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ERRATA.

INGERSOLL'S ORATION ON CONKLING.

The reader will please make the following corrections:

Page 281, tenth line, insert "and" before "honored"; thirteenth line, change "they filled" to "that thrilled."

Page 282, tenth line, insert "great" before "man"; seventeenth line, change "memory" to "memories"; twenty-fifth line, insert "the" before "prejudices."

Page 284, seventeenth line, insert "the" before "hosts"; nineteenth line, insert "had" before "triumphed."

Page 285, twentieth line, change "even" to "every"; thirty-third line, "superior" to "superiors."

Page 286, nineteenth line, change "be" to "he."

Page 287, seventh line, change "preparing" to "prepared"; fifteenth line, change "lessons' to beacons"; thirteenth line, change "thoughts" to "thought."

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THE

FREETHINKERS' MAGAZINE.

JULY (E. M.) 288.

ROSCOE CONKLING.*

By ROBERT G. INGERSOLL.

R OSCOE CONKLING—a great man, an orator, a statesman, a lawyer, a distinguished citizen of the republic in the zenith of his fame and power has reached his journey's end; and we are met, here in the city of his birth, to pay our tribute to his worth and work. He earned and held a proud position in the public thought. He stood for independence, for courage, and, above all, for absolute integrity, and his name was known and honored by many millions of his fellow-men.

The literature of many lands is rich with the tributes that gratitude, admiration and love have paid to the great honored dead. These tributes disclose the character of nations, the ideals of the human race. In them we find the estimates of greatness—the deeds and lives that challenged praise and they filled the hearts of men. In the presence of death the good man judges as he would be judged. He knows that men are only fragments; that the greatest walk in shadow and that faults and failures mingle with the lives of all.

In the graves should be buried the prejudices and passions born of conflict. Charity should hold the scales in which are weighed the deeds of men. Peculiarities, traits born of locality and surroundings—these are but the dust of the race—these are accidents, drapery, clothes, fashions that have nothing to do with

^{*}An address delivered before the New York State Legislature by request of that body May 9, 1888.

the man except to hide his character. They are the clouds that cling to mountains. Time gives us clearer vision; that which was merely local fades away. The words of envy are forgotten and all there is of sterling worth remains. He who was called a partisan is a patriot. The revolutionist and the outlaw are the founders of nations, and he who was regarded as a scheming, selfish politician becomes a statesman, a philosopher, whose words and deeds shed light.

Fortunate is that nation great enough to know the great. When a man dies—one who has nobly fought the battle of a life, who has been faithful to every trust, and has uttered his highest, noblest thought; one who has stood proudly by the right in spite of jeer and taunt, neither stopped by foe nor swerved by friend—in honoring him, in speaking words of praise and love above his dust, we pay a tribute to ourselves.

How poor this world would be without its graves, without the memory of its mighty dead. Only the voiceless speak forever. Intelligence, integrity, and courage are the great pillars that support the state. Above all, the citizens of a free nation should honor the brave and independent man—the man of stainless integrity, of will and intellectual force. Such men are the Atlases on whose mighty shoulders rest the great fabric of the republic.

Flatterers, cringers, crawlers, time-servers are the dangerous citizens of a democracy. They who gain applause and power by pandering to the mistakes, to prejudices and passions of the multitude are the enemies of liberty. When the intelligent submit to the clamor of the many, anarchy begins and the public reaches the end of chaos. Mediocrity touched with ambition flatters the base and caluminates the great, while the true patriot who will do neither is often sacrificed.

In a government of the people, a leader should be a teacher—he should carry the torch of truth. Most people are the slaves of habit, followers of custom—believers in the wisdom of the past—and were it not for brave and splendid souls "the dust of antique time would lie unswept and mountainous error be too highly heaped for truth to overpeer." Custom is a prison, locked and barred by those who long ago were dust, the keys of which are in the keeping of the dead.

Nothing is grander than when a strong, intrepid man breaks chains, levels walls and breasts the many-headed mob like some



great cliff that meets and mocks the innumerable billows of the sea. The politician hastens to agree with the majority—insists that their prejudice is patriotism, that their ignorance is wisdom—not that he loves them, but because he loves himself. The statesman—the real reformer points out the mistakes of the multitude, attacks the prejudice of his countrymen, laughs at their follies, denounces their cruelties, enlightens and enlarges their minds and educates their conscience—not because he loves himself, but because he loves and serves the right and wishes to make his country great and free.

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With him defeat is but a spur to further effort. He who refuses to stoop, who cannot be bribed by the promise of success, or the fear of failure—who walks the highway of the right, and in disaster stands erect, is the only victor. Nothing is more despicable than to reach fame by crawling—position by cringing.

When real history shall be written by the truthful and the wise, these men, these kneelers at the shrines of chance and fraud, these brazen idols worshipped once as gods, will be the very food of scorn, while those who bore the burden of defeat, who earned and kept their self-respect, who would not bow to man or men for place or power, will wear upon their brows the laurel mingled with the oak.

Roscoe Conkling was a man of superb courage. He not only acted without fear, but he had that fortitude of soul that bears the consequences of the course pursued without complaint. He was charged with being proud. The charge was true—he was proud. His knees were as inflexible as the "unwedgeable and gnarled oak," but he was not vain. Vanity rests on the opinion of others; pride on our own. The source of vanity is from without—of pride from within. Vanity is a vane that turns, a willow that bends with every breeze; pride is the oak that defies the storm. One is cloud—the other rock. One is weakness—the other strength.

This imperious man entered public life in the dawn of the reformation, at a time when the country needed men of pride, of principle and courage. The institution of slavery had poisoned all the springs of power. Before this crime ambition fell on its knees. Politicians, judges, clergymen and merchant princes bowed low and humbly with their hats in their hands. The real friend of man was denounced as the enemy of his country. The

real enemy of the human race was called a statesman and patriot. Slavery was the bond and pledge of peace, of union and national greatness. The temple of American liberty was finished. The auction block was the corner-stone.

It is hard to conceive of the utter demoralization of the political blindness and immorality of the patriotic dishonesty, of the cruelty and degradation of a people who supplemented the incomparable Declaration of Independence with the fugitive slave law.

Think of the honored statesmen of that ignoble time who wallowed in this mire, and when decorated with dripping filth, they received the plaudits of their fellow-men. The noble, the really patriotic, were the victims of mobs, and the shameless were clad in the robes of office. But let us speak no word of blame. Let us feel that each one acted according to his light; according to his darkness.

At last the conflict came. Hosts of light and darkness prepared to meet on the fields of war. The question was presented: Shall the republic be slave or free? The Republican party triumphed at the polls. The greatest man in our history was president-elect. The victors were appalled. They shrank from the great responsibility of success. In the presence of rebellion they hesitated. They offered to return the fruits of victory; hoping to avert war, they were willing that slavery should become immortal. An amendment to the constitution was proposed to the effect that no subsequent amendment should ever be made that should in any way interfere with the right of man to steal his fellow-man.

This, the most marvelous proposition ever submitted to a congress of civilized men, received in the house an overwhelming majority, and the necessary two-thirds in the senate. The Republican party in the moment of its triumph, deserted every principle for which it had so gallantly contended, and with the trembling hands of fear laid its convictions on the altar of compromise.

The Old Guard, numbering but sixty-five in the house, stood as firm as the 300 at Thermopylae. Thaddeus Stevens, as maliciously right as any other man was ever wrong, refused to kneel. Owen Lovejoy, remembering his brother's noble blood, refused to surrender, and on the edge of disunion in the shadow

of civil war, with the air filled with sounds of dreadful preparation, while the Republican party was retracing its steps, Roscoe Conkling voted "No." This puts a wreath of glory on his tomb. From that vote to the last moment of his life he was a champion of equal rights, staunch and stalwart. From that moment he stood in the front rank. He never wavered and he never swerved. By his devotion to principle, his courage, the splendor of his diction, by his varied and profound knowledge, his conscientious devotion to the great cause, and by his intellectual scope and grasp, he won and held the admiration of his fellow-men.

Disasters in the field, reverses at the polls, did not and could not shake his courage or his faith. He knew the ghastly meaning of defeat. He knew that the great ship that slavery sought to strand and wreck was freighted with the world's sublimest hope.

He battled for a nation's life, for the rights of slaves, the dignity of labor, and the liberty of all. He guarded with a father's care the rights of the hunted, the hated and despised. He attacked the savage statutes of the reconstructed states with a torrent of invective, scorn and execration. He was not satisfied until the freedman was an American citizen—clothed with even civil right—until the constitution was his shield, until the ballot was his sword.

And long after we are dead the colored man in this and other lands will speak his name in reverence and love. Others wavered, but he stood firm; some were false, but he was proudly true, fearlessly faithful unto death.

He gladly, proudly grasped the hands of colored men who stood with him as makers of our laws, and treated them as equals and as friends. The cry of "social equality," coined and uttered by the cruel and the base, was to him the expression of a great and splendid truth. He knew that no man can be the equal of the one he robs—that the intelligent and unjust are not the superior of the ignorant and honest, and he also felt, and proudly felt, that if he were not too great to reach the hand of help and recognition to the slave, no other senator could rightfully refuse.

Roscoe Conkling was undoubtedly an honest man. Honesty is the oak around which all other virtues cling. Without that, they fall, and groveling, die in weeds and dust. He believed that a nation should discharge its obligations. He knew that a promise could not be made often enough or emphatic enough to

take the place of payment. He felt that the promise of the government was the promise of every citizen; that a national obligation was a personal debt, and that no possible combination of words and pictures could take the place of coin. He uttered the splendid truth that "the higher obligations among men are not set down in writing, signed and sealed, but reside in honor." He knew that repudiation was the sacrifice of honor, the death of the national soul. He knew that without character, without integrity, there is no wealth, and that below poverty, below bankruptcy, is the rayless abyss of repudiation.

He upheld the sacredness of contracts, of plighted national faith, and helped to save and keep the honor of his native land. This adds another laurel to his brow.

He was the ideal representative, faithful and incorruptible. He believed that his constituents and his country were entitled to the fruit of his experience, to his best and brightest thought. No man ever held the standard of responsibility higher than he. He voted according to his judgment, his conscience. He made no bargains, be neither bought nor sold. To correct evils, abolish abuses and inaugurate reforms he believed was not only the duty, but the privilege, of a legislator. He neither sold nor mortgaged himself. He was in congress during the years of vast expenditure of war and waste, when the credit of the nation was loaned to individuals, when claims were thick as leaves in June, when the amendment of a statute, the change of a single word, meant millions, and when empires were given to corporations. He stood at the summit of his power—peer of the greatest—a leader tried and trusted.

He had the tastes of a prince, the fortune of a peasant, and yet he never swerved. No corporation was great enough or rich enough to purchase him. His vote could not be bought "for all the sun sees, or the close earth wombs, or the profound seas hide." His hand was never touched by any bribe, and on his soul there never was a sordid stain. Poverty was his priceless crown.

Above his marvellous intellectual gifts, above all places he ever reached, above the ermine he refused, rises his integrity like some great mountain peak, and there it stands firm as the earth beneath, pure as the stars above. He was a great lawyer. He understood the framework, the anatomy, the foundations of law, was familiar with the great streams and currents and tides of

authority. He knew the history of legislation, the principles that have been settled upon the fields of war.

He was not a case lawyer, a decision index or an echo; he was original, thoughtful and profound. He had breadth and scope, resources, learning, logic, and, above all, a sense of justice. He was painstaking and conscientious, anxious to know the facts, preparing for every attack, ready for every defense. During the contest, he neither sent nor received a flag of truce.

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He was true to his clients, making their case his. Feeling responsibility, he listened patiently to details, and to his industry there were only the limits of time and strength.

He was a student of the constitution. He knew the boundaries of state and federal jurisdiction, and no man was more familiar with those great decisions that are peaks and promontories, the headlands and the lessons of the law.

He was an orator, earnest, logical, intense and picturesque. He laid the foundation with care, with accuracy and skill, and rose by "cold graduation and well-balanced form," from the corner-stone of statement to the doomed conclusion. He filled the stage. He satisfied the eye; the audience was his. He had that indefinable thing called presence, tall, commanding, erect, ample in speech, graceful in compliment, rich in illustration, prodigal of comparison and metaphor, and his sentences, measured and rhythmic, fell like music on the enraptured throng.

He abhorred the Pharisee and loathed all conscientious fraud. He had a profound aversion for those who insist on putting base motives back of the good deeds of others. He wore no mask. He knew his friends. His enemies knew him. He had no patience with pretense, with patriotic reasons for unmanly acts. He did his work and bravely spake his thoughts.

Sensitive to the last degree, he keenly felt the blows and stabs of the envious and obscure, of the smallest, of the weakest, but the greatest could not drive him from conviction's field. He would not stoop to ask or give an explanation. He left his words and deeds to justify themselves. He held in light esteem a friend who heard with half-believing ears the slander of a foe. He walked a highway of his own and kept the company of his self-respect. He would not turn aside to avoid a foe, to greet or gain a friend. In his nature there was no compromise. To him there were but two paths, the right and the wrong. He was maligned,

misrepresented and misunderstood, but he would not answer. He knew that character speaks louder than any words. He was as silent then as he is now, and his silence better than any form of speech refuted every charge.

He was an American, proud of his country, that was and ever will be proud of him. He did not grow small and shrunken, withered and apologetic in the presence of those upon whom greatness had been thrust by chance. He could not be overawed by dukes or lords, nor flattered into vertebrateless subserviency by the patronizing smiles of kings. In the midst of conventionalities he had the feeling of suffocation. He believed in the royalty of men, in the sovereignty of the citizen, and in the matchless greatness of this republic.

And as he lived, he died. Proudly he entered the darkness or the dawn that we call death. Unshrinkingly he passed beyond our horizon, beyond the twilight's purple hills, beyond the utmost reach of human harm or help—to that realm of silence or of joy where the innumerable dwell, and he has left with us his wealth of thought and deed, the memory of a brave, imperious, honest man who bowed alone to death."

HOLINESS.

By CHARLES K. WHIPPLE.

A POPULAR writer has lately described the State as an institution whose end is justice, and the Church as an institution whose end is holiness. It is of the latter of these statements that I wish to speak.

That the churches of this country, Catholic and Protestant, aim to cultivate and promote holiness is true, and yet it is a misleading statement. It is misleading, because those of the outside majority who think of the matter at all will be apt to suppose that by "holiness" the leaders and members of churches mean goodness or rightcousness, and this would be a great mistake.

To speak first of the Roman Catholic priests and people: Protestants generally will agree that the idea of holiness taught in their catechisms, sermons and prayer-books, is not a sound one. The holiest classes in their communion are monks and nuns; their name for a member of one of these classes is "a religious person;" and to take the vows of abstinence and obedi-

ence required by those associations is called "going into religion." The secular priesthood, holding a position in some respects like that of the Protestant clergy, are less holy than the monks; and the laity, not holy at all, receive clerical indulgence and (it is assumed) divine favor, only in proportion to their humility and docility.

What is it that constitutes the monks and nuns holy, and the secular priesthood partially holy? What is it that gains the favor of these classes for the inferior men and women whom they claim a right to govern? It is the same thing in each case, the difference being only of more and less, a difference of degree and not of kind. This thing is a system of ceremonial bodily manifestation, presumed to be an indication of character.

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The holiness of those monks and nuns who are most eminent for sanctity consists in the voluntary devotion of their whole lives to observances and restrictions as follows: seclusion from "the world" by confinement to their own habitation; frequent repetition of prescribed forms of prayer; various and numerous formalities of ceremonial observance, with vigils, fastings, abstinence from the natural gratifications of the body, the mind and the affections, and more or less of self-inflicted pain. With all this, no doubt, sincerity and devoutness are enjoined, and in many cases practiced; but the external manifestations above named are the things specially insisted on, and it is the punctual observance of these by which sanctity is estimated and saintship conferred.

The secular priests of the Roman Church, necessarily mixing with "the world" to accomplish their work of proselyting, have the opportunity, if they wish to use it, of gratifying somewhat more than their cloistered brethren, the natural inclinations of the body, the mind and the affections; but their sanctity, in the eyes both of their ecclesiastical superiors and their parishioners, is estimated by their abstinence from these indulgences and their voluntary assiduity in performance of the external observances above rehearsed.

The Roman Catholic laity are allowed to love and marry (persons of their own faith), to enjoy various personal and social indulgences which are inconsistent with the *strict* religious life, and to pursue those "worldly" occupations by which money is gained for their own support and for payment of church dues.

But the things required of them by the priest in the department of religion are the following: to give punctual attendance a mass on Sundays and at confession at the appointed times: to abstain from meat on Fridays and other fast-days, especially in Lent: to make frequent repetition of enjoined forms of prayer. with crossings, kneelings, and the use of "holy water;" to send their children to the priest for catechism, confirmation and communion; faithfully to perform the penances enjoined them: and to do all these things sincerely and devoutly. No doubt the injunction last named is given by the priest, but the external observances are the things emphasized and insisted on, especially "confession," the synonym for which in the priest's mouth is "duty." His frequent inquiry is—"How often do you go to your duty? When did you last go to your duty?" It is by punctuality or negligence in these external observances that the man's or woman's religious character is judged, both by the priest and the neighbors; and the tendency of the system is to perpetuate this estimate of what religion is.

Protestanism (as Dean Swift amusingly describes it in his "Tale of a Tub"), has shorn off and discarded most of the varieties of "bodily exercise" above rehearsed, but its official functionaries also, being no more able to read the heart than their Catholic brethren, emphasize and insist upon external ceremonial observances, and judge by them of the reality of religious character or "holiness." No doubt they enjoin, and try to excite in their parishioners, sincere penitence and devoutness; but when one of these parishioners presents himself for admission to churchmembership, there is no thought of inquiring whether his character is good as husband, father, neighbor, citizen, trader, artisan. laborer, lawyer. The establishment by abundant evidence of his worthiness in any or all of these particulars would not only fail to admit him into any orthodox church, but would be stigmatized by a majority of his examiners as "mere morality." Ouestions like the above are neither addressed to the candidate nor thought The evidences of "holiness" really required and insisted on are threefold; first, formal claim to a certain internal experience which is variously called "a change of heart," "regeneration." "the new birth," "conversion," "being born again," "experiencing religion," "becoming pious," "renouncing the world," "turning from sin to holiness," etc.; next, formal assent to certain

speculative propositions contained in the creed, without regard to the fact that some of them are beyond human knowledge (as heaven and hell), that others have been disproved by evidence (as infallible inspiration of the Bible), and that others still are disproved by inherent absurdity (as the doctrine of the Trinity); and finally, habitual performance of external observances, as periodical prayer, Sabbath-keeping, church-going. Moreover, after satisfactory answers on these points have secured church-membership for the candidate, his satisfactory continuance in the religious life is judged of chiefly by external observances. punctual at church, and at communion, and assiduous in Sabbathkeeping? Does he frequent the prayer-meeting and take part in its exercises? Does he have his children baptized, take them to the Sabbath-school, and teach a class there himself? Does he have family prayers and grace before meals? Surely it is well with him! But, on the other hand, does he neglect the churchmeeting, the prayer-meeting, the Sabbath, the "sanctuary?" Does he take a Sunday paper? Does he dance, or go to the Surely he is walking in the way of sinners, and the Church should call him to account for such departure from the religious character.

The formal claim to "a change of heart" above mentioned is chief among the indispensable requisites to orthodox churchmembership, since without it, assent to all the doctrines and observance of all the church customs would be insufficient. since, as I have said, church "holiness" is supposed by outsiders to mean righteousness, the assumption of this new attitude really tends, at the outset, to produce improvement in the character. The young man who, by attendance on orthodox preaching, has been taught to believe the church-members more "children of God" than himself, and also more righteous, because assumed by their theory to be more holy, will try to assimilate himself to them by self-examination, abstinence from evil or questionable indulgences, and self-improvement of every sort. He will make good resolutions, refrain more from what he thinks to be wrong, and strive more for what he thinks to be right, and will thus attain a real improvement in moral character for a time. gradual assimilation to church custom and influence teaches him, after awhile, to think some things wrong which are not only natural but harmless; to think some things duties which are only

superstitious observances; to disbelieve and deny sundry thin; that are true; to believe and confidently affirm sundry things the are not true; to reverence some things unworthy of respect; tregard doctrinal and ecclesiastical tradition more than truth to disregard demonstrated truth that opposes church doctring to think less of "mere morality," and, like his neighbors in the church, to regard assiduity in external observances as the test of holiness, and to content himself with conformity to that standard. And so it comes to pass that the average church-member of ten years standing is undistinguishable (save in the matter of external observances) from those whom he is accustomed the stigmatize as "worldly." The average church-member, though habitually calling Jesus "Lord and Master," no more obeys, thinks of obeying, the precepts of the "Sermon on the Mount than his unconverted neighbor.

Furthermore: though addiction to vulgar and unpopular vice such as theft, profanity or drunkenness, would effectually prever admission to church-membership, yet some practices just a vicious and just as much opposed to human welfare form no batto either admission to church-membership or continuance in it.

When slavery, insolent, imperious, and increasingly aggressive was the predominant power in our country twenty-five years ag the church "was consenting" to its continuance and predom nance as thoroughly as Paul was to the stoning of Stephe: That power (God be praised) is now destroyed; but the complicit with slavery of all our chief religious sects and most of the smalle ones, up to the time of its destruction, ought to be remembered and repeated, and kept on record before the public; first, because it correctly indicates one important portion of the character a those sects, and shows how little the "holiness" they cheris includes humanity, justice, goodness, brotherly love, and next because representatives of those churches are now impudently denying such complicity, maligning the founder of organized abolitionism, and representing the overthrow of slavery as due to church influence. The sects now, as far as morals are concerned are precisely what they were then. It is therefore appropriate to apply slavery and its offspring caste as touchstones to church "holiness."

The Southern churches and clergy were preëminent among the active upholders and justifiers of slaveholding. The North-

churches and clergy, remaining in full fellowship with the 5-Southern, passed by the slave on the other side as distinctly as the priest and Levite in the parable passed by their wounded brother. Very few indeed of the Northern clergy actively upheld and justified slaveholding, as did Rev. Nehemiah Adams of Boston, and Rev. Dr. Lord, President of Dartmouth College; *though neither of these failed of fellowship from clerical brethren on that account, or lost credit for piety or "holiness" with kindred churches. Neither did Park St. Church in Boston lose such credit when, by official church action, it prevented a colored man from coccupying the pew he had bought and paid for. Neither did Rev. Baron Stow's Baptist Church lose such credit when it became known that the printed title-deeds of their pews forbade the sale or lease of them to any colored person. In most of the churches of every denomination, caste was as actual and as practically enforced as in Hindostan.

Nevertheless, the Northern churches did not approve of slaveholding. They wished that it had never been, and wished that it would spontaneously cease to be. But they agreed in allowing its unobstructed continuance, and in deprecating and opposing all interference against it. Since, however, their kindred churches in the South were sometimes slaveholders in their corporate capacity, and were always composed more or less of slaveholders, the Northern churches and clergy indicated their feeling and preference on the subject by action as follows: by expressions of sympathy and fellowship with Christian slaveholders; by approval and aid to the Colonization Society, the tendency of which, as purposed by its founders, was to maintain and fortify slavery; by systematic aid to the American Board of Commissioners for Foreign Missions, which persisted in admitting slaveholders to its mission churches among the Cherokees and Choctaws; to the American Tract Society, which expunged all censure of slavery from its reprints of English books; and to the American Bible Society, which refused a donation of \$5,000 offered on condition of their agents ceasing to discriminate against slaves in their distribution of Bibles and Testaments; finally, the feeling of the Northern churches was shown by vehement denunciation of, and active opposition to, the abolitionists, the only persons who were attempting active interference with slavery.

Slavery in this country has been abolished, and thus the Ameri-

can clergy and churches are no longer in complicity with it; but they *arc* in complicity with a system yet in full vigor, as immorand demoralizing as any that ever afflicted mankind. I mearwar, and our elaborate system of preparation for it.

For centuries past, the habit of nations called Christian and civilized has been deliberately to organize and perfect method for destroying the lives of their fellow-men, and for the seizure e destruction of the property belonging to them. These prepara tions are made simultaneously by all the great nations, on a scale enormously extensive and expensive, and the incitement to put these forces in operation is usually either ambition, or avarice, or revenge. Though both the motive and the action of those who begin war are diametrically opposed to Christianity and civilization, not only are wars of aggression waged by nations calling themselves Christian and civilized, but the churches of thes nations allow co-operation in them to their members. Still more! so benumbed and perverted has public opinion become under this sanction of the church, that to call these transactions by their proper name, a system of organized murder and robbery, would be generally esteemed unwarrantable and calumnious. Yet what else is war but murder and robbery? Gross, unjustifiable interference with life, liberty and property? Even allowing (as the clergy do) the right of governments to take the lives of their own subjects when criminal, they have no right over the persons or property belonging to other nations; still less have they a right to rob and kill people of other nations on account of alleged offense by the rulers of those men. A declaration of war spontaneously made by one nation against another, thus claiming the right to kill, burn and pillage, and the sending of armed men to proceed with that work of destruction, is one of the grossest infractions possible of right, justice, reason and humanity; of course, then, of Christianity, if the doctrine so-called really sprang from him who forbade his followers to take the sword, and who taught the forgiveness of injuries and the love of enemies.

A maxim attributed to Washington, "In peace, prepare for war," has mightily helped to perpetuate the idea that war is justifiable, and to familiarize people with the idea of resorting to it. Yet to act in accordance with that maxim, is to imitate the example of the worst and most unscrupulous sovereigns; and, moreover, the history of Europe during the last century shows

hat the natural tendency of that method is to incite and faciliate war instead of averting it. Those who feel able to wage war successfully are ready to wage it on very slight pretences. The wars of France against Germany and of Germany against France, which have left mutual feelings of hostility in the minds of both nations, tending to renewal of the contest, were undertaken because the aggressor in each case thought himself able to conquer, and cared not for the wrongfulness of attempting it. The assault of France upon Algiers, and of our own government upon Mexico, were gross violations of justice and humanity, wars of might against right, undertaken because the aggressor felt competent to conquer. The true maxim is—In peace, arrange for the continuance and perpetuity of peace.

The way to set about this arrangement would be for good men in all nations to combine with vigorous and persistent effort in urging the settlement of international difficulties by peaceful arbitration, and for two nations to consent to apply that method to their disputes, and to take the risk of abiding by it. To wait for the consent of many nations to join such a league would be folly. It would be equal folly to wait until the church should volunteer effort in that direction.

I cannot deny that defensive war is sometimes necessary. An instance in point is that in which our Northern States were engaged 25 years ago, to resist a system of atrocious and persistent aggressions carried on for the avowed purpose of extending and perpetuating slavery. With such assailants, actuated by such a purpose, it was necessary to fight and to continue fighting until that purpose was defeated.

My charge against the Church and the clergy is not that they join in resistance to aggression such as our fathers suffered from Great Britain in 1776, and we from our Southern assailants in 1861, but that they abet, defend and co-operate in the custom of international warfare and the system of elaborate preparation for it.

The Church claims the right of authority and discipline over her members, and actually calls them to account and subjects them to censure for various small offenses, and even for divergences of theological opinion. Yet she allows them, without objection or remonstrance, to enter the army or the navy; that is to say, to engage deliberately (as a preferred occupation or a means of pecuniary support), in the business of making war pledging themselves to carry out the purposes of the existing government, however unjust, and to obey the orders of the commanding officer, however cruel or brutal. Not only dechurch-members choose this manner of life for themselves, but many deliberately choose it for their sons, eagerly seeking the opportunity to have them instructed in the art of making was effectively, and taught the habit of implicit obedience to order irrespective of their rectitude or wrongfulness; and all this without remonstrance or censure from the churches to which both father and son belong, and without censure of those churches by the ecclesiastical superiors or their Congregational sister churches though such censure would be promptly given for deviations of speculative opinion.

The Church, calling Jesus "Lord and Master," puts in practice elaborately defends, and represents as duties of his injunction various things which he never enjoined, such as sabbatical observance of Sunday and periodical attendance on temple worships and also various things which he expressly forbade, such as praye in public and the taking of oaths. Moreover, claiming truthfulness as a duty, and stigmatizing falsehood as a sin, the Church deliberately misrepresents some of the doctrines of that Bible which it asserts to be divinely inspired. For instance: while its Old Testament teaches one doctrine about Sabbath observance and its New Testament another quite different, the Church disregards both these (while claiming to observe them) and teaches as obligatory a third doctrine, pretending it to be enjoined by that same Bible, though no such injunction can be found in it.

The American Church has "a name to live," as that Church in Sardis had which was so severely rebuked by the apostle John It is in high repute for holiness, for soundness in the true faith, and for truthful speech and honest dealing; but until it shall cultivate righteousness more than its present style of "holiness," character more than creed, moral rectitude more than conformity to church customs and traditions, and ascertained truth more than theological theory, it will fail to hold the eminence now unscrupulously claimed for it as "the salt of the earth and the light of the world."

THE GENESIS OF CHRIST.*

By T. B. WAKEMAN.

THE visions to which we have referred, the utter failure of the Jews to maintain their polity, the fall of Jerusalem, and the union of the earthly and heavenly kingdom of God as the fufilment of prophecy, demanded *one* Messiah, for only *one* could have been indicated by prophecy. Hence the Messianic idea of the Christ was *synthetic* and drew around the Messiah Christ, as if one man, many of the incidents of the lives of the fifty Messiahs referred to by Prof. Allen.

From the great mass of traditionary material thus furnished, ready to aid the formation of this synthetic Christ-ideal, we owe the great number of gospels; some thirty or more, now called "apocryphal," of which some dozen are preserved, all differing materially from each other, and from the four which the churches have put in the New Testament and call "canonical."

The fact that these numerous so-called Messiahs and the traditions of their lives, imaginary and real, gave rise to these numerous gospels about the Messiah Christ, is indisputable. These gospels took shape after the fall of Jerusalem, out of facts, visions and fanciful prophecies, for the very purpose of creating the Messiah and transfiguring him to the Christ.

Of course, the Christ thus imagined and transfigured, and thrown back on the canvas of time before the fall of Jerusalem, never had any real existence there at that time or any other time. Nor could the sentiments and expressions thus attributed to him have been possible to him, or to any one, at the time he is supposed to have lived; for they involve feelings and ideas that were an *evolutional* impossibility before the fall of Jerusalem and the failure of all of the Jewish temporal Messiahs. It was only *after* that period, that the Christ became a heavenly, spiritual and ethical Messiah in the place of the "King of the Jews," whom the Romans used to hunt down and crucify as often as one assuming that name appeared.

All this would, probably, be granted by Christians as to the apocryphal gospels, but it is claimed that the "triple tradition," presented in the synoptics, Matthew, Mark and Luke, has a real

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^{*} Concluded from last number.

historic basis, and that these gospels are not to be classed with the uncanonical gospels, nor even with "John's Gospel." X solid reason for this distinction appears. The synoptics are plainly, in their leading conceptions, the result of ideas arising after the fall of Jerusalem, and then put into the mouth of Jesusas if spoken before. See, for instance, the twenty-fourth chapter of Matthew, which could not have been composed until the Roman Ensign, "the abomination of desolation," had been set up in the Holy of Holies of the Temple, as Josephus says it was

It would seem probable, however, that the triple synoptic tradition, being the oldest known, should have some actual. but of course distorted, traces of the historic facts about the "Messi ahs." which facts were woven into this tradition, or formed the primary suggestion of its principal events. The most probable place to find these suggestive historical facts, would be in the pages of the priestly historian Josephus, the governor of Galile at or about the time the Christ-story is supposed to have been enacted there. Mr. Solomon, in the work above referred to. has carefully examined Josephus for these Christ-creative facts, with such decisive success, that it is only needful to add to his discoveries the vision and prophetic elements, developed in the first part of this article, with their synthetic and personal Christ-idea. to complete the solution and to see the whole story of a "Iesus of Nazareth" rise into existence before our eyes, as naturally and inevitably as the growth of a plant up to its flower. benefit of those who have not read Mr. Solomon's work, we quote from his "Jesus Identified," page 40, as follows:

"The real history of Jerusalem and Judea generally has, from the time of Pontius Pilate downwards, remained a sealed book to the English public, until a very recent period. The parallel events to which we refer, have been known only to those who have made a special study of the period, but, so far as we known not one of these has drawn attention to the parallel as of any historical significance; and unless he happened to have a theological bent as well, he would not be likely to note, or in any detailed degree, at least, trace the analogies which run through the traditional and historical accounts, so as to recognize their identity. Not that scholarship is necessary to institute the inquiry and conduct the proof; one has only to read Josephus, as already translated into English, and to study his pages with a

judgment unbiased in favor of any hypothesis, and a sincere desire to arrive at the truth.

"For, however surprising it seems and is, that after such a sifting as the gospels have been subjected to, no one has ever suggested even the possibility of a comparison, a parallel does exist, all ready at hand, too; and it is open to any one who lists to determine the correspondence, nay, radical identity between the traditional accounts and Josephus, and to satisfy himself that to the latter we must look to find the true historical basis of the former.

"Let us note here a few of the parallels to be met with which establish this identity. The historical account will be found to agree with the traditional in these respects, among others:

TABLE III.

- "I. They all alike affirm the existence of a religious sect, which believed, first, in the immortality of the soul, and, secondly, that rewards and punishments in a future existence are determined by a virtuous or vicious course in this life. Both represent this sect as practicing asceticism of a severe order, in renunciation of the pomps and vanities of the world, the rich sharing their wealth with the poor in one common brotherhood, as if they were one family, and calling themselves the children of God.
- 2. They both record the judicial death, under sentence of Pontius Pilate, of one who claimed to be a prophet of the Lord.
- 3. Both equally testify to the existence of one Jesus, who had under him a following of fishermen and poor people.
- 4. The Jesus, common to both, had friends and coadjutors in the persons of John and Simon; as also a body of followers who received the law from his lips, and obtained their living in his service.
- 5. This Jesus, common to both, was betrayed by one of his followers, and, when taken prisoner, deserted by all who formerly clung to him.
- 6. According to both accounts, this Jesus had seventy devoted followers, who traveled from city to city, in the one instance to hear cases and give judgment, and in the other to preach and heal diseases.
- 7. Both speak of Simon and John, his confederates, as having been imprisoned and then released.
- 8. This Jesus, with his two coadjutors, John and Simon, is represented by both as at once a great upholder of the law of Moses, and a daring innovator on the accepted national faith.
 - 9. In both Jesus is spoken of as a man possessed and beside himself.
- 10. In both he predicts the destruction of Jerusalem by the guilt of the Jews.
- 11. Both mention the crucifixion of three persons at one time, and that, when taken down from the cross, the bodies were begged by one Joseph, who was a councilor, a rich and a just man.

- 12. Nay, the two accounts agree so far as to imply, if they do not both equally assert, the believed restoration to life of one of the three, and actually affirm the death of the other two.
- 13. Both refer to signs in the heavens visible to all, one of which was a certain particular star of bodeful import.
- 14. In both we have accounts of one who falsely promised deliverance to his generation, and who would, he said, one day prevail by his power over the habitable earth.
- 15. The historical account refers to a commotion at Pentecost, when there was first a quaking felt, then a great noise heard, and then a voice as from a great multitude, saying, "Let us remove hence." The traditional accounts refer to a meeting together of disciples at Pentecost, when suddenly there came a sound from heaven as of rushing mighty wind, and it filled "the house where they were sitting."

So great is the similarity of some of the incidents and expressions in the synoptic gospels with those in Josephus, that Mr. Solomon is inclined to think that the Greeks, who were writers of those gospels, derived them in some way from the works of that historian. It seems more probable that the gospel compilers received the same general facts by tradition after they had been modified by the imagination and had become attributed to the one Christ of supposed prophecy. The principal incidents of the gospels are derived chiefly, as it seems, from three or four of the fifty Messiahs, while the savings, prayers and parables come from three or four sects and the general Jewish literature of the period. The want of space forbids our going far into details here. have noted the Pauline necessity of an ascension and of a resurrection of which the evidence was promptly supplied by visions. But these facts necessarily rest upon a sacrificial death of the Christ, which must be an historical event which could not be proved by visions only. For the Christ must have been executed by the enemy, the Romans, and, of course, it must have been by crucifixion, their mode of execution, and in fulfillment of supposed prophecy. The germ of this crucifixion story appears in the fact that the "principal" of the Samaritan insurgents was put to death by Pontius Pilate, and that he had to go to Rome to answer for this unlawful execution. See 'Josephus' Antiquities, Book 18, chap. 4, secs. 1 and 2. How Theudas and the sons of Judas of Galilee were "crucified," and of the attendant commotions of the Passover, see same work, Book 20, chap. 5. Iesus was, of course, sacrificed by a Roman crucifixion.

But the general prototype of Jesus, both as to his general character, and his fundamental prophecy of the fall of Jerusalem, appears in Josephus' Wars of the Jews, Book 5, chap. 5, secs. 2, 3, 4, 5. This prophet who appeared before the war began, who wandered about the country, inspired by a "divine fury," who was condemned by the Sanhedrim, who was regarded as insane, whose life-time was filled with portents and wonders, was plainly our Jesus, to whom the crucifixion of a former Messiah under Pontius Pilate, has been added by tradition, in order to fulfill prophecy, and to supply the needed sacrifice required by the visions. Indeed this crucifixion idea was a part of Paul's visionrevelation, because it was a necessary part of his atonement theory. Thus a vision always appears to have helped a "prophecy" to fulfillment. Mr. Solomon shows that this account in Josephus explains many things in the gospels otherwise inexplicable. For instance, the insanity of this Jesus appears plainly in the Jesus of the gospels.—(Mark iii: 13-34; John x: 19, etc.) There is no end of the incidents, such as miracles, temptations and John Baptisms, which tradition would have recalled and woven into the life of this prophet-Messiah who so truly foretold the fall of the great city and its temple, and died thus prophesying.

But it is not necessary to stop here, for at least two more "Messiahs" furnished materials for the gospel story, making four, at least, with probable contributions from others. These last two are very important in disclosing the source whence the sermons, parables and discourses—in a word, the literary contents of the gospel were principally derived. Josephus, in his Antiquities (Book 18, chap. 1), gives an account of the four sects of Jewish philosophy and religion in his day, viz., the Sadducees, the Pharisees, the Essenes, and the new sect of the Galileans, of whom Judas was the founder. When these sects were broken up by the Roman domination, it is as plain as daylight that the sayings and communistic asceticism of these Judas Galileans and the Essenes became spiritualized by the sacrificial Christ ideas of the visions, and so reappear as the Sermon on the Mount, and, generally, as the literary and sentimental parts of the gospels. Philo and Eusebius, as De Quincey has shown, practically supplement Josephus, and admit that the Christ-literature was this old literature transformed and spiritualized to meet the new emer-

gency of an earthly spiritual kingdom of God the Father. see this process, we have only to compare the gospels in the order of their composition: "Blessed are the poor," says Luke; "poor in Spirit," says Matthew (see Luke vi and Matthew v); while John becomes almost transcendental in spirituality, and gives us chapters of Neoplatonism. Mr. Solomon calls attention to the fact that the Jesus of the gospels is a composite or Mosaic character, resulting from the similar Mosaic paragraphs and driftwood nature of the gospels themselves. He finds that this Judas of Galilee contributed essential elements to the gospel Jesus, and was even regarded as identical with him, if the relationships of Jesus are worked out as they are given in the gospels, thus: the only religious sect new to Josephus and the Judea of his day, was founded by Judas of Galilee; that James, 'the Lord's brother,' was the brother of Judas; that Judas, the apostle (not Iscariot), is not represented as the brother of Fesus the Lord; that James is not spoken of as the brother of Jesus, but is called the brother of the Lord and the brother of Judas only." Thus it appears that James, "the brother of the Lord," was the brother of Judas, who was not a brother of the Lord, because he was the Lord himself! This accounts for the "James the brother of the Lord," spoken of by Paul, and also for the insertion of the same words in Josephus, as a companion clause of the forged passage which, by the way, Mr. Solomon thoroughly explodes.

The last "Jesus" to whom we can refer, is the person of that name who made Josephus himself great trouble when he was governor of Galilee, as he narrates in his own life, secs. 13–27. Here we have the Galilean, with "John and Simon and poor people and mariners," making tumults, their leader arrested, and betrayed by one of them.

But we cannot and need not pursue the story further now. It is plain from Josephus, that abundant materials were lying loose in Palestine, out of which the visional-prophetic-Messianic impulse could not help but form a Christ Jesus, as of the time the impulse required him to exist. Thus the ideal Saviour arose, and to the Christians was a person and a fact, with a history which has been growing, because constantly added to by every generation from that time to the present. The story of this growth is the history of the evolution of Christian dogma, from the supposed ascension to the Immaculate Conception, A. D. 1857.

As to Josephus, we see no reason to question his reliability as to the events of his own day and generation. Of course, his repetition of the old "history" of his people has no more validity than the traditions upon which it was founded and which has been abundantly exposed. (See "The Hebrew Scriptures" in the March number of this Magazine.) It is amusing to notice that when Josephus sent out these old stories of the antiquity and glory of David, Solomon, etc., to the Greek geographers and historians, they at once told him that they were not true, very much as Prof. Rawson is in the habit of saying now, and Josephus' answer to this verdict in his reply to Apion is still interesting; but how the empire of Solomon could have extended from the Mediterranean to the Euphrates, and yet have lain hid to the rest of the world, and have left no trace, was as inexplicable to the ancient Greeks as it is to us, if it ever existed at all.

We have tried to open up only two of the five stages of the growth of the Christ-ideal, viz., the visions and the traditions, because these seemed to be the least understood. The first of these stages can be readily mastered in the Messianic literature, which led to the visions and thence moulded the traditions. The church history which covers the fourth stage, is also plain sailing in any ecclesiastical history. The fifth stage which is the still higher spiritualization or the transfiguration of the Christ-ideal, and a realization of it, as humanity, is now being gradually worked out by the most advanced portions of the human race, and is one of the most interesting and useful subjects of contemplation. The fourth or Logos gospel of "John," is an important step of this transfiguration, although the gospel itself was the last composed and written, and is without the least historic value. It was plainly written to marry the Christ to the Platonic Idea, by the gift of the Holy Ghost as the Comforter, in place of the advent of the Messiah Christ on earth, and thus to relieve the painful disappointment which his failure to appear, as promised, had caused to the Christian world.

But this process of spiritual evolution, in the fourth gospel, was but a prototype of the final rise of the Human-Christ. As the Hebrew Yahveh was but the will-idea of *law* which underlies all modern science, so the Christian Saviour was but the love-idea which gradually is becoming clear as the synthetic soul of humanity, realized in the evolution of human history. Strange

evolutions both! For, under the first, the Hebrew Old Testament has given us one Will, and thence law, the basis of all order and science. Under the second, the Christian visions and traditions of the New Testament have given us the Christ, and thence the saving love, which only resting and acting upon law and order, can give us the synthetic power of agreement, which is the true Saviour of the world—of each and of all.

Our criticism, which seemed profoundly destructive, becomes thus in the end, most profoundly constructive.

We have, in this fourth gospel, an example of a constructive step in the history of this Christ-idea, which evolution is compelling us to repeat in transferring that idea to humanity. in Plato's doctrine of Universals, we find the Logos, or word, and Christ identified as the grand or universal Man, whose reason is the Logic of the Universe. Thus Christ became the divine reason of the world, which identified him with God. This is the purpose of the introduction of John's gospel. But mark the result! Science proves that our knowledge of the world is all the result of human experience, and all the logic and reason we have is the synthesis of that experience and of its concepts, made by the whole human race, and of which we get our share by heredity. The only Universal Man known, therefore, is the human race, in its collectivity and co-operation. The individual man, can only understand the World or God, by means of this universal man, Humanity, whose concepts are the only logic or "word" we have inherited and really have. Humanity is, therefore, the only Intercessor between the individual and God. this sense, it is true that no one can approach the Father, except through the Son, i. c., the Universal Man, the Son of God (because naturally produced from the world), which ever lies between us and God, the Infinite World around us.

Thus as the gospel of John identified Christ or the Logos, with God, science now identifies the Christ as the Logic of the world, with Humanity the only Universal Man, whose collective experience and thought is, in fact, the only logic of the world possible. Auguste Comte was, therefore, historically and logically correct in his maxim; Entre l'Homme et le Mond, il faut l'Humanité. "Between man and world there lies, and there is need of Humanity." He was also correct in recognizing this Humanity as the Universal Man, which embodies the logic of the

world, as far as it can be knowable to us, and, therefore, is the historical and logical successor of the Christ-ideal. Indeed, it is not too much to say that, Humanity is made intelligible chiefly by applying this Christ-ideal towards its interpretation and appreciation. Of this theme the poetry of the future will never tire. The life of the race, as it evolves, is the constant realization of the Christ myth and ideal, upon this earth. The Human is ever born, as if miraculously, without sin, ever struggles to its prime in the service of the race, is ever disappointed and sacrificed in order that the future may live; is ever resurrected to continue as a sustaining and comforting power; is ever ascending into the idealheaven, and ever returning in spirit, to judge and bless and save. The Christ-myth is a symbol, therefore, of the constant process of Universal History. The little Jew and his supposed death on the cross, disappears even from the pages of the history of Palestine; but the ideas and feelings which formed him, and made him appear as a historical character, find now a far nobler satisfaction and fulfillment in the history of Humanity itself by which the Christ Ideal is made a reality to us, and which, as Pascal, Goethe and Comte taught, should ever be considered as a mighty individual ever learning, and ever living and growing through the eras of time as our true Saviour, Redeemer, and God with us.

THE BRUNO MONUMENT AT ROME.

The contributors to the Bruno Monument Fund will remember that a considerable fund for the purpose was raised by the friends of Freethought in Europe and America, to erect a monument over the very place where he was burnt alive on the seventeenth of February, 1600. This fund was deposited as a guarantee that the designed statue would be erected, if the consent of the city municipality of Rome should be given, and as a motive for granting it. The committee of students having the matter in charge at Rome believed that this consent would be granted without difficulty. It seems, however, that the consent cannot be obtained without overcoming serious opposition from the clerical and popish party in Italy. This unexpected aspect of the affair may not, however, be wholly regretted. It makes a

question of the dead past a very lively one in the living present. That the friends of secular government and Freethought will prevail is merely a question of time. Our friends there have been so occupied that they have not kept us fully advised of the progress of the controversy. We expect to receive information soon in reply to letters sent, which we hope will satisfy the interest which the new phase of affairs has naturally excited.

In the meantime the contributions are held safely until the time for proper application arrives.

T. B. WAKEMAN,

For the American Committee. New York, June 7, 288.

P. S.—This committee consisted of Elizur Wright, Robert G. Ingersoll and T. B. Wakeman, but Elizur Wright has since died.

T. B. W.

LITERARY DEPARTMENT.

THE LISTENER BY THE RIVER.

BY KATHLEEN WRIGHT.

THE listener sits on the blue river's bank, Amidst the tall grasses and water weeds rank;

The round hills, in peace, the broad valley enclose, O'er the wide spreading corn-lands the summer sun glows.

In the great noontide stillness, o'er woodland and field, All the jubilant songs of the morning are stilled;

But ever the listener sits in her place, And the shadows and sunshine pass over her face.

Her long yellow hair in the yellow grass lies, The blue iris looks in her blue dreaming eyes;

Around her the dragonfly flutters and glistens, As motionless still by the river she listens.

She listens so silent, she listens so still, She hears the warm pulse of the willow-tree thrill;

She hears the grass grow in the midsummer sun; She hears what the soft ripple says to the stone;

And fine spirit voices, o'er meadow and wood, Call the seed from the ground and the flower from the bud.

She hears the light footsteps of happy dreams creeping, To visit the cradles where children are sleeping;

And the far city's discords and struggles and ills, All blend into harmony crossing the hills.

Then she leaves the tall grasses, no more can she stay, But the hills' hidden wisdom she carries away.

The summer sun's blessing, the green valley's rest, The waving grains' secret lie warm in her breast;

And wherever she goes shall the erring grow wise, And the sick shall be healed by the light of her eyes.

And the war-weary soldier from conflict shall cease, And take, from her hand, the white lilies of peace;

And down the long ages shall echo, forever, The music the listener heard by the river.

Boston, Mass.

E. A. STEVENS.*

Editor Freethinkers' Magazine:

The world has heard much from the subject of this sketch, but little of himself. His ambition has not been to ape martyrdom, or laud the events of an exceptional career.

Secularism in Chicago has a glorious record. Omitting the name of E. A.



Stevens, its history could be given in a single line. It would be like the play of Hamlet, with Hamlet left out. As a recognition of his pertinacity of purpose, his bold and energetic advocacy of Liberalism, he was long ago dubbed Chicago's Bradlaugh by one of our papers, and he exhibits some of the tact for leadership which is conceded to his greater countryman. Into whatever movement he has gone he has been pushed to the front in spite of himself, and he has had to drop out of many to escape the

honors and to more thoroughly devote himself to secular work, a work in which he never tires, to which all business, personal considerations and everything else must bend. That is his prime object; the others are incidental.

He has a most remarkable history. When only a boy of 14, he ran away from England to join a cousin who commanded a detatchment under Col. Peard, "Garibaldi's Englishman." Shortly after his arrival, during the bombardment of Palermo by the Neopolitans, his cousin was killed. It was then insisted that the ambitious youth be returned to his relatives. Consequently, for this escapade, he was sent home by the Consul in disgrace. Upon the death of his grandmother, apparently the only attachment that held him to England, he came to America, and after a brief visit to Canadian friends, returned and enlisted in a New York regiment, serving the last year of the war, having had, at the age of 17, the unusual experience of sampling service in both hemispheres.

^{*}Secretary American Secular Union.

As a writer he is versatile and can show some flattering notices; has help several important positions, both editorial and reportorial, and might have had a successful journalistic career except for his radicalism on religious and social subjects. He has edited several labor papers, and contributed largely to the liberal press. Notwithstanding his radicalism, he has (previous to his election as secretary) held for years an enviable position as the representative of one of the best known firms in the United States, and has the friendship and unlimited confidence and trust of his late employer.

In 1876 he was received into the K. of L. on his honor, refusing to take the oath; but editing a labor paper at that time his admission was considered essential. He was delegate from Detroit to the G. A. of '79, elected chairman of the Executive Board then in power, a higher office than the G. M. W. His atheistic views were very unpalatable to Powderly, who is merely an agent of the Romish Church, and the law was soon changed to consolidate the two offices—that of Chairman of the Executive Board and G. M. W.—thus placing the order more completely in the latter's power. He has held several offices in the Typographical Union, was secretary of Detroit Union and other subordinate unions, and wrote the memorial address on the death of his friend Horace Greeley, which was presented to his family and published in Philadelphia Printer.

Apropos of the recent unveiling of the statue to Garibaldi in your state, I would say that the Chicago Liberal League was the first organization in this country which publicly commemorated Garibaldi's death. One of the finest theatres in the city was secured for the occasion. Several Italian patrious spoke in his honor, and Mr. Stevens presented the following memorial, which was unanimously adopted:

"We are assembled not to mourn but to commemorate him for whom every heart that hopes for freedom in the civilized world will, to-day, thrill with renewed aspirations, as is recalled the brilliant life-work of this gallant hero of Italian liberty, Giuseppe Garibaldi.

"Born on the anniversary of American Independence, July 4, 1807, his natal day was the rising star of Italian revolution and reform. Commencing as the compatriot of Mazzini, at the age of 25, in a futile attempt to overthrow the King of Sardinia, for a renewal of which, two years later, he was condemned to death, but contrived to escape; after many vicissitudes we shortly find him fighting for republicanism in South America, followed by capture, imprisonment and torture—merely links in an unbroken chain of illustrious exploits and deeds of endurance, daring and sacrifice—that were destined, ere long, to link his name inseperably in history with Calatafino, Venice, Ravenna, Solferino, Marsala, Palermo and Rome—a career rising to a sublimity of personal intrepidity unparalleled.

"The name of Garibaldi illumes the Nineteenth Century as its great Genius of Liberty! His the strong, burning, sincere, far-seeing spirit, penetrating with meteor-like swiftness, into the darkest recesses of wrong and oppression and, by its irresistible force, uprooting the infamous rule of absolute monarchs and supreme potentates! His the restless, resistless sword, never sheathed while a blow could be struck for humanity's freedom.

"As a moral hero, Garibaldi's voice and pen were equally active and potent in combatting antiquated error and forging thunderbolts to destroy the debasing dominion of a demoralizing Church. This Great Liberator realized that mental freedom was the first great essential to social and material progress, and thus was the ardent advocate and fearless champion of Free Thought.

"As commander of flotillas on Southern seas, as Italian conspirator, as member of the Carbonari, as patriot or soldier, his perpetual war-cry was Liberty! sealing this hallowed principle on his banner with his blood.

"As statesman, he shines pure and unpurchasable—refusing all honors, accepting only an existence—engrafting the spirit of Equity and Justice into all his acts.

"His prodigies of valor and heroic achievements startled the world, terrified its tyrants, and emblasoned his name with a deathless fame far more enduring than the rocks of his island home.

"As we place the votive wreath on the brow of the departed, remembering with gratitude the hosts of heroes who, with him, fighting fell, we should consecrate ourselves anew to carry on the cause of Freedom Universal.

"Glorious, immortal Garibaldi, thine
Is a name which years may not consume,
Nor malice corrode—nor Death despoil its bloom."

Mr. Stevens cannot lay special claim to oratory, but is a keen and trenchant debator. In regard to characteristics, it may be said that he is impulsive, energetic, aggressive, but exercises strong common sense. This last attribute makes him, whatever position he may fill, the right man in the right place, and if working for the success of an idea or a principle, he "will fight it out on that line," if it takes him, like the old hero of the Rebellion, "all summer." lenting to opponents, for he places himself on the side he considers right, he is vet impatient of an injustice to his fellows, and his strong as well as his weak point is the chivalry with which he stands by his friends, always looking out for their welfare, seldom considering his own interest. He has the respect of many of Chicago's distinguished citizens of business, bench and bar. He is rigidly scrupulous as to other people's money, but recklessly prodigal in regard to his own. The Chicago Secular Union has paid hundreds of dollars to the National Organization, but not one cent of this has been drawn from its treasury. Mr. Stevens, by his own personal efforts, has raised this money and paid it in. He has been elected president of the local society again and again, and, although always protesting, has served nine or ten times. This he may well consider an honor, as the Union numbers among its members some of the "brainiest" people of the city. He was also elected Secretary of the American Secular Union under protest. He did not seek the office. He gave up a position in which the remuneration was greater than he at present receives. The office sought him. It was suggested by Courtland Palmer and other prominent Liberals that Mr. Stevens would make a good secretary. splendid work he has done since the Congress has verified the wisdom of his friends. He has devoted himself to the work with zeal and energy. If that devotion does not ensure success, it will not be owing to any incompetency on the part of the secretary, but to certain Liberals of the country, who, having become chronic in criticism, seem no longer able to recognize honesty anability.

MRS. M. A. FREEMAN.

CHICAGO, ILL.

"YOU'RE ANOTHER."

Editor Freethinkers' Magazine:

In the May Freethinker's Magazine, I read with much interest an article with the title above by my old friend C. K. Whipple, a man whose sincerity and steadfastness I knew and prized in the grand old anti-slavery days. It was like a welcome and familiar voice, heard after long silence, to read his words I see, too, that years have but ripened his thoughts, and not made them weak or dim, but strong and clear. His suggestions in favor of making fair allowance for inconsistences in thought, keeping in mind human limitations and the power of education, and not assuming that inconsistent persons are of course knaves or hypocrites, or even fools, are good and wise.

"Oh, wad some power the giftie gie us, To see oursels as ithers see us,"

said the canny Scotch poet.

It is one of the accepted scientific theories that there is an all-prevading elastic, invisible ether, filling all space. It is true no man has ever seen or felt or analyzed this ether. It subtly escapes the coarse test of microscope or crucible, and is an "airy nothing," so light that no scales can weigh it. But the scientists say it must be, for without it the motions of bodies, terrestial and celestial, would not be possible. The only proof of its existence is because without it the processes of nature could not go on.

Suggest to a materialistic scientist that a supreme mind—the soul of things—must be, as without that all-guiding will the plan and evolving purpose of this world, and of the stars in their courses, would not be possible, and the same man who accepts the hypothesis of a universal ether that no man has seen or felt or known, save by its effects, will laugh at your God-idea and ridicule your believing what no man has seen. Not only does he fail to see his own inconsistency, but it is almost impossible to make him see or feel it,—"the pride of science," the mode and habit of his thinking, stand in the way.

I can accept the theory of the impalpable ether, and of the infinite mind—positive, shaping and uplifting all—"the single will, the million deeds" making the motions and proportions of things so balanced that Plato well said "God geometrizes."

All the old theological questions of trinity, atonement, and the like, are drifting back out of sight. Does mind rule all things? Or is mind a secondary result of matter and its motions? Does soul permeate substance through all space and time, shaping the tangible stuff we call matter? Is man a spirit served by a bodily organization? Or is his mind a result of digestion, ending when the pulsing blood ceases its motion?

These are the real questions to-day and the outcome is materialism, atheism.

the death of body and mind together, or a spiritual philosophy, theism, and a

progressive immortality.

The late discussion in the North American Review between Rev. Dr Field. and Robert Ingersoll is prophetic. The mutual respect and courtesy of these gentlemen is a foregleam of coming light. Plain criticism but no personal detraction or abuse for honest differences of opinion is to be the rule in "the good time coming." Not agreeing with either party in this discussion, I hail the spirit of both.

My own abiding and inspiring confidence is in the spiritual philosophy, in the infinite mind, the immortality of man, a natural religion, a reverent yet rational faith and growing knowledge—all helping to enlarge life and thought.

Sincerity, which the wise Confucius called one of the chief virtues, the basis indeed for all others, must win respect. Let charity and free thought go with it, and the daily life be clean and fair, and we shall gain more of that truth which makes us free.

G. B. STEBBINS.

DRTROIT MICH., June 22, 1888.

FREETHOUGHT.

Editor Freethinkers' Magazine:

Inclosed find three dollars which place at my credit. I want the Magazine and mean to have it, as it is what hundreds of thousands of dissatisfied thinkers need. None are fully satisfied with the Churchianity or Christianity or Paulanity as it is preached to-day. It does not satisfy the longing, that every one has, for something beyond what is presented to them by their religious teachers. I have talked with, I may say, thousands on this subject, and I get nearly the same answer, that is, "We take from our teachers what we think is the best for us, under the circumstances, and do the best we can with it." But I think if they would dare to be true to themselves Othello's (the orthodox preacher's) occupation would be gone in a short time, and a Freethought population would cover the face of this best of all lands. Then any new thought that wells up in the mind of any of the would-be orthodox followers, would have utterance, without the fear of boycotting, which I know to be the fact in numerous cases of my own acquaintance. But I have ever been bold to give my own thoughts, even the most radical of them, for the last forty years, and fear no man, God, or devil, as long as I treat others as I wish to be treated. I think if professors of the meek and lowly founder of the Christian's system of religion would follow this one simple rule, the millenium they have watched and prayed for so long would soon dawn, and all nations would "clap their hands for joy." I read the magazines and pass them around, and some of them get abused before they are returned, but if they will only teach others to do their own thinking it will satisfy me for all the trouble and expense I have in the matter. Hoping that the magazine will be a potent factor in inducing all to do their own thinking, irrespective of the "thus saith the Lord" of theologians, I remain,

Yours for Truth and Progress,

N. U. LYON.

FALL RIVER, MASS.

SCIENCE vs. RELIGION.

Editor Freethinkers' Magazine:

The Church claims all the praise for the good that man enjoys to-day. If one would take a bird's-eye view of the intellectual progress of the world, he will decide with me that Science has done more for the good of the human family in one century than Religion has done since we have had a knowledge of her sham existence. What has Religion done or given to man? She has given him a premium on wrong-doing—she has given him an everlasting hell to torment his wife and children, while he walks an imaginary gold-paved street, playing upon an imaginary tooter, encircling an imaginary pile of something called a throne in an imaginary Jerusalem, worshipping a myth for a God.

The Church, in the name of the most cruel God that the human mind could conceive of, has butchered more human beings than any other pestilence that has ever visited man. Point me to a war which the Church was not the instigator of, and I will show you a tree that the wind has never blown upon. has been at the bottom of every mean thing, the very promoter of the most damnable, atrocious and blasphemous schemes by which man has been degraded. She has gutted man, skinned him alive, buried women and children alive, put powder in the mouths and blown the heads of the innocent off, bored out the eyes of men and women, threw them down cliffs of rocks on to spikes. broke them on the wheel, burnt them in the most horrid and cruel manner, fed them on their own excrement; all by the order of the very same God they call upon us to worship or be dammed. She teaches children that a wretched villian may murder men, women, and children without a moment's warning and that God will in an instant speak the life-giving word, and the way he shoots up to heaven, while his victims roll in a fire hotter by seven times than a fire that is required to melt gold. Teaches children that though a man may par all his honest debts, give all his goods to the poor, sacrifice for his fellow-man a life of toil and even die, yet the angels of heaven and God himself rejoices more over another man, whose life has been spent to increase the woes and pains of the race, than over this good man; simply, because one said prayers and the other one did not. Oh! oh! such damnable doctrine—such damnable doctrine.

What has Science done for man? Ask a Huxley, a Tyndal, a Darwin, a Paine, a Voltaire, a Burns, and a thousand others of man's best friends and they will tell you that she has made the lightning his servant, steam his packhorse, annihilated distance, made electricity his lite-giver, enabled man to circumnavigate the world, by which act she destroyed the bible hell; with her mighty arms of steel she has scooped riches from the bowels of the earth, pulled down the tops of mountains; tunneled hills and rivers; brought the nations of the earth into whispering distance; fast destroying fierce diseases, bringing joy, peace, gladness, and comfort to the hearts of the oppressed: giving sight to the blind, ears to the deaf, legs to the cripples, brains to the idiot, raising even the dead; perfecting plans by which man may have his food constructed in the laboratory free from the impurities that cause sickness

and death; very soon she will be able to navigate the air in any direction; she has destroyed the firmament, swept out of existence the bible heaven declared the eternal truth that there are more than 80,000,000 suns, 500,000,000 of worlds, and still revealing the fact that there are countless millions more. She is making peace, where the Church has made trouble and misery, standing man on his feet and telling him to be a man, while the Church has kept him on his knees and made a coward of him, an idiot and a blasphemer.

She has made woman the equal of man while the Church has made her the willing dupe to serve man in the most debauched manner. She has taken the shackles off of the arms and necks of millions, and set them free and told them to be men, while the Church bound them hand and foot and told them, under the lash, to serve their masters, for this was pleasing in the sight of God. And while the Church has and is now arming men to the teeth to cut each other's throats and shed their best blood, Science steps up with a loving hand and tells him to learn war no more and establishes the brotherhood of man.

While the Church is telling man to think not of the morrow, nor of what he will eat, wear or sleep, Science steps up and whispers in his ear, to make the best of this world, for he only knows of this one. She tells him to find his happiness by making others happy. Tells him that an infinite God of all knowledge and goodness he cannot make happier by his prayers and tears, but tells him that one world at a time, to let his religion be to do good to all regardless of race, nationality, or color; to strive hard to leave the world better than he found it, and finally when his lamp is about to go out he can rejoice because of the happy hearts he has made, and fold his arms and close his eyes in that peaceful sleep that knows no awakening.

C. H. STEWART.

WARRENSBURG, Mo.

THE MODUS OPERANDI OF RELIGIOUS REVIVALS.

Editor Freethinkers' Magazine:

All religions prescribe conditions whereby their votaries are to be saved; a creed of doctrines, a formula of faith which the novitiate must subscribe to and endorse, or he cannot attain the supposed benefits to be desired from membership.

According to the Christian system, we are told that we "must be born again," that is, pass through a mysterious, mental ecstacy which is called "getting religion," "the new birth," or "conversion"; and it is claimed that this serene state of mind can only be brought about by repentance, faith and baptism.

It has been the custom of the church to attribute every myserious phenomenon of the mind to supernatural causes. It must be admitted that there are phenomena connected with the mind which are beyond our comprehension. All Nature's works are mysterious, and we cannot comprehend them; yet it is silly, if not absurd, to say that the operation of one natural law is more divine, holy, or supernatural than another; they are all equally expressive of illimitable power and sublime grandeur. To assert that this "change of heart" is wrought

by a special act or effort of the holy ghost or spirit of God, is mere assumption, because men get happy or experience a mental ecstacy or exhilaration when under the influence of mesmerism, opium and other drugs; and man can work himself into a state of semi-delirium by protracted concentration of thought.

The whirling dervishers of the East thus produce the same mental state.

People of certain temperaments or idiosyncrasies can induce it by protracted long, deep breathing. In all cases it is *self-induced*,—the "change of heart" is evolved from *within* the consciousness of the devotee or subject, and projected *ontwards* like the boiling of a pot, and not by an "out and down pouring of the holy spirit" or of "grace," as church champions contend.

There is a sympathetic aural chain that binds soul to soul that produces these results when the conditions are favorable, and being contagious, flashes from mind to mind, like an electric spark, at times, till an entire audience or community is affected.

This law of mental contagion is not well understood. Thus we smile when we see others laugh, and feel sad when we see others weep, but we cannot tell why.

The phenomena of trance, clairvoyance and spiritualism, appear to be governed by the same laws which control religious revivals; but there is no satisfactory evidence that any of these phenomena pertain to the supernatural; on the contrary, they result only from the environments of our physical and mental organisms.

This aura or odic force pertains to every individual, else the dog could not trace his master among a multitude.

Man has learned much of nature's methods in the physical world around him; but he has made little progress in probing the mysteries of life and mind, and the laws which govern their manifestations.

There are two factors in mesmerism—the operator and the subject; they exist in revivals and also in spiritual seances: one of these factors is active, the other passive. A certain degree of confidence is necessary in the passive subject before the blending of auras will take place; and this blending of auras is as requisite in the revival as in the seance. This blending, this mental cestacy or hallucination, or whatever you please to call it, seems to intensify the perceptions; however, the senses are sometims locked up and the individual becomes oblivious to external objects; the principle of life which normally permeates the entire being is partially withdrawn from the physical system and concentrated in the sensorium of the brain.

The subject or convert appears to be escaping through the brain and floating in space. At times this ecstatic thrill will flash into and permeate the being of sensitive persons at the melody of music—the rhapsody of song: hence, the harmonizing tendency of a chorus of voices united in revivals and seances.

It may be that the blending of the auras of the sitters in spiritual seances forms a something akin to their minds which produces the "manifestations." If this be true, this mental cloud—so to speak—would partake of the nature and beliefs of the sitters. Some of the sitters believe in God, the devil and the apostles and patriarchs—hence, the information obtained is on this plane, never

beyond. Instances of knowledge being obtained that the sitters did not know or believe are rare.

So it is in revivals, the devotees believe in the holy spirit, and the holy spirit comes in the form of a mental influx, intoxication, hallucination, or whatever you please to term it. Call it what you will, it is an abnormal condition, however induced, and if prolonged endangers the health of the body and the sanity of the mind. It is perilous ground; and the adventurous traveler who ventures amid these dizzy heights is often wrecked on the crags of uncertainty and absurdity.

Beware! Man had better be like a pig, which never gets its gaze above the trough where it gets its daily bread. It is not profitable to soar beyond the clouds for a blessing existing only in the imagination of enthusiasts and dreamers.

W. A. SIMPSON.

STOCKTON, TENN.

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MRS. CHASE STANDS CORRECTED.

Editor Freethinkers' Magazine:

Soon after the publication of my statement in reference to the pen phenomena, the medium who now, as I stated, is a well-known business man of Troy, N. Y., wrote me that my account of it, made from an often overtaxed memory, was inaccurate; not, however, as regards the principal fact and point I desired to show—that "a pen did write an intelligent answer to a question and correct prophecy independently of human guidance."

The inaccuracy was my own, not the spirit's, and though I felt chagrined at my misstatement of a really remarkable occurrence, and which many things have conspired to prevent the rectification, I feel better since comparing the blundering narrative made after a lapse of thirty-six years, with the equally inaccurate statements contained in Mr. Dare's second criticism, made after perhaps three months.

Certainly I did not "admit that the boy had often surprised his school-mates with his rather astonishing pen," but merely stated that he had discovered at school "his hand would be moved to write." In that instance his hand was not moved, nor did he move it; the pen moved independently in the presence of several sane and unimpeachable witnesses, and in the broad daylight. One who was a witness to the fact tells me the mistake is mine in regard to the prophecy that the question was in reference to the presidential, and not the gubernatorial, candidacy, and that my statement of the conditions under which it was written are entirely correct. The relatives and friends of the little medium will smile at the imputation of trickery on his part, which was an utter impossibility under the circumstances, and the many readers of the magazine who know "Aunt Edna," wife and widow of the late J. L. Randall, will believe her when she states, which she does most emphatically, that she saw that pen write "independently of human guidance," and that the mistake is mine alone.

I am very sorry if my faulty memory, and ignorance of political statistics, has made my "statements of no service to spirtualism," or to the cause of the truth; but I do myself solemnly aver that the "expectant condition" of my "mind" had

nothing to do with the way in which the boy medium "fooled 'em," for 1 was nearly an hundred miles distant from the scene and a child of but ten years of age at that time.

A few years subsequently I saw, in company with several other witnesses, a communication written by the hand of a very young and very illiterate girl of New Hampshire, a stranger to all my family; she being in the "insensible condition" which my critic evidently thinks would "alter the case"—not, however, by the "large injection of morphine," but by some unseen agency which in a few moments transformed her from a decidedly rosy-cheeked lass to a figure as apparently soulless and white as marble; and in that condition, with closed eyes, her hand was moved to write a message to his relatives and friends purporting to come from a man who had lived in another part of the country, of whose existence she had never even heard; one who had been first turitingmaster and then physician; stating that his wife was with him, but his children still in earth life, and finished by signing his name—a fac-simile of his own peculiar and handsome autograph, so accurate that his brother Horatio Randall of Buffalo (not a spiritualist,) when asked afterwards, and without knowing whence it came, who had written it, said unhesitatingly, "Why! Otis, of course."

Yet this is but one of many "statements" I might make, had I the time and space; of phenomena equally as remarkable and of more recent date, and to the accuracy of which I am willing to testify in any manner that may be "of service" to the cause of the education of humanity.

LYDIA R. CHASE.

PHILADELPHIA, JUNE 10, 1888.

EXTRACTS FROM LETTERS.

John Leitch, Mazo Manie, Wis.:

This village is so much under church influence that I cannot obtain a single subscriber for the Magazine. Though we have some citizens who call themselves Spiritualists, Universalists and Unitarians, I think I am the only person in this town of one thousand inhabitants that would subscribe for an agnostic publication. I think the Magazine is very much improved. The likenesses of the leading Freethinkers and their biographies add greatly to its value, especially those of the women Freethinkers. Women in this part of the country are the main support of the churches. It is encouraging to know that there are at least a few women of sufficient independence of mind to support the Liberal cause. The "Extracts from Letters" are also interesting. The discussion of Spiritualism doubtless interests many. I think our Spiritual friends hurt their cause by claiming that spirits can work miracles. Why should they have any more power after death than before? If spirits can write on slates, why can they not write books? Why is it that spirits never give us any valuable information? In the nature of things, personal experience is the only evidence worth anything as proof of Spiritualism. This can be no evidence to another only as he or she has had similar experience. [As we have often said, if Spiritualism is not true, it ought to be, for, as Col. Ingersoll says, poor humanity should have another chance.—ED.]

Mrs. A. L. Barnes, East Chatham, Mass.:

It is my sad duty to inform you that my noble and kind husband has passed to the other shore. He has been in very feeble health for nearly three years. You have lost in him a strong advocate of your cause, and, allow his wife to say, a man of strict integrity and sterling worth, fearless in the expression of his honest convictions, and one who could and did maintain his views against all opposition. For years he has been, in the community where he resided, the acknowledged representative of Freethought. Always impartial, always just, his word as good as gold. I am his second wife and twenty years younger, and at the time of my marriage with him was decidedly orthodox in my views, but under the influence of his master mind every vestige of that superstition has been obliterated, and I can now laugh at my own folly in the past and can say, with one of old, "That as I was once blind, now I see." I have thrown away the doctrine of eternal pain, and now cling to a belief that brings a ray of hope into this the darkest hour of my life. My husband died the 5th of February last, and I now mourn the loss of one of the best men who ever lived. [As to Mr. Barnes, we endorse fully all that is here said of him. For years he was a faithful laborer in the vineyard of Freethought.—ED.]

R. D. Allen, Silverton, Oregon:

I think our Freethought Hall would make a fine and imposing looking picture for the Magazine, and it would be a very good subject for illustration in your valuable journal. Especially that there are so few such buildings in this country where there should be hundreds, and there would be if dissenters would only wake up and do their duty. Our hall is the upper story of a fine brick structure on the principal corner in town, and fronts on the main street. The lower story has a fine iron front of modern design, with large plate-glass windows. The upper story front has three large well-proportioned windows, with arched tops over each, occupying the space between the iron wall and the second-story windows. We have painted, in large, attractive letters, the symbol of our order, Universal Mental Liberty, and this can be plainly seen for some distance down the street. The wayward traveler will not be likely to mistake the same for the Y. M. C. A. rooms. What do you think of the idea of giving your readers a likeness of our fine hall? [We shall be pleased to do so soon as circumstances will permit. We wish there was such a hall in every town in this country.—Ed.]

Miss Nellie Booth Simmons, Madison, Wis.:

I like the Freethinkers' Magazine even better than I thought I should. It is unique, it is unlike any publication I have ever seen. It has enough of science in it to give it the requisite weight and solidity, and at the same time is pervaded with an Ingersollic spirit which makes it exceedingly bright and interesting and effective. Of course such men as Spencer and Huxley are fast undermining the Church, but a few battering-rams of argument and ridicule placed in front will help matters along wonderfully. So I wish you success in your work, and the more iconoclastic and militant the Magazine is the better will I like it. [And now one word as to the writer of the above. She is a young lady in her teens, and all who read her poem in the April number entitled, "Immortality," and her report of a "Salvation Army Meeting" in the May number, will agree with us that she is a grand accession to our fraternity. There are so few women who join the Liberal movement that we prize them as they do sinners in heaven. There is more joy in our ranks over one such than over ninety-nine of the other class. We expect to present our readers with a fine likeness of this young lady in the next number. We request our young gentlemen readers to wait with patience for it.—ED.]

EDITORIAL DEPARTMENT.



THADDEUS BURR WAKEMAN.

THE above is a very good likeness of T. B. Wakeman. If it were not for the intelligence expressed in his countenance he might be taken for a bishop of some orthodox church. Some time since his Liberal friends dubbed him "the Bishop of the Freethought diocese of the State of New York." He is certainly

worthy of the title, and would be if the diocese included every State in the Union. Next to Col. Ingersoll, he is probably the best known Liberal in America, and as a Freethought, philosophical, and scientific writer, has few, if any, superiors in this country. We are sure that the readers of this Magazine will fully bear us out in this estimate of the man.

This distinguished heretic was the product of the State of Connecticut. He was born at Greenfield Hill in 1834. This reminds us of the Bible query: "Can any good thing come out of Nazareth?" Which modernized might be: "Can any good thing come out of the Wooden Nutmeg State?" Very little has come from there in the line of Liberalism. We are glad to give Connecticut credit for Bro. Wakeman. At the advent of baby Wakeman we do not learn that the rocks were rent, or that the sun refused to give light, or that the moon turned to blood. Nature was not terribly shocked by the circumstance. We know little of his early history. His boyhood days were spent on a farm, and he has not been able up to this time to get all of the hay seed out of his hair, or, more properly speaking, the love of farming out of his head. He is now the manager of a fruit farm in his native State, which he prizes very highly. We judge he is a kind of a Horace Greeley farmer-farms it for the love of it—not for the money he makes. In his youthful days he had an inquiring, serious, thoughtful turn of mind, and his family desired to make a clergyman of him. With that object in view he was prepared for college and graduated with honor at Princeton, New Jersey, in 1854, at the age of twenty. Certainly, being born in Connecticut, and educated in New Jersey, ought to have secured him to the orthodox church. But at Princeton they taught a little science, diluted with Christian theology, and young Wakeman took in the science and rejected the theology, and the little scientific knowledge that he then mentally assimilated spoiled him for the pulpit. He was a natural lover of truth and could not be persuaded to teach what his reason rejected, So in place of becoming "an advocate for Jesus," he took refuge behind the bar, that is studied law, and was admitted to practice in 1856. Although from that time until now, he has been an active member of one of the most popular law firms of the city of New York, he has never been able to confine his mind exclusively to the study and practice of law. His brain is too active and his heart too sympathetic. At an early age he adopted the creed of Thomas Paine: "The World is my Country and to do Good is my Religion." He has always been a true disciple of that creed. He calls it "The Religion of Humanity," and in it combines the Republicanism of Paine and the Philosophy of Auguste Comte.

It is entirely unnecessary for us to attempt to set forth Mr. Wakeman's opinions in these pages. Our readers should be conversant with them. He has not only been our associate editor, but from the first issue of this Magazine, one of its principal contributors. If we only had the money to pay the expense, nothing would please us more than to publish in book form the many able articles he has written for these pages, and we hope at some future period to be able to do so.

We first met and became personally acquainted with Mr. Wakeman at the first Watkins' Convention, memorable, especially, as being the place where D. M. Bennett was first arrested by the cohorts of Anthony Comstock. For years thereafter he was selected by unanimous consent to give the closing address at each annual Freethinker Convention, and the thousands who have listened to his able, scholarly, and profound lectures on those interesting occasions, will never forget them. He was exactly the man to give the closing speech and benediction at these gatherings. Who that was present at the great Rochester Convention will ever forget his able discussion with the Rev. Dr. Thomas Mitchell? Poor Mitchell has never been heard from since. Those of our readers who attended the Cassadaga Convention will remember how we all sympathized with our late Brother Chainey after Wakeman replied to him. We never blamed George C. for leaving the country with "the mother of his soul" immediately thereafter.

Whatever our readers may have thought of the position that Mr. Wakeman took in relation to what is known as Comstock legislation, all must admit that he exhibited great ability, perseverance and courage in the conflict that he had for a number of years, in behalf of free mails, as President of the National Liberal League. The false and slanderous charges that the followers of the meek and lowly Jesus everywhere circulated, that he was the champion of nastiness, and of the circulation of obscene literature, never, in the least intimidated him. He knew that they knew that it was a lie; and although at the time it is possible some good people, who did not know Mr. Wakeman, and did not un-

derstand fully the question at issue, may have believed the scandalous charge, we are glad to know that he is now fully vindicated by every intelligent person, so far at least as his intentions were concerned. He fought the Comstock laws because he believed they were unconstitutional and contrary to the spirit of our political institutions. The leaders of political thought to-day are nearly all in accord with the position he then took. He, and those who acted with him, have the satisfaction of knowing that they have greatly crippled, if not entirely destroyed, Comstockism in this country. In doing this they have accomplished a greater "political reform" than has any recent Presidential administration, excepting that of Abraham Lincoln.

T. B. Wakeman was one of the founders of the Manhattan Liberal Club of New York City, and for many years its President. He was President of the National Liberal League for some three years and is now the President of the New York State Freethinkers' Association. He was a zealous Republican up to the time that Horace Greeley run for President; since then he has affiliated with the labor parties. Last fall he was nominated for the office of Attorney General by the Progressive Labor party. For a number of years he was the editor of Man, one of the ablest Liberal journals ever published in this country. He was the founder of the Society of Humanity, in the City of New York, which owns a fine club house at Lafayette Place. Whenever or wherever there is an intelligent movement inaugurated in behalf of Humanity, there Mr. Wakeman will be found giving it the benefit of his ripe scholarship and matured thought. admirable platform speaker. His eloquence consists in his earnestness and honesty, and his evident understanding of whatever subject he discusses. He ought to leave the bar for the rostrum and lecture in every town from New York to San Francisco. With him Freethought is a Religion, more sacred than any religion that has ever before been preached, and in his estimation the only religion that can save mankind. He is a true apostle of this religion of Humanity, and he should go forth and everywhere proclaim it to a Christianity cursed world.

EDWARD BLISS FOOTE, M. D.

HEREWITH we present our readers with a very correct likeness of that well-known friend of humanity, E. B. Foote, M. D. We wish our space would permit us to give a good biographical sketch of this remarkable man, but such a sketch would constitute a good-sized book of itself. But we are consoled with



the thought that the Doctor is so well known by all who are interested in radical reformatory work, that it is not necessary that his valuable services to his race be heralded to the world through any publication, as they are already indelibly written in the history of the years in which he has lived.

We first became acquainted with Dr. Foote at the Watkins Freethinkers' Convention in 1878, and from that time to this, we have known no man in the Liberal ranks who has more often and more liberally contributed his means to the Freethought cause than has the

Doctor. His name, with a liberal sum set opposite, may be seen near the head of nearly every subscription raised for Freethought and reformatory purposes. He is not one of that class who subscribes, "to be seen of men," to use a Bible phrase. His private donations, that the Liberal public know nothing about, are much greater than his public ones. We can say, individually, that we never called upon Dr. Foote for a contribution for any Liberal purpose but the return mail brought a most satisfactory response. His purse is always open whenever and wherever he can see that the cause of humanity needs assistance. If there were a few hundred such men in the Freethought ranks in a few years Freethought would be the popular thought of the age.

Dr. Foote belongs to the radical wing of the Liberal party, but seems to perceive what many do not, that it is as necessary to have

a conservative class as a radical one, in every movement, and especially so in the Liberal movement, as the real object aimed at is to elicit an honest expression of opinion on all questions from all classes of people, and to give all an opportunity to express their honest convictions. In other words, Dr. Foote is in favor of giving to every other person the same rights that he claims for himself.

Dr. Foote made his first appearance on this planet on the 20th day of February, 1829, in the city of Cleveland, Ohio. At the hour of his birth one of the most violent storms that ever visited Ohio was raging. We do not suppose that this storm was the result of the birth, but it might have hastened the advent of the baby into this mundane sphere. If the occurrence had happened in a more superstitious age, it would probably have been considered an omen that the child's life-voyage would be a rough one, and in this case the prediction would have been fully verified. Like President Cleveland, the Doctor was born a Presbyterian, and brought up under the most rigid orthodox influence, and at the age of twelve, without any remarkable "change of heart," joined the church. When fifteen years of age he commenced learning the printer's trade, and the printing office proved the best school institution he ever attended. Without the aid of Liberal literature he gradually evolved out of Presbyterianism into Unitarianism and became a great admirer of Theodore Parker. He would often go from New York to Boston to hear Mr. Parker preach. He remained a Theodore Parker Unitarian until he became acquainted with D. M. Bennett and the Truth Sceker through the Comstock warfare. When the Doctor was prosecuted by Comstock, Mr. Bennett was so outspoken in his defense that he became interested in his paper, and by reading the Truth Seeker and other Liberal journals, became an Agnostic. But the Doctor never became a bigoted Liberal. In a communication to us he says:

"I am quite ready to take the doctrine of the atonement, and even the Genesis account of the creation of man, all in, if any one will give me satisfactory proof of their truth. I feel entirely tolerant of the church people, and all I ask of them is equal toleration. I have myself enjoyed reading psalms and singing hymns. If they can get any pleasure out of it, I, for a small one, have not the least objection. But I fully agree with the Secular Union in the belief that if they want preachers and churches they should pay their own bills. If I chose to make a voluntary contribution, that is a matter which does not belong

to the public, and of which even the Secular Union cannot complain, unless I neglect the Union, but I do not want to be taxed, and do not think it just that I should be."

Dr. Foote graduated as a physician in 1860, at the old Penn Medical University, and soon had a large and lucrative practice. He has published a number of medical books that have had a very extensive sale, and he is now the senior editor of one of the best health journals in this country—Dr. Foote's Health Monthly. The Doctor is not only a Liberal in religion but in medicine as well, and has had a long and eventful campaign in that cause. We will here allow him to speak for himself as to his labors in that movement:

"You are hardly in a position to know of the bitter strife that has ever existed between the old and the new school in medicine, and how all who came to the front with what they believed to be new ideas, have been set upon. Well, although this warfare is not as bitter as it used to be, it is not ended. In our County Eclectic Medical Society, of which I am a member, I have been for the past three years the only one in the whole Society to stand up for Liberal medicine; that is to say, for freedom in medicine; in opposition to all medical legislation. Nevertheless, at our last State meeting of the Eclectics of the entire State, I am pleased to say that the friends of free medicine carried the day and elected the President of the Society. Naturally, I was in the heat of the battle in that struggle, and I feel proud of our success."

For many years Dr. Foote has been an active and efficient member of the National Defense Association, contributing largely to its treasury. This Association was organized a few years ago to protect the Liberal public against the attacks of Anthony Comstock, and circumvent his nefarious designs. It was organized soon after the arrest and imprisonment of D. M. Bennett.

Through the instrumentalities of this Association, Comstock's power for evil has been greatly diminished. The vile character of the man is becoming known to the general public, and many honest church people are disgusted with his methods, one of which is to entrap people into crime and then arrest them.

Before we close this imperfect notice we must add that the Doctor has a son by the same name, "a chip of the old block," who is a valuable assistant to his worthy father in every good work. E. B. Foote, Jr., M. D., has recently been elected President of that far famed New York Society known as "The Manhattan Liberal Club," of which Horace Greeley was President at the time of his death. We hope for the good of future generations that the Foote family may be perpetuated, for that class of people are the real Saviors of Humanity.

ALL SORTS.

Dr. A. York, of Strasburg, Ill., sent us a club, recently, of twenty-six trial subscribers. Who can do better?

...

Col. INGERSOLL's splendid eulogy in this number, through the inadvertency of the editor, we regret to say, is marred by a number of errors of expression. (See "Errata," page 2 of cover.)

SAMPLE copies of this Magazine will be sent for ten cents. No sample copy will be sent free. We judge by our experience that many get their reading free by ordering sample copies free.

MANY thanks to the good friends who have materially aided the Magazine during the last month. If the Magazine is to be a success, every friend of it must seek to increase its circulation.

THE Cassadaga Spiritual Camp Meeting commences July 21st, and closes Aug. 26th. It is a most delightful place to spend a week, whether one be a Spiritualist or not.

THE Twelfth Annual Congress of the American Secular Union is called to meet in Pittsburg, Pa., October 5th. Every Liberal who possibly can, should attend.

THE Chicago Republican Convention resolved that Grant, Logan, Arthur and Conkling, were removed by "divine providence." If that be true, God must have a grudge against the Republican party. What fools wise men (?) are.

REV HUGH O. PENTECOST, who has recently left the orthodox church, says: "I may be called an infidel by some, or even accused of being possessed of a devil. They are praying for my lost soul in Newark in two Methodist churches that I know of. And one sweet-spirited Methodist said I ought to be shot."

Two articles appear in the *Popular Science Monthly* for July that are especially worthy of attention. They are a fully illustrated paper on "Safety in House Drainage," by William E. Hoyt, S. B., in which the belief that plumbing-fixtures in

our houses are inevitable sources of danger is controverted, and ways are shown for making them wholly safe; and the concluding essay of the remarkable series on "Darwinism and the Christian Faith."

THE Boston Christain Register says: "It was an inspiring sight to see Frederick Douglass on the platform of the New England Woman Suffrage Meeting in Tremont Temple on Monday evening. His hair is now as white as snow, and suggests a beautiful halo above his head. His form may be less erect with age, but his voice has not lost its trumpet tone; and, when he straightened up and left his man-uscript he seemed like the war-horse of early days charging into the battle. Douglass is a prophet of the past. His history is strangely and heroically romantic; and to see him on a Boston platform to-day, welcomed with fervid applause, is a joyous reminder of the moral victories which history sometimes indelibly records. This, man is a living monument of the cause he served, and his appearance before an earnest, sympathetic audience, to speak for liberty, duty and justice, is a prophecy of their final triumph."

WE consider this number of the Magazine a valuable one. Col. Ingersoll's eulogy on Roscoe Conkling is one of the greatest efforts of his life. Charles K. Whipple's article entitled "Holiness' contains much food for thought. This old Anti-Slavery champion, and life long friend of Humunity, writes from personal knowledge. T. B. Wakeman gives us the concluding portion of his able article on "The Genesis of Christ." The whole article ought to be published in pamphlet form. We are pleased to publish a poem in this number from the pen of Miss Wright, the daughter of the late Hon. Elizur Wright. We think our readers will be interested in the biographic sketch of the Secretary of the Secular Union, by Mrs. M. A. Freeman, in the Literary Department. The likenesses of Messrs. Wakeman, Dr. Foote and Mr. Stevens are all very good and will give our readers, who have not seen them, some idea of their personal appearance. Our sketches of T. B. Wakeman and Dr Foote are not what they should be, but, as Mrs. Partington said of the men, "they are better than nothin'." We hope our readers will be pleased with the number.

BOOK REVIEW.

THE BIBLE OF NATURE, OR, THE PRINCIPLES OF SECULARISM. BY FELIX L. OSWALD. New York: Truth Seeker Company. Pp. 240. Price \$1.00. For sale at this office.

We can best give the reader some idea as to what this book teaches, by quoting the last paragraph of the "Introduction."

"The Religion of the Future will preach the Gospel of Redemption by reason, by science, and by conformity to the laws of our health-protecting instincts. Its teachings will reconcile instinct and precept, and make Nature the ally of education. Its mission will seek to achieve its triumphs, not by the suppression, but by the encouragement of free inquiry; it will dispense with the aid of pious frauds; its sucess will be a victory of truth, of freedom, and humanity; it will reconquer our earthly paradise, and teach us to renounce the Eden that has to be reached through the gates of death."

The reader who is acquainted with the writings of Mr. Oswald will be assured of the value of this little volume without further notice.

THE UNIVERSE ANALYZED. BY JOHN R. KELSO, A. M. New York: Truth Seeker Company. Pp. 167. Price \$1,00. For sale at this office.

This is a great subject, "The Universe Analyzed," and as Brother Kelso is a comprehensive, instructive and interesting writer, he is as competent to grapple with it as any one we know of. He treats it under the following five heads: "The Essential Elements of the Universe," "The Systemic Arangement of the Universe," "The Formation and the Dissolution of Worlds and of Systems," "The Manifold Phenomena of the Various Worlds," "The Origin, the Evolution, and the Destiny of Man."

F. MAX MULLER ON THE SCIENCE OF THOUGHT."

This book just issued by The Open Court Publishing Company of Chicago. Illinois, consists of the three introductory lectures delivered by Max Muller at the Royal Institution, London, during the month of March, 1887. The title of the essays are "The Simplicity of Language," "The Identity of Language and Thought," and "The Simplicity of Thought." The Appendix consists of Max Muller's Correspondence on "Thought without Words" with Mr. George Romanes, the Duke of Argyll, etc.

The book contains 123 pages, is well printed, and bound in cloth, price 75 cents. Every thinker should procure a copy. For sale at this office.

THE BIBLE OF TO-DAY. BY JOHN W. CHADWICK. New York: G. P. Putnam's Sons. I'p. 304. Price \$1.00. For sale at this office.

Those who have read T. B. Wakeman's able articles in the three last numbers of this Magazine, entitled, "The Genesis of Christ," and also his former article, published in the last January number, "The Hebrew Scriptures under the Light of Evolution," know something of the value of this publication.

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The second volume of this work, now on our table, even better than the first, fulfills the promises of the publisher's prospectus. It is a really handsome volume of 640 pages, half Morocco binding, large type, profusely illustrated, and yet sold for the price of 65 cents; cloth binding only 50 cents—postage II cents extra. Large discounts even from these prices are allowed to early subscribers. It is to be issued in about thirty volumes.

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Respectfully, M. H. BLACKFORD.

SUNLIGHT, Neb. Mr. W.—Received the watches. The ladies Mr. W.—Received the watches. The ladies are pleased with them and the chains. Spectacles best fit we ever found. The deal has been quite satisfactory to us and shall recommend your establishment when occasion offers.

Respectfully, A. T. Hinshaw.

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Bro. Wettstein+1 am well pleased with the silver spoons, they are much cheaper than 1 could get them here. I shall probably want more soon.

Yours respectfully,
WILLIAM BLACK.

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Yours fraternally,
E. S. Bolton.

LISBON LOWS Mr. W.—I am, as you expected, more than pleased with my watch and chain, and the silver-ware is entirely satisfactory. We trusted to your honor and you proved worthy of our trust, and we shall be glad to patronize you again when the occasion offers. We would not dare to put so much trust in any Christian. This proves that it is not religion that makes non honest—a fact Infidels have always known. I close with best wishes for your prosperity. A. LAURIE SAILOR.

BLACK CREEK, Wis

Dear Sir—The watch gave good satisfaction and I have disposed of most of the goods you ALLIE BUFFMAN. Yours truly,

CENTRAL CITY, Colo Dear Friend-The album came all right; it is Dear Friend—The album came all right; it is a nicer one than I expected. As I was taking off the wrapper, I said to myself, "Now, if he has only put in his picture how pleased I will be." On finding it I was very pleasantly surprised indeed, and thank you again. Read your last letter in T. S., and certainly think it the most conclusive argument for Materialism I Yours respectfully, Mrs. Buckner Johnson.

Hooper, Utah. Otto Wettstein, Jeweler and Optician of Rochelle, Ills., is a man after my own heart in philosophy, religion, politics and business.

EDWARD F. MUNN.

CITY POINT, Florida. My Dear Wettslein—Your letter received; also the pins. We will keep all three and endoe balance. I will distribute your circulars among I am yours fraternally.
C. L. Faber. my friends.

Bro. Wettstein—The pins came to-day. I must be they are beauties. The foreman of the plow say they are beauties. say they are beauties. The foreman of the plow works looked at them and said he had never seen a design more appropriate and beautiful for the purpose intended. Am certain I can sell a good number. Yours fraternally.

H. G. SCHARFENBERG.

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Bro. Wettstein—The old English lever you fixed goes first rate. You may look for it again a year or so when it needs cleaning. I believe in trusting the bridge that carries you over safe. Respectfully, P. F. Spencer.

BARTONVILLE, Vt. Mr. Wettstein—My patronage may be small, but you shall have it. I esteem you as a gentleman of culture, and a friend, as well as a coworker in the great field of Liberal thought.

I remain your friend and well wisher,
Zella S. Hastings.

CHEBANSK, Ill. Friend Wettstein-The watch I bought of you keeps perfect time. Yours truly,

Jos HAIGH

Bro. Wettstein—The watches I bought of you over a year ago are still knocking out the seconds with fatal precision. Fraternally, C. L. TABER

WHAT CHEER, Iowa. Dear Sir—The watch, etc., came all right and I now enclose P. O. order for another just like it, also chain and charm. ALEX CLARK

IDAHO SPRINGS, Colo. Bro. Wettstein-Have received the gold pens and thimble and they give perfect satisfaction.

Now please send the following, etc.,

Yours fraternally,

J. R. RICHARDS.

CHEBANSE, Ill. Friend W.—The Freethought charm came to-day and is now on my chain. It is a beautiful gem and will ever be prized as a precious thing. The engraving is first-class and it is praised by everyone. A \$10 gold-piece could not buy it from me. Whatsoever I can do to help you increase your business, shall be done.
Yours for Science vs. Superstition,
Joseph Haigh.

Mr. W.—I must thank you for your good selection in violin and watch Pa ordered from yon. I have had several chances to sell violinbut will not part with it, and the watch is a perfect little jewel.

I am respectfully,

EMMA BUTTERS.

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WASHINGTON, D. C., July 10th, 1880.

I wish to notify the public that all books and pamphlets purporting to contain my lectures, and not containing the imprint of Mr. C. P. Farrell as publisher, are spurious, grossly inaccurate, filled with mixtakes, horribly printed, and outrageously unjust to me. The publishers of all such are simply literary thieves and pirates, and are obtaining money from the public under false pretenses. These wretches have published one lecture under four titles, and several others under two or three.

I take this course to warn the public that these publications are fraudulent; the only correct editions being those published by Mr. C. P. Farrell.

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