflinching and to conquer it ;
 And cry to millions in despair, " Take heart !
 We've found the way to help, and hope, and life,
 To feed our starving babes, to lift our wives
 From the foul air of filthy tenements
 To the pure atmosphere of joy and love.
 There's hope—there's help—in justice is our strength,
 And reason is the sword with which she sweeps
 To death and to oblivion all her foes."

The time is great ! We will not little be,
 Unworthy sons of such a mighty age ;
 We'll fight, we'll die for justice, and we'll win
 Freedom for both the tyrant and the slave.

PICTON, Ontario, Canada.

A NEGRO BAPTIZED.

BY J. WM. LLOYD.

I STAND beside the pool and see him dip—
 This ebon preacher, dip his sable mate—
 The while the congregation stand elate,
 Waiting to let their quavering voices slip.
 And hail this, rescued, to their Gospel Ship,
 With wild-sweet peans, plaintive, half-subdued,
 That stir a saddened softness in my mood,
 Of covert smiles, to see these dippers drip ;
 The Ethiop faces shine with faith, and sweat,
 The mock-bird trills his lay upon the limb,
 The hot sun smites the unjust and the just,
 The bending ferns around the pool are wet,
 The bay leaves tremble vibrant with the hymn,
 And I with mirth, and pity, and disgust.

"SPIRIT" IN THE CRUCIBLE OF REASON.

Editor Freethinkers' Magazine :

It is evident from Brother L. M. Wilson's criticism of my letter on "The Soul," published in the June number, that he has sadly failed to comprehend my argument. I said that "at death each and every particle which composes man is laid under the sod and nothing remains." He says: "Now, in fact, everything remains and has merely undergone a change." Of course, everything remains *under the sod* and changes into fluid, vegetable or animal forms. Of course, this was precisely my meaning and defines pure and unalloyed

materialism, but Brother W. did me an injustice to interpret my remark as meaning an absurdity, a self-evident error, something he well knew I did not mean.

The question is, and which I urge Spiritists to answer in the interest of truth and the advancement of knowledge, what remains *over the sod*, among the living—independent of the body—when all that makes a man, when the organism which constitutes a man, when the *tout ensemble* composing man has been buried six foot under ground and been transformed into countless other forms entirely unlike man? What remains of John Smith when every particle which once composed John Smith has changed into something else?

If at birth, or soon after, a certain physical body animated with life—which shortly before originated from purely physical causes—was named John Smith, then surely this particular body, during life, *is* John Smith. If, then, previous to the event of this living physical body upon this mundane sphere, this particular body, named John Smith, did not exist *as such an individual*, is it not a necessary conclusion of logic that when this body, named John Smith, has been transformed into air, soil, fluids, plants, and become a part and portion of beasts and men, that this same John Smith exists no more?

To further illustrate, as our spiritual friends are hard to convince against their wishes, supposing John Smith, at death, weighs two hundred pounds. If a few moments previous to this event John Smith were placed upon an accurately adjusted pair of scales, it would be discovered that, after death, John Smith would still weigh precisely two hundred pounds. Not an ounce less—not a grain has “escaped.” The machine is all there, it has simply stopped—it ceases to act—this is death. Then these two hundred pounds, as stated, are laid under the sod, and soon the body and form named John Smith has vanished from the earth. True, not a particle of it is lost, but its identity and outline has forever vanished. Now, I want Brother Wilson or some other well-posted Spiritist to tell us what is left *on earth*—not in the earth—of John Smith, to compose a so-called spirit, or form a body identical in size, outline and general appearance as the John Smith who, in the first place, required two hundred pounds of magnificently organized matter to give him identity? If it required this quantity of flesh, blood, bone, muscle, etc., to complete the man called John Smith, would it not be a miracle if John Smith could be made from and exist of nothing just as well. And if John Smith after death can exist during all eternity, composed of nothing (or of something unknown to us), how is it that John Smith did not exist before his birth or antenatal existence just as well? If men and women who have once lived can hover around us, though composed of nothing (or its equivalent to us), why do not men and women who have never lived “in the body” make themselves known to us just as well? But if it is insisted that our antenatal state was our beginning, then must not death be our end, because *whatever has a beginning must end*.

If, then, that particular body was essential to the existence of John Smith in the first place; if without the birth of this particular body John Smith would never have been known or existed; if, consequently, the existence of John Smith was dependent upon the existence of this physical body, must we not, as reasoning men and women, if fearless and honest, conclude, when the body

originating and composing John Smith has vanished and assumed numerous other forms, that John Smith has vanished also and forever.

Therefore, unless our Spiritual friends can convey an intelligent idea what the supposed spirit form is made of, what gives it animal or spirit life, what gives it warmth and color, what causes it to functionate; in the absence of teeth, hair, finger and toe-nails, what gives the appearance of these things (as professed); where is their abode, how do they prepare their clothing, how exist within our atmosphere and not affected by wind, storms, rain or cyclone, how fly without wings, etc.; unless they can intelligently answer these objections to their theory, all candid minds must admit that Spirit existence is utterly inconceivable and miraculous.

The testimony of all mediums and spirit-seers being that spirits possess all the characteristics of living physical beings, it becomes necessary for them to explain their existence and anatomy. How can their appearance be like men and women if without flesh, blood and bone? How can they breathe without lungs, think without brains, feel without a nervous system and live without the circulating medium upon which all organic life is dependent? How can they assimilate food (and enjoy three meals a day) without a stomach and continue the relation of husband and wife deprived of the physical form, etc.? Alas! for an eternal existence in which all the memories of the past are vivid and clear, yet deprived of that fairest and loveliest ideal of nature—a beautiful, charming, loving woman (of flesh and blood).

The chemist can analyze human flesh, blood, bone, hair, teeth, etc., and state each constituent part. Now, if spirit-forms, teeth, hair, etc., are a reality, they as necessarily must be subject to chemical analysis. If this cannot be done, spirits and spooks are destined very soon to vanish from the minds of men.

No sane man denies the "life-principle" or chemistry of nature Brother W. talks about; this perpetuates the species (but not the individual) when the parent tree, flower, shrub, beast or man has perished. It exists in our children when we are dead, and is in each particle of a corpse, in rock or dust, and is the eternal and only immortal potency which forever struggles to evolve new forms from the old.

I stated definitely in my previous letter that organic bodies and inorganic forms of matter, like air, electricity, heat, gravity, etc., had nothing in common and there is no analogy between them. While we cannot see, weigh or measure them in the ordinary way, yet we can, all of us, more or less clearly conceive what they are. We can at least approximate their true character. We know the nature of fluids, air, flour, dust, etc., and from this can realize these forces to be a fine and subtle aggregation of particles in liquid or aerial form. But I insist that all efforts to grasp or comprehend a living spiritual being, like man—yet entirely unlike man—not composed of tangible matter, not weighing a grain, though the size of man, is utterly futile and in vain, and if the notion is based upon fact and reality, human intelligence and mental penetration is a mockery and a farce.

Brother Wilson's illustration of the telegraph and telephone, which he styles "organized intelligence" (though "machinery" is correct) also sadly

fails to prove independent spirit existence ; on the contrary, squarely illustrates the truth of materialism.

If our friend has a telephone in his house he can communicate with a friend at a distance. The machine has certain functions and, properly organized, it propels sound far away. The telegraph, by means of a machine and a chemical battery, generates electricity and sends it across two continents. But let our good brother destroy the telephone, annihilate the machine, remove the acids and zink that generate the electricity (as man's body generates mind), and then see whether he can convey sounds or words? As these instruments in their completeness are necessary to produce the above-stated results, so man's body—in living perfection—is absolutely necessary to generate intelligence and consciousness.

I claim to possess at least the average degree of mental penetration and am ready to accept the truth no matter where it leads ; therefore, if Spiritists really possess an intelligent conception concerning the nature of spirits, I now again urge them to make the same known for the benefit of the many materialistic readers of our free and model *Magazine*. Surely it cannot be urged that we are prejudiced—why should we labor against proof of our immortal existence and eternal happiness? On the other hand, may not the influences of an early education and the longing of the human heart for a continuous state of bliss, never attainable on earth, blind and prejudice our spiritual friends in the adoption of their faith?

OTTO WETTSTEIN.

ROCHELLE, ILL., August 12, 1888.

FREETHINKING AND PROGRESS.

Editor Freethinkers' Magazine :

There are times with me, as there are probably with a great many others, when I feel like having something to say to the Liberal public. But what troubles me most is to know how to say it. But to begin: Why is it that there is to be found in almost every community throughout the country so many persons, pious and otherwise, who look upon anyone known to be an earnest truth-seeker, and entertaining liberal views, as a person inimical to society—regard him as an enemy to the existing institutions of the day, as if existing institutions were perfect and could not be improved. These church-going phantom-worshipers are ever ready to call all such unpopular names, and appear to fear they are going to bring about a wonderful change and improvement for the good of the people at large before they are ready for it. I am always ready for a better condition of the world, financially, morally, humanely and intellectually, and rejoice to see the rapid advance the world is making in every direction. It shows the rapid advance being made in Freethought and Liberalism, through Darwin's Evolution theory. Yet, if you are known to believe in Darwin's Origin of Species, and Evolution theory, that settles it with you—you are at once set down as one of the lost sheep of the house of Jacob.

Everything for the good of humanity has been brought about by Freethought. By Freethought, Columbus discovered America, Newton the law of gravitation, Harvey the circulation of the blood; then there is the steam engine, the telegraph and the sewing machine. Freethought, truth-seeking and the love of liberty for all mankind prompted Jefferson, Franklin, Paine and a host of noble patriots, to publish to the world the grandest and most sacred declaration ever written by man, proclaiming that all men are created equal, and are endowed with inalienable rights to life, liberty and the pursuit of happiness. Freethought and the love of humanity gave Henry George the ability to write his valuable books, giving the great cause of poverty and discontent throughout the world, and suggesting a remedy. Freethought has given Col. Ingersoll, the great evangelist of the Church of Humanity, the power that is driving those tormenting, false and foolish tears from the world.

With such men as Bishop Wakeman, Elders York, Underwood, Reynolds, and many others I might name, our Church of Humanity, with her brief creed of *Love, Truth and Justice*, will surely increase and prosper.

The tendency of the times is in the direction of Free thought, Free speech, Free press, Free trade, Free schools, Free mails, Free medicine, Free elections, Free labor, Free Sunday and Free soil. The day is coming when oppression of labor by trust and monopoly of every character must leave this land of the free and the home of the brave. That every human being may exercise their natural and inalienable rights to life, liberty and the pursuit of happiness.

KNOXVILLE, Tenn., Sept. 1, 1888.

C. J. YEARY.

OBITUARY.

Maria Elizabeth Emerson, wife of J. William Lloyd, died near Palatka, Fla., on Tuesday, September 4th, 1888, at 2.45 P. M., in the thirty-third year of her age. She was an agnostic with materialistic inclinations, although at one time an experienced medium. Her last words on the subject of death were spoken to her husband—"I want you to tell everybody that I die an Infidel and happy in it. I have always dreaded death, because of its uncertainty, but now I do not dread it; yet it never seemed so sure to me before that the grave ends all." The last book she read was D. M. Bennett's, "Truth Seeker Around the World," which she keenly enjoyed. Her last intelligent words were: "I want rest." She passed away at last in a state of unconsciousness, very easily and painlessly, like a child, and without a sound.

In accordance with her known and expressed wishes, her funeral was very simple and unostentatious; without symbols of mourning, and without Christian ceremonies of any sort. Mr. Lewis Morris, a resident and a well-known Freethinker, made a few brief remarks on the life and virtues of the deceased, read a few verses of poetry composed by her husband, and concluded with the Service for the Dead, to be found in the April (287) number of the FREETHINKERS' MAGAZINE. She sleeps in the charming little cemetery of the pleasant rural village of Penial, Fla., under green oaks, and beneath the swaying banners of the beautiful Spanish moss.

Sans peur et sans reproche.

PETITION TO ABOLISH THE DEATH PENALTY.

Editor Freethinkers' Magazine :

What will you say to the following as the *Form* of a Petition to abolish the barbarous custom of putting to death as punishment for the crime of murder?
To the Senate and House of Representatives :

The undersigned earnestly desire you, the legislators of the state, immediately to revoke the *Penalty of Death* as now due to crime, particularly as relates to WOMAN; who, though a citizen, property-holder, and tax-payer, cannot vote to enact that nor other laws, being denied the right of suffrage.

But if the penalty must be executed on *man*, who makes the laws, then your petitioners ask that the execution, being the most fearful and solemn act ever done by man, shall be made wholly a *Religious Service*, and committed to the clergy; provided always that no human being shall ever be sent into the unknown realities of eternity until, in the judgment of a clergyman of his choice, or of his nearest friends, he is prepared to meet them, and shall have witnessed that preparation by receiving the *Ordinances of Baptism and the Sacramental Supper*, thus becoming a member of the visible church; and that then the dreadful *Act of Hanging* shall always be performed by an ordained clergyman, a Doctor of Divinity, or Bishop, when practicable, with appropriate *Religious Services*, and on the *first day of the week*, commonly called the Sabbath.

To kill women by law, before we give them any voice in making or excusing the law, seems more than barbarous. It is downright, cold-blooded, absolute murder, and will one day be so regarded by the unanimous voice of enlightened humanity. But if the law-makers and executors of our capital codes must be hanged or slain, when violating such laws, who are so suitable to do the deadly deed, as the ordained and Reverend Clergy? What work so solemn as that are any men ever called by the government or the church to perform? Only the clergy may baptize, or bury, or administer the sacramental supper. Only clergy are deemed worthy or fit to officiate at the altar of ordination or installation. And yet what are all these, in sacredness or solemnity, compared with the dreadful act of sending, unbidden, and perhaps all unprepared, into the dark eternities by a human hand, a fellow-being? A deed the victim cannot lawfully do himself: and if life be *inalienable*, has no right to consent to its being taken away by any earthly authority or power! So if such outrage must be perpetrated in the name of law and religion, let us now commence a contest and agitation, never to cease till all capital punishments shall be inflicted by ordained clergymen; Bishops or Doctors of Divinity always to be selected when practicable.

PARKER PILLSBURY.

CONCORD, MASS.

POSTSCRIPT.

I am very glad, Mr. Editor, to first bring this, to me all-important question, before the public in your columns. Without in the least degree undervaluing the work of other Liberal journals, from the stalwart and intrepid old *Investigator* onward, I think your Magazine, by its candor and fairness, as well as ability, has earned an honorable place in the journalistic literature of the country. And my hope is that the subject opened in the above article and Petition, may have a fair, full and wise consideration.

P. P.

MR. UNDERWOOD ON THE TARIFF.

Editor Freethinkers' Magazine :

My Tariff article in the September number is so long, that I ask no more space for my own views, though I have much to say. What I do want is to let your readers see that the well-known lecturer and editor, Mr. B. F. Underwood, has just published an address, entitled, "The Sophisms of Protection and the importance of Tariff Reduction."

In the first place, he shows that our high tariff does not protect labor, as is often alleged, but only capital. Only one laborer out of thirteen is employed in protected industries; and in those trades the employers get three dollars of extra profits out of the tariff, for every dollar he pays out in wages. The plea that reducing the tariff would bring down wages, is met by such facts as that labor is paid four times as highly in Oregon as in South Carolina under the same tariff, and that wages continue much higher in what is called "free trade England" than in protected Germany.

The argument that it is our tariff which has brought down prices in this country, is shown to be a sophism by the fact that a similar decline is going on in Great Britain. In answer to the proposal that it is better for our government to buy bonds than to reduce the duties, it is stated that the premium would be exorbitant. The importance of diversifying our industries is fully acknowledged, but the fact that this has been done with great success in our Western States, in spite of their having to pay much higher wages than the Eastern States did, and having no protection against these formidable rivals, is brought up to prove that our whole country, would be just as able to dispense with protection against Europe. Mr. Sargent, a manufacturer who employs 2,000 men in Connecticut, and sends out fifty tons a day of hardware, says that if he could get free raw materials he could make four times his present quantity, and sell goods all over the world. He also says that less money is really paid in our factories for the same quantity and quality of work than in Europe.

Mr. Underwood also proves that not only the British but the Irish laborer has gained by the adoption of a tariff for revenue; and also that this latter policy was pursued by this country from 1789 to 1816 with sufficient consistency to justify the declaration of Daniel Webster in 1824, that this had been "our established system" and that protectionism was not justified by American experience. Reference may also be made to the testimony, in Blaine's "Twenty Years in Congress" to the general prosperity produced by the reduction of 1846.

Copies of Mr. Underwood's address can be had of C. L. Palmer, Room 43, 170 Madison st., Chicago, Ill. Price: 1,000 copies \$5.00; 500 copies \$3.00; 100 copies \$1.00.

F. M. HOLLAND.

CONCORD, MASS.

BOOK NOTICE.

"OUR UNCLE AND AUNT," by Amaralia Martin, and published by G. P. Putnam's Sons, is just received, and will be fully noticed in our next number.

EDITORIAL DEPARTMENT.

HARRY HOOVER.

THOSE of our readers who have visited Pittsburgh know that it is the darkest city in the Union. On account of the dense smoke that is constantly ascending from the thousand or more furnaces, the rays of the sun are, at times, almost entirely



excluded. And this atmospheric darkness well represents the intellectual condition of the great multitude of church people of Pittsburgh and the surrounding country. There is probably more superstition to the square foot in this section of Pennsylvania, than in any place outside of Delaware and New Jersey. When we visited Pittsburgh, a few years ago, we found that the burning question of the day, in the Presbyterian churches, was,

whether instrumental music should be permitted in the church choirs, some of the younger people insisting on the innovation and the older people contending that the movement was instigated by the devil. They declared they would have no "fiddling in the house of God." As to the theory of evolution, Pittsburgh Presbyterians have never heard of it, and when Henry Ward Beecher was alive they would just as willingly have admitted "Bob" Ingersoll to their pulpits as Beecher. The latest account of the creation that the Christians of Pittsburgh know anything about is to be found in Genesis. With them the world is only

about six thousand years old, and they are sure that the first man was made of mud, and the first woman out of a rib. In fact, they do not entertain a doubt of anything that is stated between the two lids of the Bible, and some of them, as Col. Ingersoll says, wish there were greater and more unreasonable stories there, so that they could exhibit the power of their faith by believing them.

It is in this dark and benighted region, where Harry Hoover and a few other brave men and women have built up one of the most substantial Liberal societies in this country. It was organized some eight years ago as the Pittsburgh Liberal League, and is now known as the Pittsburgh Secular Union. The society has a national reputation. For six years the subject of our sketch was the Secretary of this society and is now its President. It is, therefore, very evident that he is a man of great executive ability.

We, herewith, present the readers of the Magazine with a good likeness of Brother Hoover, so that those who have never been permitted to see him may have some idea of his benign and intelligent countenance. We do not deem it necessary, even if our space would permit, to give here an extended sketch of his life, as he is already well known throughout the whole country as one of our most earnest, enthusiastic, intelligent and judicious Freethinkers.

Harry Hoover was born April 21, 1833, in Clearfield County, Pennsylvania. His father was a Dutch school-teacher and his mother was the daughter of an Irish school-teacher, and young Harry was educated at home, and cannot now remember when he could not read. During his boyhood days he read all the books within his reach, his favorite authors being Addison, Steele, Goldsmith, Dr. Dick, and Burns. His father's house was the headquarters of all the religious denominations. His parents intended Harry for the ministry, but the conflict of creeds that he so often listened to set him to thinking, and there is nothing so detrimental to "religious growth" as thinking. Then his business, in early life, required him to travel extensively, and, being a great observer, he everywhere imbibed new ideas.

When the rebellion broke out he enlisted in the Federal army and served the government faithfully to the close of the war. Soon after the war he married an estimable woman, purchased

the old homestead and followed farming until 1875, when he was elected county commissioner and removed to the county seat (Clearfield). Before that time, in 1872, he left the church in disgust, and organized a Freethought Society. He took part in the organization of the National Liberal League at Philadelphia, in 1876, became a charter member of that body, and has been an active worker in the Liberal ranks ever since. He has always been interested in every *real* reform movement. He is a good speaker and one of the ablest writers in the Freethought ranks. And although his loyalty to his honest convictions has prevented him from procuring property, and has kept him poor in what the church calls "this world's goods," he has accumulated something of far more value, a large stock of modern scientific and philosophical ideas and practical information. If every great city had a Harry Hoover, and such a grand Liberal society as he and his friends have established and maintained in Pittsburgh for the last eight years, how the great cause of Universal Mental Liberty would prosper!—in Bible phrase, the wildernesses (of superstition) would everywhere blossom as the rose. We are glad to record him as a contributor and friend of this Magazine.

THE LILLY HALL OF SCIENCE.

On page 451 of this number will be seen a very good illustration of the Lilly Hall of Science, erected by that well-known Freethinker, A. T. Lilly of Florence, Massachusetts, at a cost of thirty thousand dollars, for the special purpose of giving to woman an opportunity of obtaining a scientific education. It is said to be the only one of the character in this country or any other.

In the January number of this volume we gave a likeness of Mr. Lilly, and a short biographical sketch of his life, and made some reference to this great work of his. The reader is requested to read that notice in connection with this one, as our space will not allow us to repeat here what we there stated. This building is a most valuable contribution to Humanity, and that our readers may have some idea of the beautiful structure, we give below a description of it, taken from the *Hampshire County Journal*, published in Northampton, Massachusetts, where this

building is located. It is an auxiliary of Smith's College, and under the supervision of the faculty of that institution.

The design is a free treatment of secular Gothic; and, while possessing a marked individuality, its general style is in harmony with the other buildings. The brick throughout are laid in red mortar, and molded brick of special design by the architect have been introduced with excellent result in string courses, window heads and label moldings above the windows. Stone for finish is seen in molded and plain belts, caps, copings, finials, etc., and is shown at the entrances to the building in columns with richly-carved foliated capitals. The roofs are slated with dark slate and the ridges are finished with a cresting of terracotta; the finish of the high pitch roof of the circular bay is an ornate metal finial, relieved at its upper portion by gilding. In locating the building, the natural advantages of the site were used to give, upon the western side, excellent accommodation in the basement, and an entrance to this story is planned in the circular bay. The structure is substantially built, the interior brick walls being extended in some instances to the highest story, and the exterior walls laid up in double lines with intervening air space and bonded with hoop-iron; where wide spaces occur, as in the lecture-rooms, the joisting is of southern pine carefully trussed with iron rods, and iron-work, in the forms of beams and columns, have been introduced where requisite.

The basement is 10 feet high and contains a general laboratory 30 by 34 feet, lighted upon the north and west; and in the rear of this room, across a hall-way connecting with the basement entrance, are a smaller laboratory, furnace-room and combustion-room. These several apartments have their walls of brick laid in red mortar, and are each equipped with flues running up in separate chimneys. Toilets are located in the basement, and supply-rooms, fuel-rooms and the heating apparatus occupy the central and eastern portions of the basement. An iron staircase in the main hall runs to the ground or principal floor above. Approaching this story by the main entrance from West street, and passing under the handsome porch, double glazed doors give access to the main corridor, which extends directly through the building to the north or campus entrance, shown in the illustration. This corridor is about 12 feet wide, and by an intervening archway is connected on the west with a wide hall-way terminating in the circular bay. A lecture-room, 30 by 32 feet, is reached by two separate doors from the corridor, and is lighted by a series of four large windows looking to the south, and located, according to novel ideas of lecture-room construction, at a very considerable height from the floor level. In the rear of this room is the chemical preparation-room, the dividing wall containing a hood with flues above which is carried up in the large chimney adjacent to the flue for the heating apparatus. A brick partition wall with glazed sash separates the lecture-room from a room on the north 16 by 30 feet, designed for physical apparatus and laboratory. A second apparatus-room connecting with this by double sliding doors, and with both the lecture-room and preparation-room, is also planned, and occupies the northeast corner of the building, lighted from the campus side. Upon the south and west, and opening from the hall-way, are two fine laboratories lighted on two sides, the walls in each case being finished with an

exposed face of brick. These rooms are each 15 by 27 feet, and are furnished with hoods and flues for chemical experiments. A balance-room occupies the circular bay on the west, separated from the hall-way proper by a glazed partition and door-way. Opening from the main corridor on the west, near the campus entrance, with outlook to the north, is the library, 16 by 20 feet, and connected with it on the west is a private study, well lighted and furnished with an open fire-place built of pressed brick. In the rear of the study, with triple windows to the west, is a laboratory having an approach also from the hall-way, while in the rear is a dark room and a room for chemical supplies. The story is 13 feet high in the clear, except in the lecture-room, where, owing to a greater depth of floor above, the height is lessened three inches. A generous flight of stairs occupies part of the main corridor, and extends from the ground floor to the second floor.

Upon the first floor a large lecture-room is located immediately over that on the ground floor, and the rooms adjoining are similarly divided to those below and embrace a botanical work-room, 16 by 30 feet, lighted on the campus side of the building by a series of four large windows, a specimen and apparatus-room, and a room for the reception of botanical collections; the last is equipped with table and wall cases glazed. Nearly half the western part of the building, on this floor, is devoted to a general laboratory, admirably lighted by four north and four west windows. Opening from the hall in the rear, and connected with this laboratory, is a physiology work-room, 16 by 21 feet, exclusive of the circular bay, which admits a generous supply of light. A work-room for advanced classes, and also a private work-room, are conveniently planned, and the accommodations of this floor further include a photograph-room, with accompanying dark-room, well equipped with requisite conveniences. The main corridor at the southern end has an arch thrown across it and beyond this double windows admit ample light. The entire second or uppermost floor is devoted to a museum, the ceiling being 14 feet from the floor. This museum is a fine apartment, and owing to the careful distribution of light, a large amount of wall space is presented for the glazed cases. On the western side an increased height has been given to the museum, and here it is intended to set up mounted specimens requiring extra room. Above is a skylight constructed with patent glazing. The building throughout is handsomely finished with whitewood, with the exception of the main corridor and hall-ways, where stained brown ash is introduced. The halls and lecture-rooms are sheathed to a height of four feet, inside blinds have been generally introduced, the finished flooring is principally of southern pine, all the basement laboratories having a flooring of brick or tile laid in cement.

Every effort has been made to make the equipment of the new scientific building what it should be. The outfit prepared by Profs. Pillsbury and Stoddard compares favorably with similar institutions of the kind, consisting of a library of reference books and charts, and the chief scientific periodicals, a spectrum analysis room, arrangements for the use of solar lantern and microscopes, a botanical laboratory with herbarium and collections for the study of vegetable histology and physiology.

ALL SORTS.

"AMERICAN PHILOSOPHY," by B. F. Underwood, will be the leading article for the November number.

REV. WRIGHT ROBINSON, an orthodox clergyman of El Dorado Springs, Mo., in the next number, will reply to "X. Y. Z.'s" article on "Special Creation *versus* Evolution" that appeared in the August number of this Magazine. Our motto is: "Give all sides a hearing."

AN especially striking paper appears in the October *Popular Science Monthly*, entitled "Man in Relation to the Lower Animals," by Prof. Edwin Emerson. The writer shows that Dr. Mark Hopkins's attempt, in his "Scriptural Idea of Man," to widen the chasm between man and the lower animals, is not justified by the facts.

Liberty says: Mr. Gladstone has presented the money equivalent of his laborious reply to Col. Ingersoll in Mr. Rice's "Review" to a Flintshire church. He is evidently under no delusion as regards the issue of the controversy, and he is unusually fair in indirectly admitting his defeat; but his donation will hardly make good the loss sustained by the Church through Ingersoll's fire.

CHARLES B. WAITE, formerly a supreme court judge, will publish in the *Late Times* a statement that the common law entitles women to vote; that women were voters in all the original American States, and that the statutes which have excluded women from voting are mostly unconstitutional and invalid. He declares that woman's disfranchisement is one of the greatest political crimes of the age.

W. PERKINS, who is acquainted with Edison the great inventor, declares in the *Ironclad Age* for August 25th, that "Mr. Edison is a plain, hard-thinking, hard-working, unassuming Materialist. With Ingersoll and most of us he agrees—'one world at a time.' Edison, as does every

sensible person, works for the life that now is, assured that the one which is not—if even possible—demands no attention till it comes."—*The Freethinker*.

IN the untimely death of Prof. Richard A. Proctor, humanity suffers an irreparable loss. As a matter of course, being a great student of nature, he was a Free-thinker and wholly rejected the Christian religion. One of the first articles he wrote, when he arrived in this country last year, was for this Magazine, entitled, "Gospel Life of Jesus," in which he clearly proved the absurdities therein recorded. We wish our space would allow of a more extended notice of him.

JOHN GEORGE HERTWIG of Washington, D. C., desires to lecture during the coming winter and solicits engagements for this purpose. In religious matters he is an absolute Freethinker, and as to public questions, generally, he is a thorough radical. He was born in Germany, where he received a collegiate and university education, and has lived in the United States thirty years. He will lecture in English. His address is P. O. Box 706, Washington, D. C.

WE most fully concur with the following, from the pen of Mrs. Sarah A. Underwood:

It is high time to break away from the old custom attending death-beds, death and funerals, and substitute more rational ones. Not, as some rabid iconoclasts have already occasionally attempted, by replacing one set of absurd ceremonials by another set equally absurd, but by obeying the plain dictates of common sense in doing away with all ceremonies not required by sanitary precautions, and by daring to lead the way in making it possible for the friends of the dead everywhere to consult their own feelings and wishes in the matter of burial, and thus make it possible in the future for private grief to be kept free from public intrusion, and mourners safe from merciless comment and criticism in consulting their own feelings.

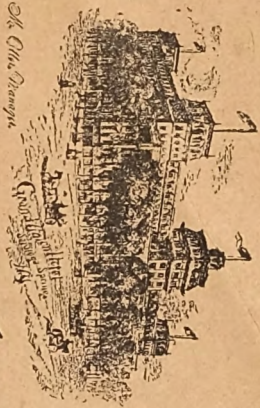
GEN. SHERIDAN is reported as saying about a year ago: "If I only had the simple faith of my wife, but I have not. To me the future seems oblivion. If we have a future beyond the grave, then we must have had an existence before this life. These are mysteries which I have often thought over, but I cannot fathom them. I was born into the Catholic Church and cannot get out of it. But I have my own views on such subjects. We must do our duty in life. We are here and must make the best of it."

THE following extract is from a letter received by us from a learned and able man, who, for the last thirty or more years, has been an earnest worker in behalf of Humanity, and who now, in his old age, is *compelled to wear the chains of Christian superstition* as tens of thousands are doing to-day. The abolition of human slavery in this country, for which he labored for years, was a great work, but the liberation of the human mind from *Christian slavery* is a much greater one. No words can express the indignation we felt when we received these lines from this grand old man, whose name we are required to withhold from our readers to save him from persecution. Here is what he writes:

"I regret very much to be obliged to say further that in future I must lose the pleasure and advantage of reading your Magazine, much of the conduct and contents of which I admire. The worthy and excellent people with whom I am now to live have not escaped from the trammels of the old orthodox theology. Not only have they not escaped from these trammels, but they rest satisfied in them as absolute truth, and would not for a moment think of holding with me, or any other person, a frank conference in regard to the reasons for the different opinions of each. You very commendably place the name of your publication upon the envelopes of your pamphlets and letters, but the people I speak of would be not only pained, but frightened, to see letters or papers from a Free-thinker come to their house. They asso-

ciate with that word all sorts of lawlessness and immorality, and have not the least idea that freedom of thought and the guidance of reason in religion, as in all other matters, are beneficial instead of harmful. I am patient with them, remembering how long it took me to escape from similar narrowness and bigotry, but I feel obliged, for the reason above stated, to request that my name may be erased from your list, and that no more of the FREETHINKERS' MAGAZINE be sent to me."

SCIENCE is the enemy of fear and credulity. It invites investigation, challenges the reason, stimulates inquiry, and welcomes the unbeliever. It seeks to give food and shelter and raiment, education and liberty, to the human race. It welcomes every fact and every truth. It has furnished a foundation for morals, a philosophy for the guidance of man. From all books it selects the good, and from all theories the true. It seeks to civilize the human race by the cultivation of the intellect and heart. It refines through heart, music, and the drama, giving voice and expression to every noble thought. The mysterious does not excite the feeling of worship, but the ambition to understand. It does not pray—it works. It does not answer inquiry with the malicious cry of "blasphemy." Its feelings are not hurt by contradiction, neither does it ask to be protected by law from the laughter of heretics. It has taught man that he cannot walk beyond the horizon; that the questions of origin and destiny cannot be answered; that an infinite personality cannot be comprehended by a finite being, and that the truth of any system of religion based on the supernatural cannot by any possibility be established—such a religion not being within the domain of evidence. And, above all, it teaches that all our duties are here; that all our obligations are to sentient beings; that intelligence, guided by kindness, is the highest possible wisdom; and that "man believes not what he would, but what he can."—*Robert G. Ingersoll.*



John W. Allen, Proprietor.

Chicago Tribune, No. 7, May 30, 1858.

H. A. Green Esq
My Dear Friend;

I think that
the Free Hunter Magazine
should be read and exte-
prised by all Freeholders
in our country. You
are doing a good
service and I think

well. I have read
the Magazine with
pleasure and profit.
It is hardly just to dis-
criminate between friends
but I cannot help saying
that Mr Kenner's article
was filled with thoughts
courage, ^{learning} and a most
noble spirit - so
we might as well say
and the Magazine more
heartily than, your friend
A. J. Stephen

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" " "	150 for	110
" " "	100 for	65
" " "	38 for	28

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" " "	90 for	65
" " "	95 for	40
" " "	45 for	30
" " "	30 for	20

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" " - - -	25 for	17

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