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#### THE

# FREETHINKERS' MAGAZINE.

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# THE DEATH PENALTY—SHOULD IT NOT BE ABOLISHED?

BY FREDERICK GERHARD.

A FTER the State of Michigan, in 1846, and Rhode Island, in 1852, had abolished the death-penalty, the State of Wisconsin, in 1853, followed this laudable example of justice and humanity, and so it has been in those States for about forty years. During the last sessions of the Legislatures of Wisconsin and Michigan attempts were made to revive death-penalty, but rejected by a large majority, proving, beyond doubt, the public sentiment against the innovation proposed.

In the last session of the Legislature of the State of New York, there was appointed a commission for the purpose of finding out a death-penalty "more in accordance with humanity" This commission, which has for said purpose than hanging. been traveling in Europe, has reported, recommending electricity. But is not the death-penalty in itself an inhumanity, a cruelty and a barbarism, belonging to former dark ages? Is not each and every mode of carrying out the death-penalty, be it by hanging, decapitation, shooting, garroting, electricity, poison, or any other way of willful killing, a murder? Should not our country, which has abolished the inhumanity and barbarism of slavery, following the example of Rhode Island, Michigan and Wisconsin, abolish also the inhumanity and useless barbarism of the death-penalty in all the other States of the Union, showing to the world, by this new step forward, that the United States in every respect are at the head of civilization?

Let us consider this question in an unprejudiced way. The writer sincerely hopes that his arguments for abolition, set forth in the following lines, are so strong and indisputable, that even those who until now thought death-penalty indispensable will come to another conclusion.

The Bible says: "He who shedded man's blood, by man shall his blood be shed." But, on the other hand, the Bible also says, "Thou shalt not kill," and we find here two passages diametrically opposed to each other, so that the advocates as well as the opponents of the death-penalty can base their arguments on the Bible. Let us, therefore, treat the question whether the death-penalty be just and fair, from a purely human standpoint.

The penal code has several theories for the death-penalty. namely: determent, retaliation, revenge, satisfaction for the State, and security for the State. The three latter have been pretty well abandoned, and the justification of the death-penalty is now mainly based on the theory of deterring by intimidation, insisting or supposing that an execution must be a warning to others not to commit a similar crime. But the penal code recognizes still another theory as the warrant for punishment in general, and that is the reformatory theory—the only one which is morally justified, but which cannot be considered in the case of a deathpenalty; because, if a person be executed, there can be no intention of reforming him, and if we hang a man, we deprive him, through violence, of all possibility of reformation; we rest satisfied with simply taking his life, murdering him. According to the passage, "He who shedded man's blood, by man shall his blood be shed," in the death-penalty merely a remnant of "vendetta" is exercised.

In the course of time, a milder practice has taken place, even with regard to capital punishment, horrible as it may be in itself, inasmuch as the law has ceased to torture the condemned, contenting itself with simply slaying them; the number of the crimes for which this punishment is prescribed has also been diminished, and has been reduced in all countries to that of murder—a great progress in comparison with the last century, when in England about a hundred different crimes were punishable by death. Among these was theft to the value of forty shillings—truly, a contemptible price for a human life! How morally

debased were the opinions entertained at that time, concerning punishment and the value of human life, is most strikingly illustrated by the fact that even a man of the high position of Lord Chancellor Eldon should have exclaimed, horror-stricken—on the occasion of a motion in parliament for the abolition of this forty-shilling law—"Why, by this innovation all I possess would be left entirely unprotected!"

All this has been changed. Murder alone receives the deathpenalty. Is it warranted even in this case?

The celebrated authority of criminal law, Temme, speaks in one of his works as follows concerning punishment by death: "Why do we still have the death-penalty, which is no punishment, but a cruelty, a barbarity? They say, to murder a human being, to annihilate a human life, is something so horrible, inhuman, unnatural, that it can be expiated only by the severest punish-And in what do they find this severest punishment? They murder the murderer! They annihilate in cold blood his life, a second one in addition to the first! And the second murder they call right, justice, and for the murderer, who is to be murdered, special tortures have first to be created. The death sentence is announced to the murderer weeks beforehand, and it is said to him: "Thou shall die a violent death. We will lead thee to the gallows, and there the servants of the executioner will seize thee, strap thee, and then the executioner will come to thee and hang thee." Thus the murderer will be murdered, after having had before his eyes for weeks and months the picture of his approaching and cruel death. But after all, they say to him, "It is possible that you may be pardoned," in order to make still more terrible, by the seconds of hope, the weeks and months of deadly anguish! And this they call justice, even Christian justice!"

The first step of the abolition of death-penalty was made in 1764, by the celebrated Italian criminal lawyer, Beccaria, the champion against capital punishment, by proving that this penalty had never deterred criminals from inflicting harm upon society. But a long time elapsed before his endeavors bore the first fruits. In Tuscany the death-penalty was abolished in 1786, and in Austria in 1787. It was, however, re-enacted in Tuscany in 1852, but this roused such a storm of indignation, that the government found itself forced to annul it once more. In Austria it

was also re-enacted. In Germany the National Assembly of 1848 passed a resolution of abolition, which was put into effect in Oldenburg, Bremen, Nassau, Anhalt and the Kingdom of Saxony, but not permanently; for, at the establishment of the German Empire, when the reaction gained full power, that resolution of the National Assembly of 1848 was annulled; and since that time intelligent Germany can again be proud of the fact, that in its domain murder will again be committed de jure. In Switzerland the death-penalty has been abolished in several cantons, but has been re-enacted in some of them. In Holland it was abolished in 1870; and the same has been done in Portugal, Belgium and Roumania. Among the States of the American Union it was abolished in 1846 in Michigan, in 1852 by Rhode Island, in 1853 by Wisconsin, and 1887 by Maine. In 1863 it was re-enacted in Wisconsin, but a year later again abolished. Since then almost in every legislature the re-enaction has been moved, but has always been rejected by a large majority. The remaining States and the remaining foreign countries have not yet been able to attain the moral elevation requisite for this act of humanity, though in the States of Minnesota, Indiana and Vermont the law prescribing the death-penalty must be considered a dead letter, as no executions have taken place there for years. In 1887 the Central American States-Honduras, Costa Rica, Nicaragua and Guatemala—entered into negotiations for forming a Union, similar to the United States, with the express condition, that the death-penalty in those States should be abolished.

That the death-penalty as a means of deterring from crime is a complete mistake; that, on the contrary, the abolition of the death-penalty lessens the number of the worst crimes, whilst executions increase them, is proved by the experience of various countries. In Holland no parricide or matricide was committed in the ten years following the abolition, whilst these crimes occurred frequently in the fifty years preceding the abolition. In Tuscany it was shown that the abolition of the death-penalty led to no increase in the number of the crimes considered worthy of death; and the same result has followed the abolition in States of the Union. In Wurtemburg no death sentence was executed under Karl Wilhelm; in Gotha none in fifty years, and in Russia, under the Empress Elizabeth, none in twenty years, without this being followed very soon by further crimes punishable by death. An

English prison-chaplain who, during his official career, prepared 167 criminals for execution, has testified, that of these 167 persons 161 had been proved to have witnessed executions. There is evidence that people who had just seen an execution, only a few hours afterwards themselves committed murder. Can one, in the face of such testimony, claim any validity for the theory of deterring by intimidation? Considering the frightful brutality in the intentional killing of a human being, considering the profoundly demoralizing effect which executions entail, and, from their very nature, must entail, one can indeed not wonder that their result is not a decrease, but an increase of heinous crimes.

Now, let us hear what a murderer said, at the last moment before his execution, about the death-penalty. A physician—consequently an educated man—had murdered, some time before, a girl whom he had previously seduced, and he was condemned to death in Cleveland. Standing under the gallows, he addressed those present, saying, among other things, the following:

"I will concede, gentlemen, that life is a precious gift, and that it must be protected; and that, if anybody murders, human-nature's natural instinct demands his life. Consequently, if the people of Bedford had killed me at the time I committed the deed, I would have said it was not inhuman, and was done in passion; but if, after six months of deliberation and preparation, people demand my life, then they are murderers. What would be the most advantageous for you, gentlemen, to put this rope around my neck, or to send me to the penitentiary, to keep me there as many years as you may deem proper; to dismiss me then as a penitent, so that I might use for the benefit of my fellowmen what little of talent and power the Creator has given me? Capital punishment is annihilating. One life is as good as another. I admit that; but what advantage will my death bring about? None. I do not even remember the moment when, in madness and drunkenness, I found a mark for the pistol. Still such is law. This law, however, is made by man, and is not the law of God. I do not enter into the land of annihilation, but into the land of progress, and whilst I acknowledge the law of Ohio, I say that it is foolish and vain. Or do you think that, because this rope puts an end to my life, crimes will be prevented? The same influences which surrounded me will cause the same effects in others, and no example can prevent it. I submit to the law of the land, and leave you. I hope that this execution will be an example for everybody, not in favor of capital punishment, but to demonstrate its folly, and that you may reflect on this."

The way in which this man reasoned out his rejection of the rightfulness of the death-penalty well merits attention. It indicates the sole moral purpose of any punishment, namely, the reformation of him who has committed a crime. Or can it be doubted that even the worst criminal may arrive at intelligent remorse and honest repentance? And when he thus repents honestly and truly, is he not then a reformed man? And if such

reformation is possible, have we then the right to deprive him, who has sinned, who has committed a crime, of life, and to cut him off from repentance and reformation? Ample experience in penitentiaries furnishes the proof that it is not necessary to destroy the criminal; that, on the contrary, he may, by judicious treatment, be reformed, be led to true repentance, and his guilt be thus properly expiated. God does not want the death of the sinner, but that he repent and reform. "Verily, verily I say unto you, there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance." (St. Luke, xv: 7.)

The intimidation theory, the idea of killing the one in order to strengthen thereby the virtue of others, is an absurd perversion of all moral thought. Of all the means for exercising good moral influence on society, this one of shedding human blood, or of killing in any way a human being, is probably the most mistaken, the most dreadful and revolting. The most efficient protection of life is its sacredness; and this sentiment is weakened by every execution. The great Roman philosopher, Cicero, expressed himself as follows on capital punishment:

"Far be the death-penalty from us, far its executors and implements; for every mention of it is painful for a freeman."

And in the criminal work, "The New Pittaval," vol. 27, we find the following passage:

"When the champions of capital punishment enter the list for it armed with one well-known quotation from the Bible, 'He who sheddeth man's blood, by man shall his blood be shed,'—it is just as if something were decided as of right, on the strength of one passage in a code, though it were an insult to the sense of justice of a whole nation."

But if it should be thought necessary to secure, besides the only moral end of any punishment, some deterring effect in the case of those crimes called deserving of death, this will be reached in the surest way by prompt adjudication. Do not procrastinate proceedings for murder for months and years, but have punishment follow as speedily as possible. Yet do not condemn to death, but to imprisonment for 20 years, or for life. That will have a really deterring effect, and will bring to their senses people of a violent nature predisposed to crime.

But can confinement for *life* be justified even in the case of murder? The law allows for every misdeed or crime, a time of limitation, after the expiration of which the culprit can no longer

be held responsible. In almost all countries this limitation is fixed at 20 years for murder; and if a person who has committed murder cannot legally be punished after the lapse of 20 years, ought not, then, the maximum penalty for murder to be 20 years? Had the culprit succeeded in escaping judicial prosecution for 20 years, he would then be entirely free, and could not be touched. Would it not be fair, then, when he has not evaded punishment, but has borne the penalty during 20 years, to restore his liberty to him just as much as if he had not been punished at all?

A further argument against the death-penalty is furnished by the many judicial murders, the many condemnations of innocent people, which criminal history reports.

It is bad enough if innocent people are condemned to imprisonment, their innocence established only after the lapse of months or years, and are then restored to liberty. But how—and that, too, has occurred often—if an innocent person is condemned to death, executed, and his innocence found out only afterwards? Life once taken cannot be restored. Frederick the Wise says:

"Nothing is easier than to take human life. But is it right? Can we restore it to him, should he be innocent? and would we not be criminals toward him in that case?"

And when experience teaches that in all countries sentences of civil and criminal courts are every day set aside, as unjust by higher courts, and when this is clear proof of the human weakness of judges, who, nevertheless, are undoubtedly honest as a rule cultivated men, well versed in law, who certainly have no intention of doing wrong—and when one sees how the decisions differ. dare one, under these circumstances, expose a human life, be it that of the vilest criminal even, to the vacillations of human But whoever does not believe that many really innocent people are executed need only look into the transactions of the English society for the abolition of capital punishment, by which it is demonstrated, that in 200 years about 200 innocent people have been butchered, and this by no means includes the many hundreds, who-as previously shown-were hanged in England in former years for theft and other minor crimes. I, myself, am in possession of a list of more than 100 cases, where people were sentenced to several punishments innocently, and this list I have collected in only a few years!

Another argument against the death-penalty is the repugnance

of many jurors to giving a verdict of "guilty" against a murderer, because they know that the sentence entailed thereby will be that of death, and their human feeling refuses to deliver a fellow-being up to death. Rather than do this, they give a verdict of "not guilty," and, in this way, criminals deserving punishment often escape to the great injury of society.

It was said before that in modern times all torturing of convicts has been abolished by law; but has this been done so far as custom is concerned? How often has it occurred in places where decapitation is still effected by the axe, that the stroke missed, the instrument burying itself in the shoulder instead, so that the unfortunate creature had to be executed under additional tortures! And how innumerable are the instances in the United States, where hanging is still practiced, in which, owing to the bungling of the hangman, the culprit had to go through the process of hanging two or three times before being allowed to give up his miserable life! In McKean County, Pa., in 1879, a murderer had in this way to undergo the operation twice; at Sioux Falls, Dakota, in 1882, another one three times, and a third one, a boy of eighteen years, in Georgia in 1883, twice; and between the two operations an hour expired before he was dead. Are not such cases alone sufficient to give every person of feeling a perfect horror of capital punishment?

But executions have still another dark side; it consists in the blasphemy of the priests. They represent to the condemned that they will enter now directly into heaven, and be received by Christ; there stands the culprit, instead of being deeply humiliated by the sense of his criminality, actually jubilant and rejoicing, that he will soon be with Christ, and that Christ will receive him with all glory! Is not that rank blasphemy? The priests who seduce these miserable sinners to such fantastic visions, ought instead to exert all their influence to induce them to really repent of their bloody deeds. Such a conversion, at the moment of going to the gallows, is utterly worthless and nothing but a self-deceit and a deception of others. True, serious, profound and saving repentance can be arrived at only gradually, and will never show itself in jubilant outpourings under the gallows.

And to what scandalous, outrageous, immoral behavior on the part of the public does not a condemnation to death lead! The condemned receives from all sides proofs of sympathy, women

and girls present flowers and delicacies; and people importune those in charge to allow them to see the condemned or to exchange a few words with him. It is a glorification of crime. Many an honest, poor fellow, on the other hand, is allowed to die in his lonely chamber; for him no sympathy is felt, and nobody sends him dainties.

However much it may be in accordance with the spirit of modern times, not to bury the body of the culprit any longer, as formerly, in the spot receiving the offal of the shambles, but in the cemetery, where so many sinners are lying—even such as have not been condemned judicially—it is, nevertheless, very unwise, on the other hand, to give executed criminals public and pompous interment and obsequies, as is often the case, particularly in the United States. This, too, is a glorification of crime, and must make an impression on the lower classes—those from which criminals mostly come—not conducive of good morals.\*

The fact that in 1878, the executioner of Berlin gave a great dinner, accompanied by music, on the day of the execution of Hoedel, who had fired on the emperor; and the other fact, that twelve hundred—actually twelve hundred people applied for the position of hangman of London, which had become vacant by the death of Marwood—these facts, I say, ought to fill our country with burning shame.

When will the old barbarism, belonging to the dark past, be finally cleared away, and capital punishment be abolished everywhere? When will the Legislatures of all the States of the Union, and of all foreign countries, at last consider it their sacred duty not to tolerate the death-penalty any longer?

When will citizens, called for jury duty, refuse to serve in murder cases so long as the murderous law of capital punishment exists? When will judges insist earnestly on the abrogation of the murderous law, which surely has often caused them bitter qualms of conscience? When, finally, will rulers recoil with horror from lending their assistance to an execution, refuse to commit themselves, and aid directly in premediated murder? Or is an execution, perchance, not a real premediated murder, murder in the first degree? According to the laws of all civilized countries, every premediated and intentional killing of a human

<sup>\*</sup> In 1882 the Legislature of the State of New Jersey, on my motion, passed a law regulating the burial of executed criminals.

being is murder in the first degree. Well, then, are not premeditation and intention to the greatest possible extent the preliminaries of every execution? Even in those times when capital punishment was still considered as something indispensable, the executioner, the hangman, was considered dishonorable, and no decent, reputable man would shake hands with him, or would drink with him, or enter into any connection with him. And this shrinking from him sprang from the truly human feeling of horror at a man, who could be bought with money to slay his fellowmen. And should we, perhaps, try to palliate executions by saying that the law of the State exacts them?

There is a higher law than all State laws, and that is the law of common human morality, which we find laid down in the precepts of the most diverging confessions. Already the old Mosasic laws, known as the Decalogue, contains the commandment, "Thou shall not kill," and the same injunction we find in the Koran, as well as in the law-books of the Hindoos, and of other creeds. Bad State laws must be annulled. Civilization has put an end to former, still more horrible modes of capital punishment, such as breaking on the wheel, impalement, quartering, burning at the stake, etc., and has simplified executions; but the nineteenth century, which has already given birth to so much progress, ought not to come to an end without having abolished also this last horrible remnant of capital punishment, and without having expunged it from the law-books of the civilized world. Away, then, with this relic of a long-passed dark age, this mockery of the civilization of our century, this blot on our generation! Every one who has human feelings in his breast. every one who still recognizes even in the criminal the human being, the unfortunate, erring fellow-brother, ought to lift up his voice, to assist in attaining this noble, this truly human end.

I repeat, the foremost and only *moral* end of *any* punishment is the reformation of the criminal; and for this high purpose capital punishment does not only not answer but has even the diametrically opposite effect; for the so-called conversions which the priest forces upon the condemned in the last hours or moments, in plain view of the gallows, and in the face of death, are no real reformations, but mere outward forms, by which the priest thinks to fulfill his duty. Reformation requires time and calm reflection, uninterrupted by external influences. He who is once slain can neither reflect nor reform any more.

It cannot be predicted or asserted of any criminal, not even of the worst, that he is *incapable* of reformation. Even the worst criminal may repent—repent profoundly; and he will and must repent, if he be only given time for mature reflection, and subjected to impressions, whose influence is in that direction. Repentance brings forth reformation, and to make the latter possible, the criminal's life has to be preserved. Confine him for many years; but do not take his life, do not cut him off from the possibility of repentance and reformation, from the recovery of his better self. We have no right to do that!

I have above referred to the fact, that the opponents as well as the advocates of capital punishment can base their arguments on the Bible; and further, I have referred to two texts, which have also reference to the death-penalty, and declare against it. But I must repeatedly call the attention of those who look to the Bible as the only fundamental law for all actions of man, to the beautiful teaching which we find in Ezekiel xxxiii: 3, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

I have no doubt, that even those who, until now, have been advocates of the death-penalty, if they consider well all the arguments for the abolition, laid down in these lines, cannot but become opponents to it. I repeat, our nineteenth century, which has put an end to the inhumanity and brutality of slavery, should not go to rest, without also abolishing the inhumanity and useless barbarism of the death-penalty. Let us work for this noble end!

WEEHAWKEN, N. J.

#### THE GOSPEL OF HUMANITY.\*

BY ROBERT G. INGERSOLL.

So much interest has been awakened by the World's exposures of the wretched misery, degradation and sorry plight of the poor working-girls in their bonds of slavery to capital and monopoly, that a World reporter called on Col. Robert G. Ingersoll to ask his judgment of what remedy, if any there is, he could suggest. Col. Ingersoll has been an interested reader of what has

<sup>\*</sup> An interview, from the New York World.

been published about the poor White Slaves, and no one has given the subject more careful thought.

What is your opinion of the work undertaken by the World in behalf of the city slave girls? the reporter asked.

I know of nothing better, Col. Ingersoll replied, for a great journal to do. The average girl is so helpless, and the greed of the employer is such that, unless some newspaper, or some person of great influence, comes to her assistance, she is liable, not simply to be imposed upon, but to be made a slave. Girls, as a rule, are so anxious to please, so willing to work, that they bear almost every hardship without complaint. Nothing is more terrible than to see the rich living on the work of the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched women who make their living-or, rather, retard their death-by the needle. How a human being can consent to live on this profit, stolen from poverty, is beyond my imagination. The exposures made by the World will do good. These men, when known, will be regarded as hyenas and jackals. They are like the wild beasts who follow herds of cattle for the purpose of devouring those who are injured or those who have fallen by the way-side from weakness.

What effect has unlimited immigration on the wages of women?

#### WAGES ARE UNNECESSARILY LOW.

If our country were overpopulated the effect of immigration would be to lessen wages, for the reason that the working people of Europe are used to lower wages and have been in the habit of practicing an economy unknown to us. But this country is not overpopulated. There is plenty of room for several hundred millions more. Wages, however, are too low in the United States. The general tendency is to leave the question of labor to what is called the law of supply and demand. My hope is that in time we will become civilized enough to know that there is a higher law, or, rather, a higher meaning in the law of supply and demand than is now perceived. Year after year, what are called the necessaries of life increase. Many things now regarded as necessaries were formerly looked upon as luxuries. So, as man becomes civilized, he increases what may be called the necessities of his life. When perfectly civilized one of the necessities of his life

will be that the lives of others shall be of some value to them. A good man is not happy as long as he knows that other good men and women suffer for raiment and for food and have no roof but the sky—no home but the highway. Consequently, what is called the law of supply and demand will then have a much larger meaning.

In nature everything lives upon something else. Life feeds Something is lying in wait for something else, and even the victim is weaving a web or crouching for some other victim, and the other victim is in the same business—watching for something else. The same is true in the human world—people are living on each other: the cunning obtain the property of the simple: wealth picks the peckets of poverty; success is a highwayman leaping from the hedge. The rich combine, the poor are unorganized, without the means to act in concert, and for that reason become the prev of combinations and trusts. The great questions are: Will man ever be sufficiently civilized to be honest? Will the time ever come when it can truthfully be said that right is might? The lives of millions of people are not worth living. because of their ignorance and poverty, and the lives of millions of others are not worth living on account of their wealth and selfishness. The palace without justice, without charity, is as terrible as the hovel without food.

What effect has the woman's suffrage movement had on the bread-winners of the country?

#### WOMEN OUGHT NOT TO LABOR.

I think the women who have been engaged in the struggle for equal rights have done some good for women, in the direction of obtaining equal wages for equal work. There has also been for many years a tendency among women in our country to become independent—a desire to make their own living—to win their own bread. So many husbands are utterly useless, or worse, that many women hardly feel justified in depending entirely on a husband for the future. They feel somewhat safer to know how to do something, and earn a little money themselves. If men were what they ought to be, few women would be allowed to labor—that is to say, to toil. It should be the ambition of every healthy and intelligent man to take care of, to support, to make happy, some woman. As long as women bear the burdens of the world,

the human race can never attain anything like a splendid civilization. There will be no great generation of men until there has been a great generation of women. For my part, I am glad to hear this question discussed—glad to know that thousands of women take some interest in the fortunes and in the misfortunes of their sisters.

The question of wages for women is a thousand times more important than sending missionaries to China or to India. There is plenty for missionaries to do here. And by missionaries I do not mean gentlemen and ladies who distribute tracts or quote Scripture to people out of work. If we are to better the condition of men and women, we must change their surroundings. The tenement-house breeds a moral pestilence. There can be in these houses no home, no fireside, no family, for the reason that there is no privacy, no walls between them and the rest of the world. There is no sacredness, no feeling "this is ours."

#### MIGHT NOT THE RICH DO MUCH?

It would be hard to overestimate the good that might be done by the millionaires of New York, if they would turn their attention to sending thousands and thousands into the country, or to building them homes miles from the city, where they could have something like privacy, where the family relations could be kept with some sacredness. Think of the "homes" in which thousands and thousands of young girls are reared in this city of New York. Think of what they see and what they hear, of what they come in contact with. How is it possible for the virtuous to grow in the damp and darkened basements? Can we expect that love and chastity, and all that is sweet and gentle, will be produced in these surroundings, in cellars and garrets, in poverty and dirt? The surroundings must be changed.

Are the fathers and brothers blameless, who allow young girls to make coats and cloaks and vests, in an atmosphere poisoned by the ignorant and low-bred?

#### THE HEROISM AND NOBILITY OF LABOR.

The same causes now brutalizing girls brutalize their fathers and their brothers, and the same causes brutalize the ignorant and low-lived that poison the air in which these girls are made to work. It is hard to pick out one man and say that he is to blame, or one woman and say that the fault is hers. We must go back

of all this. In my opinion, society raises its own failures, its own criminals, its own wretches of every sort and kind. Great pains are taken to raise these crops. The seeds, it may be, were sown thousands of years ago, but they were sown, and the present is the necessary child of all the past. If the future is to differ from the present, the seeds must now be sown. It is not simply a question of charity, nor a question of good nature, nor a question of what we call justice—it is a question of intelligence. In the first place, I suppose that it is the duty of every human being to support himself—first, that he may not become a burden upon others, and, second, that he may help others. I think all people should be taught never, under any circumstances, if by any possibility they can avoid it, to become a burden. Everyone should be taught the nobility of labor, the heroism and splendor of honest effort. As long as it is considered disgraceful to labor, or aristocratic not to labor, the world will be filled with idleness and crime, and with every possible moral deformity.

Has the public school system anything to do with the army of pupils who, after six years of study, willingly accept the injustice and hardship imposed by capital?

The great trouble with the public school is that many things are taught that are of no immediate use. I believe in manual training-schools. I believe in the kindergarten system. Every person ought to be taught how to do something—ought to be taught the use of their hands. They should endeavor to put in palpable form the ideas that they gain. Such an education gives them a confidence in themselves, a confidence in the future gives them a spirit and feeling of independence that they do not otherwise have. Men go through college, studying for many years, and when graduated have not the slightest conception of how to make a living in any department of human effort. Thousands of them are to-day doing manual labor, and doing it very poorly, whereas, if they had been taught the use of tools, the use of their hands, they would derive a certain pleasure from their work. is splendid to do anything well. One can be just as poetic working with iron and wood, as working with words and colors.

What ought to be done, or what is to be the end?

THE VALUE OF THE WORLD'S WORK.

The fact that the *World* is turning the attention of the people in this direction is full of hope for the future. The great thing is

for the people to know the facts. There are thousands and millions of splendid and sympathetic people who would willingly help, if they only knew; but they go through the world in such a way that they know but little of it. They go to their place of business on the elevated cars; they stay in their offices for a few hours; they go home; they spend the evening there or at a club; they come in contact with the well-to-do, with the successful, with the satisfied, and they know nothing of the thousands and millions on every side. They have not the least idea how the world lives, how it works, how it suffers. They read, of course, now and then, some paragraph in which the misfortune of some wretch is set forth, but the wretch is a kind of steel engraving, an unreal shadow, a something utterly unlike themselves. The real facts should be brought home, the sympathies of men awakened, and awakened to such a degree that they will go and see how these people live, see how they work, see how they suffer.

#### Does exposure do any good?

I hope that the World will keep on. I hope that it will expose every horror that it can, connected with the robbery of poor and helpless girls, and I hope that it will publish the names of all the robbers it can find, and the wretches who oppress the poor and who live upon the misfortunes of women. The crosses of this world are mostly borne by wives, by mothers and by daughters. Their brows are pierced by thorns. They shed the bitterest tears. They live, and suffer, and die for others. It is almost enough to make one insane to think of what woman, in the years of savagery and of civilization, has suffered. Think of the anxiety and agony of motherhood. Maternity is the most pathetic fact in the universe. Think how helpless girls are. Think of the thorns in the paths they walk—of the trials, the temptations, the want, the misfortune, the dangers and the anxieties that fill their days and nights. Every true man will sympathize with woman, and will do all in his power to lighten her burdens and to increase the sunshine of her life.

Is there any remedy?

#### CHARITY THAT IS NOT OSTENTATIOUS.

I have always wondered that the great corporations have made no provisions for their old and worn-out employees. It seems to me that the Pennsylvania road, the New York Central and many

others-and not only these railway companies, but great manufacturing corporations—ought to provide for their workmen. Many of them are worn out, unable longer to work, and they are thrown aside like old clothes. They find their way to the poorhouses, or they die in tenements or by the road-side. This seems almost infinitely heartless. Men of great wealth engaged in manufacturing, instead of giving \$500,000 for a library, or \$1,000,000 for a college, ought to put this money aside, invest it in bonds of the government, and the interest ought to be used in taking care of the old, of the helpless, of those who meet with accidents in their work. Under our laws, if an employee is caught in a wheel or in a band, and his arm or leg is torn off, he is left to the charity of the community, whereas the profits of the business ought to support him in his old age. If employees had this feelingthat they were not simply working for that day, not simply working while they have health and strength, but laying aside a little sunshine for the winter of age—if they only felt that they by their labor were creating a fireside in front of which their age and helplessness could sit, the feeling between employed and employers would be a thousand times better. On the great railways very few people know the number of the injured, of those who lose their hands or feet, of those who contract diseases riding on the tops of freight trains in snow and sleet and storm; and yet, when these men become old and helpless through accident, they are left to shift for themselves. The company is immortal, but the employees become helpless. Now, it seems to me that a certain per cent. should be laid aside, so that every brakeman and conductor could feel that he was providing for himself, as well as for his fellow-workmen, so that when the dark days came there would be a little light.

#### JUSTICE SHOULD BE FOR ALL.

The men of wealth, the men who control these great corporations—these great mills—give millions away in ostentatious charity. They send missionaries to foreign lands. They endow schools and universities, and allow the men who earned the surplus to die in want. I believe in no charity that is founded on robbery. I have no admiration for generous highwaymen or extravagant pirates. At the foundation of charity should be jus-

tice. Let these men whom others have made wealthy give something to the workmen—something to those who created their fortunes. This would be one step in the right direction. Do not let it be regarded as charity—let it be regarded as justice.

#### WOMAN AND (MAN).

BY ALLEN PRINGLE.

THIS is a great subject—a formidable one—especially the first part of it, and I shall, therefore, only venture to say, or rather write, a little upon it. I may be pardoned for premising that I am a married man-a twice married man-but the reader will please remember that I have had but one better-half at a time. Both were good ones, thus making life worth living, the present one still contributing her part to that desirable condition. I also had a good mother, in the best sense of that term—exemplary in both wisdom and goodness. I make these personal and preliminary remarks to show that I am not "soured" at all against the sex-have had no reason to be-and that my opinions on the "woman question" are, therefore, free from prejudice, bias, or bile, and the result of reflection, observation, and not a little experience. No matter what other qualifications the "woman's rights" advocates—male or female—may have, these are indispensable to a judicial and impartial comprehension and discussion of the question.

Of course, there are men, and men; and there are women, and women. Some men are weak and effeminate; and some women are more manly than womanly. But these exceptions interfere not with the status of man as man, or the status of woman as woman; but they do interfere seriously with the rigid practical application of the facts and principles underlying and regulating the relations of the sexes, physical, moral, social and economic. For instance, all will admit that the husband, in general terms, is the natural head, not only of the manual labor, but the business management, of the family; but occasionally we see cases where, by natural qualification, this position is reversed—the woman being the stronger vessel of the two, both mentally and physically. I have an illustration in mind, which came under my observation. The man had inherited some wealth from his

father, being himself married, with a family. The property was gradually slipping from him, through intemperance, incompetent management, etc. His wife, a very amiable woman, negative, rather than positive, in character, was utterly powerless to arrest She died. In due time the man married this downward course. another woman—a different type—immensely stronger than he, both mentally and physically, thorough-going, steady-headed, and competent as a manager. She proved the salvation of this man and family—assumed control of both him and the business, and directed both, and that without producing domestic discord. I know another case where the wife is coarse and masculine, with iron will—in fact, a tyrant—while the husband is gentle, cultivated and refined. But, unfortunately, in this case, though the woman (?) has the physical power and the will-power to rule, she is not competent to rule. The husband, however, has to obey, or he would be pitched out into the street.

But in sizing up *man* and *woman*, and in pointing out their fundamental differences, and their respective spheres and duties growing out of these constitutional differences, the exceptional cases must be left out.

Aside from sex, what are the differences between man and woman? What are their natural spheres, as deduced from sex and these differences?

These questions correctly answered, there will be little difficulty in deciding as to whether a woman ought to be at the polls or at home; wielding the policeman's baton, or rocking the cradle; making laws in parliament, or making pants, petticoats and porridge in her own domicile; in the field of battle, handling the Enfield, or in the pantry, handling the rolling-pin; in a court, arguing a case, or in the nursery, teaching the young idea how to shoot; on the judicial bench, or in the maternal couch.

So far as woman's "right" to do these things is concerned, I freely concede it. Woman has the natural (or unnatural) right to do any or all of them, if she choose to do so, and feels equal to the undertaking. At the same time, were I a young man seeking a wife, I would say, "Good Lord, deliver me" from joining myself for life to any woman who would choose to do them, or who would prefer a life of that sort to the domestic maternal life for which Nature has so well fitted her.

It is satisfactory, however, to find that but a very few women

desire to be men. A recent personal canvass was both suggestive and satisfactory. Beginning at home—to the other side of the house—"Do you want to vote?" "No, I do not." "Do you want the laws changed in any way in woman's favor?" "I am not suffering from any disability or oppression under the law, that I am aware of, and what's good enough for you is good enough for me. I am satisfied on that point." Next woman-"Do you want the franchise?" "No, thank you, I would rather be excused. When my husband votes for himself, he votes for me, for we two are ouc. What's his interest and benefit, is my interest and benefit, and what's mine is his." Next woman-"Wouldn't you like to vote, or run for reeve, or mayor, or for a member of parliament?" "No, you may run my husband for office, but those places are not for women. For my part, I don't want any of I had rather be at home, with my children." And so on, to the end of a long canvass. At last I struck a spinster, of about 45, who did want to vote, and did want to get in her hand and head at law-making, when she would speedily "straighten out the crookedness" of the males. They were "tyrants," anyway, denied woman "her natural born rights," and ought to be "brought to the scratch." She wanted to bring them to the scratch, and said she would do it if she only had a chance, and I believed every word of it.

One feature of the woman's rights advocacy, whether coming from warped spinsters, or highly intellectual young or old ladies, has always struck me as most extraordinary; and that is, their apparently hostile attitude towards the whole genus homo. would think, to read their intemperate declamations against the "injustice" and "tyranny" of man over woman (mostly imaginary), that the men and the women were two separate and barbarous tribes, naturally at enmity with each other—the stronger constantly waiting for an opportunity to clutch the weaker by the throat. It never once seems to occur to them that man has a woman for his mother, women for his sisters, and a woman for his wife, with daughters of his own flesh and blood, and that he loves them above everything else in the universe. How uncharitable, as well as absurd, to imagine for a moment that the masculine legislator, when he comes to deal with woman's interests, suddenly becomes a tyrant, if not a brute, instead of the tender husband and father! It is true that man has abused woman, and still

abuses her, in some countries professing to be civilized; but the civilization is the barbarous civilization of the ancient Jews and the Old Testament. Not man himself, but the Jewish Jehovah and St. Paul are responsible for this. Yet, in spite of this, woman is well treated in this country, and in the United States—nowhere better. Yet it is there that the agitators (in the Great Republic) are born and flourish.

Differences between man and woman? Sex, to begin with; and that of itself entails upon the woman the duties of maternity and domesticity, which no amount of argument, sophistry, bachelor banter or spinster spleen can wipe out.

Woman, par excellence, by nature, is refined, æsthetic, domestic and maternal; therefore, her sphere and duties are æsthetic, domestic and maternal. That is the whole argument in a sentence, and cannot be gainsaid. Man, being stronger physically and intellectually, his sphere is to battle with business, meet and grapple with the rugged obstacles of life, and provide for wife and family. Each being fairly fitted for his and her position, what more is needed, except to preserve, cultivate, strengthen and perfect the peculiar fitness and excellencies of each, to the end that each may fill the natural place with completeness and efficiency?

I do not claim that man, on the whole, is superior to woman. I say that woman, on the whole, is superior to man. While man surpasses woman in physical strength and intellectual vigor, she towers high above him in the affections, the emotions, and the moral nature—in a word, all that constitutes *goodness*. When the balance is adjusted she tips the scale.

Have our good friends, the woman's rights advocates, stopped to consider what the result would be, in this hard, utilitarian age, were women, to any great extent, to take to man's sphere? Did they do so, they would pause. The result would inevitably be the social and moral degradation of both man and woman, ignobly compensated by, perhaps, a purely intellectual advance on both sides, or, perchance, on but one side. But is this a thing to be desired? Can the race afford an abnormal intellectual progress, on either side, which would inevitably be at the expense of the crowning glories of woman's character, and of some of the best, also, that is in man? On man's side, the trend and tendency to-day is towards what is called a "gross materialism"—away from the æsthetic and sentimental, towards the hard and

practical—from metaphysics to science. Is woman prepared to follow man on these lines, and to take the consequences? Can she afford it? Can man afford it? A thousand times, no! I warn woman that, just as fast as she steps out of her own place into man's place, just so fast will man's respect for her, his gallantry towards her, and his love for her, deteriorate; and such deterioration certainly means setting the hands back—back—on the dial of human progress. And that woman herself would suffer most by such a calamity is a foregone conclusion. In the highest interests of woman, and in the highest interests of man, let the woman continue to be a woman.

Believing, as I do, in equal rights, I am in favor, as already stated, of opening up to woman the way, not only to the poll, but to almost every avocation of life, so that the unmarried ones and the odd specimens may enter, if they like. I am not afraid to give them this privilege, for I have no fear that any considerable number of women would proceed to unsex themselves. A few would go and fill the manly positions for which Nature, in her many freaks, so admirably fits them.

I go further, and say that there are many light positions quite suitable for women, but now almost monopolized by men, which women ought to have, and which they could fill efficiently, and without, in the least, degrading them as women. And for the same service they ought to receive equal compensation with men.

#### SPIRITUALISM.—No. 11.

#### BY LYMAN C. HOWE.

"Fierce and long has been the conflict in the scientific world upon this subject, and, if I may be allowed an opinion, I think the majority has long since decided against Spiritualism, and that majority is becoming more and more pronounced each year; in fact, science is fast approaching materialism." [Then it has not got there yet!—L. C. H.] \* \* \* \* "In truth, it has been investigated over and over again; in short, weighed in the balance and found wanting." [Whose balance?—L. C. H.] "Instead of being compelled to accept Spiritualism, the world is drifting farther from it every day."—C. W. WATERMAN, in August Freethinkers' Magazine.

THESE letters were not intended to be controversial, but negationists have no facts or arguments we fear to meet. Mr. Waterman appears hypercritical and hypercredulous. Fraudproof conditions seem to him impossible! But he sees in the account of Mr. Reynolds' letter, obtained between two closed and

securely-fastened slates, in broad daylight, in presence of several hundred witnesses, "every possible opportunity for deception and fraud!" Why? Because Mrs. Reynolds kept the sealed letter constantly in her own possession, as the most absolute security against fraud, instead of leaving it a hundred miles away in a "burglarproof safe!" And his credulous imagination suspects that Mr. Reynolds may have revealed his death-bed secret to some one, either "in his waking or sleeping hours"; and he seems, in some mysterious way, not explained, to get the contents of that sealed letter on the inner surfaces of two closed and securely-fastened slates, which Mrs. Reynolds carried with her from her home, notwithstanding she had no idea of the contents of the sealed letter; and it had never been out of her possession a single instant, but once, and then not out of her sight, and the medium had never been within a hundred miles of her home, nor seen any other member of her family! He may imagine the dying man leaving his bed, unseen by the faithful watchers, walking or flying to Buffalo or Boston, to reveal the secret to the medium, and then gliding back, a hundred and fifty or two hundred miles, for the sole purpose of perpetrating a fraud on his mother, and into his bed, to be ready to die, and none of the family, watching by his bed, ever miss him, or see him leave or return! "Every possible opportunity for deception was offered!" Will Mr. Waterman be a little more explicit? Rational readers may wish to know when and where the "opportunity" comes in. very natural way of doing business in public is through the duly elected and qualified officials. But the fact that the sealed letter was handed to Mr. French, chairman of the meeting, to open and read to the audience, while half a dozen keen observers surrounded him on the platform, watching every motion, strikes the poetic imagination of Bro. Waterman like a cyclone from the "infinite." His susceptible fancy sees Mrs. Reynolds with her "face buried in her handkerchief." No wonder his tricky imagination suspects mediums of the same weakness which betrays his own honest judgment! While those present were not so gifted as to see Mrs. R.'s "streaming eyes" while they were "buried in her handkerchief," Mr. Waterman finds no difficulty in the way, nor seems to realize the contradiction of terms. same poetic fancy sees science "fast approaching materialism." This is a virtual admission that science has not been, and is not

yet, the sure ally of materialism, but is only "approaching" it. Then science has been, and is, on the side of Spiritualism, but, in the prophetic dreams of C. W. Waterman, it is destined, "in the sweet by and by," to become the child of Nirvana. He thinks, "if there was any foundation for truth in Spritualism, the scientific world would long ago have discovered and tabulated its principal phenomena, and it would have taken its proper place in the scientific text-books!" In April, 1854, Prof. Hare read, before the annual session of the American Scientific Association, in the lecture-room of the Smithsonian Institute, Washington, D. C., an invitation from the Spiritualists of that city to attend a lecture on Spiritualism. He was interrupted by a call of order from Prof. Henry, and informed that "it is a dangerous subject to be introduced into this convention. It had better be let alone." And it was let alone. About how long would it require, Mr. Waterman, to "discover and tabulate" and introduce into the "scientific text-books" any class of phenomena by totally ignoring them as "dangerous" to be introduced among students of science? It is stated, however, that at that very session this learned and discreet body of scientific tabulators "held a very learned, extended, grave and profound discussion upon the cause of roosters crowing between twelve and one o'clock at night." See Banner of Light, December 1, 1888.

When the London Dialectical Society, by a committee of thirty-four gentlemen of eminence, invited W. B. Carpenter, T. H. Huxley, John Tyndall and G. H. Lewes, with others, to attend its meetings and participate in the investigations of spiritual phenomena, they found a way to evade and avoid it. Perhaps, if they had been invited to assist in the investigation of the nocturnal habits and mental attitudes of a flock of crowing roosters they would have accepted gladly. It is over a hundred years since animal magnetism was demonstrated to be a significant factor and beneficent agent in therapeutics, endowed with some remarkable properties and powers, and progressive thinkers have cultivated it; but has that become tabulated as a science, and "taken its place in the scientific text-books"?

Mr. Dare thinks some of my statements belong to "the weirdly imaginative precincts of an insane asylum." Which are they? Will Mr. Dare please specify? If I were to judge all readers of this Magazine by the character of the questions and objec-

tions raised by my critics I should conclude that I have a much larger audience of lunatics than can be found "within the weirdly imaginative precincts" of any asylum. Mr. Dare does not seem to relish the way his absurd questions come back upon him. him they are "superlatively absurd." Of course they are. Echo often is. Mr. Dare's effort to magnify and fix attention upon a mistake made by Mrs. Chase, which, to any fair-minded reader, has no weight against the general correctness of her statement, shows how barren is the field he is cultivating, and how necessary he deems it to hide the strong points and unanswerable facts presented in these articles, as the only way he can meet them. leave him to tinker away at the fancied defects in Mrs. Chase's statements, until she sees something she deems worth answering; since I have at no time claimed her evidence as any part of the scientific data on which I am building. Mr. Dare seems very ready to accept the statements of a woman who is a self-confessed liar, against the testimony of thousands who know the facts. If the spiritual origin of the rap had ever depended upon the veracity of the mediums, and their word was the sole arbiter, they would have made few or no converts. The raps, as they were heard in the presence, and in the absence, of the Fox girls, and with hundreds of others, even babies in their cradles, have never been even approximately explained by any other than the spiritual theory, and the recent folly of the poor, wrecked woman adds nothing to the attempts so often made to escape spiritual conclusions.

Mr. Dare wants the names of honest mediums, etc. I know many that I believe to be as honest as it is in human nature to be; but no one should rest anything upon the assumed honesty of the medium, in investigation of phenomena for scientific data. I know very few telegraphic operators for whose honesty I would vouch; but when I receive a message over the line that brings evidence indisputable that it did not and could not have originated with the receiving operator, his integrity or duplicity does not concern me. Mr. Dare's dust from the North Pole may stick in some eyes, but I have other matters to fill this article of more importance. Much of the criticism is irrelevant carping, that is well enough for a pastime for those wandering in the drifts and darkness of Materialism, but I have more interesting matter just now. To introduce this I will quote one more sentence, viz.:

"Slate tests and independent writing each proved a temporary boon, until it was shown that they were the result of clever manipulation, chemical applications, false compartments, and substitutions." Mr. Dare may believe from the very bottom of his creed that this statement is strictly true, and covers the whole ground. If so, it is proof positive of his ignorance on spiritual facts. That an ingenious trickster may, under favorable conditions, imitate the slate-writing by such methods, when allowed to have it all his own way, is readily admitted, and that such tricksters may profess to be mediums and deceive the unwary, is also possible. But whoever insists that all the independent state writing is done by such means, is either ignorant or recreant to truth. The case of Mr. Thomas W. Waterman, which I gave over a year ago, and that of Mrs. Reynolds, ADMIT OF NO SUCH EXPLAN-ATION; and these are but samples of many thousands attested by as reliable witnesses as any in the world. When in Grand Rapids, Mich., last June, I saw a pair of slates covered with writing in many different styles, each being a short message addressed to some person in the flesh, with name signed. I had the history of this writing from several who witnessed it; but, wishing to have it in writing, I sought the Honorable L. V. Moulton, who was present and witnessed it, and whose veracity no one who knows him will question. I subjoin his answer, and respectfully ask Mr. Dare to explain how it was done, either by "clever manipulation, chemical applications, false compartments or substitutions":

GRAND RAPIDS, MICH., July 30, 1888.

Friend Howe: Replying to yours of the 24th inst, will say that I first witnessed a public exhibition of Mr. W. E. Reid's powers at Hanish's Hall, in this city, Sunday eve., March 18, '88, on which occasion, while the writer was addressing the audience of about three hundred people forty-five minutes, Mr. Reid sat at my left, at a desk where I could see him plainly; and while I was speaking he wrote eighteen letters, which, when I had done, as each was read some one in the audience would arise and claim that it was a correct answer to a sealed letter in their pocket, written secretly and addressed to the party deceased, whose name was signed to the letter written by Reid. These people were known, and I do not think collusion was possible. One week previous, at the same place, he had given an exhibition of slate-writing, which I did not see. Mr. Reid engaged me to speak at a meeting, at Powers Opera House, on March 29, celebrating the 40th anniversary, which was duly advertised, and people generally invited to bring slates nailed, riveted or otherwise secured, to suit themselves. At the close of the lecture Mr. Reid came forward upon the open stage, with lights all on, and invited the people to come up with their slates. About twenty responded, and as each came up he or she would pass from Reid's left to his right, after he had taken hold of their slates a few seconds, they retaining them in their hands in plain sight of all. Five or six were

tried and no writing got, when Major Long, of the Soldiers' Home, came up with two large slates secured by two rivets. Reid and Long were holding the slates, facing each other. Reid beckoned to me, saying, "Come up and help me," remarking, "we will succeed, or you can have my head for a foot-ball."

As I grasped the slate-frames my arms suddenly became rigid, and I felt as though I had hold of a strong battery. Reid exclaimed, "There it comes!" and one of the states split in two with a report like a pistol-shot. My arms relaxed and I let go and moved away. Then Reid let go and said to Long, "Open them." He did so by cutting out one rivet and turning the frames upon the other, exposing the inside surfaces of both slates. They were written full! Mr. Long certified that he bought the slates new, closed and riveted them himself, placing nothing between them, and that they had not been for a moment out of his possession. On one slate was a letter signed "J. Morgan Smith," addressed to Dr. J. C. Parker, who took from his pocket a sealed letter to which he said the letter on the state was a complete answer, and that no living person but himself had seen the contents of the sealed letter. Some over thirty messages were written about as fast as I could read them to the audience, all being in different hands and styles of writing, differing as though written by as many different people; in many cases the handwriting was certified to as being that of the deceased parties, whose names were signed; and all, or nearly all, were claimed to be correct answers to sealed letters in the pockets of the persons so claiming, and many contained tests, such as names, dates and circumstances that could not possibly be known either to the persons furnishing, or those holding the slates. One letter was in German and written with the slates in the hands of men who could neither read or write the language. Such is a brief statement of the facts as I now recollect L. V. MOULTON." Respectfully yours,

In the foregoing statement it should be borne in mind that the persons who took their slates to the hall securely fastened, and who had letters written at home in the secrecy of their own rooms, and sealed them there, and kept them concealed in their pockets until after they were answered in this way on the slates, were not all Spiritualists, some were most determined skeptics and opposers. No "clever manipulations, chemical applications, false compartments or substitutions," will explain these facts. Try again, Mr. Dare. Until you meet and answer such facts, of which we have many more, and show a rational consistency in your stubborn resistance, you need not be in a hurry to escape from the warm issues of immediate environments and the rich problems within our reach to lave in the icy seas and cool your perplexed and fevered brain in a polar bath. Until you show a disposition and ability to grapple with the facts and analyze and explain them rationally, it is not important to follow the repetitious ramblings after the frauds and fallacies that have no part in this presentation. If "the doubter should not be expected to accomplish what is the bounden duty of the advocate and believer," neither is the believer under obligations to leave the facts and practical uses of Spiritualism so abundant at our door, to follow the frigid suggestions of a skeptic, who, unable to meet the facts and demonstrations we present, seeks to avoid the issues and escape the consequences by banishing us to the Materialist's heaven around the North Pole. No, no, brother Dare, we have more important work nearer home.

## LITERARY DEPARTMENT.

#### PAST AND PRESENT.

BY EMMA MCRAE.

"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."—Ingersoll.

A CROSS the varied beauty of our land, Its smiling valleys and its rock-ribbed hills, Its mighty rivers and its torrents grand, Its tropic splendor and its northern chill,—

Across this smiling scene of bounteous wealth,—
A gloomy shadow lowers in sable dread,
Where joy should linger, woe and grief are felt,
Where love should light the way, hate lifts its head.

Grim phantoms hover o'er the scene, and strive
To check the living fount of Freedom's flow,
To nip Truth's blossoming bud, and mankind drive
Backward to the depths of servile woe.

The lowering night-clouds, that obscure the light Of Science and of Reason, gather fast, The car of Progress, in the gathering night, Falters and wavers in its course at last.

Around the altar of a power new-found
Humanity in blind devotion kneel,
The struggling limbs of Freedom's child are bound
In fetters soft as silk, yet strong as steel.

O, whence this sable shadow, grim and dread,
That fills the land with rending sighs and tears?
That gloomy spectre that with ghastly tread,
Stalks through our land and mocks our haunting fears?

It is the shadow of a servile past,
It is the spectre of departed years.
The tyrant, Custom, rules with laws of caste
The millions bowed in superstitious fears.

The dead are worshiped and the past revered,
The living heroes scorned, condemned, reviled.
The glorious present, bark of Progress, steered
By Reason's hand, is counted Evil's child.

O, shades of vanished years! Depart, to where,
In history's stately vault, your tomb should be;
Honored and famed for deeds and valor there,—
Your bondage scorned, where Reason has made FREE.

The living present, fired with freedom's glow,
Needs not the leadership of by-gone years,
The star of progress, through the clouds of woe,
Gleams bright and mocks your superstitious fears.

The heroes of the past rest in the tomb,

Their work was nobly done, their post well filled;
But living heroes, battling in new fields,

Feel not the fires that in their bosoms thrilled.

Guide not the present by the past's dim light,
To-day's footsteps in other paths are cast,
The future beckons. Onward, toward the right!
Blending all failure in eternal past.
Schuyler, Neb.

## COURTLANDT PALMER AND THE CLUB HE FOUNDED.

#### Editor Freethinkers' Magazine:

Spiritualists call this a "year of culmination"; and so it seems to appear to the mind of the great reaper, Death. He has evidently considered many of the brightest and best as ripe for his harvesting. In the political world he has made it possible for one country to have three emperors in as many months; from the world of letters he has taken Matthew Arnold; and from out our midst his sickle has cut down our statesman Conkling; our great soldier Sheridan; and our social philosopher Courtlandt Palmer. The death of the latter has caused a most profound impression in the locality where he lived and worked, as indeed it cannot fail to do in other parts, for his influence was farreaching, his sympathies world-wide.

History furnishes us but comparatively few examples of this sort of character. "Born in the purple," we might almost say of him,—as far as this country furnishes purple for its democratic children,—he yet felt himself at one with the lowest. Affluence and social prestige were his by inheritance; to these gifts were added considerable mental ability and a genial disposition. There seemed almost nothing wanting to complete his personal satisfaction. The one lack discernible was a feeble constitution. This fact he constantly deplored, because it debarred him from the large possibilities of usefulness with which he felt himself to be invested.

This avowed Agnostic and pronounced Freethinker was possessed of a profound religious spirit; it colored every thought and manifested itself in every act. Brought up in the Dutch Reformed Church, and a devoted member, he suffered much during the period of doubt and change which ended in his total repudiation of the Christian doctrine. It was in the philosophy of Auguste Comte that his mind regained repose. As an ardent apostle of Humanity he found opportunity to exercise all of the energy which his fraternal sympathies generated within him. The race-instinct impelled him to devoted labors for his brother-man. Once, when bemoaning his feeble health, he said: "Why don't I stop my fret about other people, take the means at my command and enjoy myself? Why not 'let Jones walk?'" He recognized that he had been rightly understood by the person who answered, "You could not find enjoyment except in useful activity for the benefit of others."

These lines, which occur in an anpublished prose-poem of his, will serve to reveal the spirit of the man: "Mine, too, moreover, O, supremest joy! the wondrous work of man upon the earth; the evil he has quelled; the good preserved; to all of which I'm heir: which I receive with eyes that overflow and soul that prays. Such debt is past all power of recompense, but it demands the life, the homage, and the holy zeal of all the earth's inhabitants: to the race which made us what we are is due this consecration."

Mr. Palmer's life exemplified this doctrine. So genuine and heartfelt was his brotherly love that his sympathy never gave offense. Its reality was felt by all who approached him, and it gave him a native courtesy which was perceived and accepted by the lowest, as it fitted him for contact with the highest. A nature so simple and unaffected by the pomp and circumstance of his life that the most awkward felt at home with him, as with a friend. He called himself a socialist, but it was in the Christian sense that he applied the word. Because he favored the commutation of the death sentence of the Chicago anarchists, their appellation was applied to him; but anarchist he never was. He felt that the wise should listen to the complaints of ignorance, and, if possible, relieve its condition. In a speech made before his club, he defined aristocracy as "culture, art, goodness, and faithful service to others;" as "the gentility of gentleness;" the "nobility of nobleness," and he said further: "The gentleman of the future is to be an inclusive, not an exclusive, man. The aristocracy of which I speak is the only aristocracy consistent with democracy. Against any other kind, against any meaner kind, the people are sure, sooner or later to rise, to assail and to overturn it." His liberality extended to all, he would have every cause examined, even that of the anarchist who was none the less his brother.

No one thought more lightly of his mental qualifications than did Mr. Palmer himself—He realized that he and his external possessions might be made an effective force; and his efforts were towards that end. The word great before his name always afforded his modesty a surprise, he never felt that he was entitled to the term. Specifically great he never was. As scholar, politician, writer, speaker, scientist or philosopher, he never attained eminence, although he had abilities and his interests led him in all these directions. It is hard not to overestimate this prominent man whose life was placed in so

brilliant a setting. It is equally hard not to underestimate him, because his really great talents were not apparent in any specialty. Many who were interested in him regretted the diffusiveness that seemed to scatter worth in little drops instead of collecting them into a channel where the various tendencies of his nature might flow into one great achievement, but it was from a "diffusion ever more intense" that he gained the individuality which produced his effective work and made him a power for good. He felt himself, by virtue of his position and general sympathies, able to bridge the chasm between the rich and the poor, the high and the low, the conservative and the radical; and as such he impressed himself upon society and upon the club he founded. The club-society represents the man; it is the magnified embodiment of his conception of himself, charged with the vitality of his own great He who could draw together so many contending elements. heart and soul each one of a dominating and self-asserting kind; and could bind and hold them in the compact structure which was really a causeway for an interchange of the ideas and feelings of all classes,—such an one was a master of men; here, at least, he was great. Upon the club, which is the crystalization of his diffusive lore, the co-ordination of his forces, Courtlandt Palmer's personality has so indelibly impressed itself, that here we may find the concrete man, and here we may judge him.

After his adoption of the Comtian philosophy Mr. Palmer entered with zeal into various liberal movements and became a conspicuous member of several organizations: among others, The Free Religious Association and The Manhattan Liberal Club. He succeeded Col. Ingersoll as President of the American Secular Union, and also held that office in the Cremation Society. Liberal journals received generous support from him and many contributions from his ready pen. His essays, magazine articles and poems are soon to be compiled and published. In no one of these organizations or occupations did this energetic individual find sufficient scope; but it was through them that the ideal grew upon him which resulted in the formation of the Nineteenth Century Club of New York. This occurred in 1880. Its right to exist soon made itself manifest, for it immediately scored an unqualified success. Prophecies were numerous of its impracticability (one lady friend called Mr. Palmer an "amiable lunatic" for his pains), and howls have been frequently heard during its career that the institution was about to die; it has steadily refused to do so, however, and instead has maintained a vigorous and sturdy growth. Discussions have been held on its platform, participated in by the most prominent representatives of opposite ideas. Dr. McCosh has encountered President Eliot; Monseigneur Capel has here defended the doctrines of his church against a Positivist, a Protestant, and a Jew; Dr. Holmes, Professor Felix Adler, Mrs. Julia Ward Howe, Mrs. Elizabeth Cady Stanton, James Parton, George W. Cable, Dr. William Hammond, Chauncey M. Depew, Andrew Carnegie, Henry George, Dr. McGlynn, Mary Putnam Jacobi, John Swinton, Moncure D. Conway, and many other equally noted personages, have advocated their own views before this society and matched their wits against formidable antagonists.

It was Mr. Palmer's great desire that the club should listen to a debate conducted by Robert G. Ingersoll, who, he felt, would be the supreme test of

its toleration. This gentleman he personally loved, deeply, but he never presented him to the society until last season's closing debate. It was singularly fitting that his pet project and supreme ambition should have been gratified at the last meeting over which he was ever to preside; and many will remember with pleasure the last appearance of the president, as, radiant with happiness and gratitude, he received the congratulations of his friends over the brilliant success of the evening. This event closed his public career; a few weeks later Mr. Ingersoll was called to render his tribute to the man who had fought so valiantly for him. It was appropriate that the living should then say of the dead: "He insisted that those who spoke should hear."

The principles of this unique institution have already been pointed out, so that it is hardly necessary to announce, that it is a society for the organization of social and intellectual tolerance. It pledges the Conservative to progress and binds the Radical over to keep the peace. It throws the mantle of refinement and culture over the crude efforts of radicalism and becomes impregnated in its turn with a spirit of social amelioration. Its watchwords have ever been: Toleration; Courtesy; Courage; these were the passports to a neutral ground, where, under a flag of truce, all sects might meet in conference; modifying and becoming modified, and uniting in one sublime endeavor to understand the conditions of society and to attempt its enlightenment. Here is epitomized the collective fate of humanity,—"the Parliament of Man; the Federation of the World." Representation from every faction; held in unity by a common respect and a common object, its inspiration gained from the allembracing world-spirit which alone can insure solidarity. At the time of its inauguration it was thought that the attempt to bring together Christian and Atheist, Socialist and Individualist, Spiritualist and Materialist, would be like trying to reconcile cats and dogs, or to unite acids and alkalies; and it was supposed to be a firebrand which was to set the moral atmosphere of New York City aflame. That the event did not justify the prediction speaks volumes for the liberal spirit of the age.

Fashion was called upon to give its commendable sanction. The gala costume is always required (although every latitude is allowed the ladies), and thus grace and beauty is always predominant at the sessions. Some one once remarked, "The club is made up of fashionable people who are trying to be literary, and literary people who are trying to be fashionable." This was a rather witty, but superficial criticism. Women here obtain full suffrage. Their footing of entire equality is acknowledged in the government of the club and the opportunities it affords. The president said of their presence: "The mere fact that antagonistic debaters can be brought together under the aegis of womanhood and courtesy is in itself a pronouncement in favor of a peaceful armistice." As no one can possibly set forth the idea of the association so well as its founder, it will, perhaps, be advisable to quote at greater length from a lecture he delivered on the subject, at the studio of Mr. Felix Moscheles, in London.

"The club may be characterized," he said, "as a miniature republic of opinion and morality, a republic related to all the great issues of the age, but whose lofty mission may be best illustrated by reference to the two all-impor-



tant topics of government and religion. \* \* \* Let the Club Republic be now described as a supplementary form of government \* \* \* intangible indeed, and uninvested with any direct control, yet possessed of an immense power; a sort of unauthorized yet authoritative tribunal for the tentative trial of the great issues of the age; before whose bar not only the cultured can appear, but where the poor and oppressed, through their accredited champions, may also gain a hearing. Such an association is supremely representative, \* \* and it tends to promote welfare by its reaction upon public opinion, which it moulds and directs while remaining subordinate and responsive to it. To public opinion finally all questions, personal, political and religious, must of necessity be referred. \* \* \* To this end, nothing can be better than to construct the bridgeway afforded by our Club Republic, since that republic is founded upon toleration, and toleration is the prime condition precedent of justice, on which all true rulership can rest. Such then is the governmental lesson of our club. \* \* \* Under the apparent medley of religious convictions, is it not a worthy object to bring together all the representative powers in modern society that make for righteousness, to the end that religious opinion may thus be better led and more enlarged? \* \* \* Would that every liberal priest would constitute himself a Moses in the movement. \* \* \* Its hope is the survival of the moral fittest as conviction is set against conviction in the struggle for existence. \* \* \* It may thus be found the possible germ of a new Universal Church. \* \* \* If a net-work of societies like this Nineteenth Century Club could be established throughout the world, it would place reform (that is, the regeneration of public opinion) in the hands of the true conservatism of the earth, under conditions where the compulsion of a world-morality would force them into justice and unselfishness. In this light these associations might be characterized as a radical movement in favor of a higher conservatism."

Thus spoke the leader who utilized his several abilities in this large effort to set people thinking. A supreme patience, a generous appreciation and a gentle, tender sympathy were the essential attributes that made it possible for him to create and uphold this great work. It is to be hoped the idea is sufficiently vital to survive his death, and he might well have said, with Abou Ben Adam, "Write me as one that loves his fellow-men."

COROLYN FAVILLE OBER.

15 W. 34TH ST., N. Y.

#### SOUL, OR SPIRIT, ANALYSIS.

#### Editor Freethinkers' Magazine:

Man is simply a physical and intellectual result in nature, and not a form to which everything else must be shapen, and it does not follow that, because he can neither see, weigh or measure anything but matter, that nothing else exists, or can exist, in nature. Matter, in fact, is only of secondary importance in the universe, while energy is the prime element, and the fact of its existence is, and must be, demonstrated through matter, to be cognizable by man in a physical condition. It controls and manipulates all matter in the universe, and could



not possibly be destroyed, or held within the confines of matter. No man has ever seen, weighed or measured it, yet the facts are not disputed by the materialist. It is not disputed, either, that it can, and does, exist, as well independent of matter as otherwise.

Its presence in matter is demonstrated in various ways; for instance, a newborn child, it born alive, consists simply of matter and energy—nothing more, and nothing else. If it dies immediately after birth what leaves it? Highlydeveloped, or refined, energy, soul, or spirit. Has it been annihilated or destroved, as a consequence of its separation from the body? No: energy is absolutely indestructible, no matter of what quality or quantity it may be. But does it exist "as of the man"? Yes; the physical organism was charged from center to circumference, with energy, and the organism constituted its mould. But just here another element enters the compound as a constituent part—consciousness, a legitimate constituent of the soul, which is allied to energy, its prime factor. In its slow but sure development they have become a unit. Consciousness was not present at the birth. It is now, and is no more visible to the physical eye than was energy. I claim that it is a qualifying element, acting directly upon, and in concert with, energy. The emotions are resultant conditions, and the soul, or spirit, consists of energetic and emotional consciousness. It is simply a natural product. Consciousness and energy having now become blended in the physical mould, commence the work of intellectual development, and as this point has been reached through the law of evolution, so is intelligence developed just as fast as the material of which it is composed. Facts in nature are discovered, and this, also, depends on the capacity of the structure. If natural selection has done its work poorly all through, development will be correspondingly slow and imperfect; if the reverse, it will be rapid and thrifty. The universe is but a grand aggregation of facts, and man is the living record of all the facts he has discovered.

We have now conscious energy resident in matter, with the conditions present of intellectual development. Energy has been qualified by consciousness, and further qualified by the constant accumulation of intelligence going on through its own instrumentality, in connection with that of consciousness. is cast in the human mould, and is conscious of that fact, and would it willingly discard its own form or semblance if separated from the body? No; it has discovered every form into which matter has been moulded by man, and that, too, before those forms were worked out of matter. It (or he) is an indivisible, indestructible, conscious, energetic entity, with all the possibilities that term implies within his grasp, among the most important of which is the ability to exist "as of man." Independent of matter, he is a soul, which is simply an immaterial element, invisible to the physical eye, and in order to lose his identity, or external semblance, the record which is inscribed on his own being must be erased. He must forget himself. To do this, the fundamental element of his being, conscious energy, must be annihilated. The inanimate body lies here. Not one particle of it has disappeared. Nothing but the most important constituents of the being has left it, and that portion is absolutely indestructible. It would be easier to erase matter from the universe than to destroy its controlling energy. Does anything, then, survive man, "as of man," after the gross material that the physical organism is composed of is buried six, or six hundred, feet under the sod? I ask Mr. Wettstein this question. A simple affirmative or negative answer is sufficient, but from his standpoint he must answer no; and that means that the universe is void of conscious energy, and all other immaterial elements, "as of man," which elements in no way differ from those permeating and animating all matter in the universe. Does he believe this himself? No. Hear what he says, in the August FREE-THINKER: "While we cannot see, weigh or measure them [the elements] in the ordinary way, we can, all of us, more or less clearly conceive what they are." It will be seen that he has, by using the words, "what they are," unwittingly conceded the main point in question, the existence in nature of an invisible something (just what I claim), which we can neither see, weigh nor measure, but of which all of us have more or less clear "conceptions" as to "what they are." If they "are" anything, I not only "conceive," but affirm again, that that they are the elements that nature, through the laws of evolution, compounds with matter, and stamps with the indelible seal of physical organisms.

Believing that I shall be understood by all who wish to understand me, this must be conclusive, so far as I am concerned, on this point, as I have viewed it from almost every point of compass; besides, asked several pertinent questions, which ought to be met squarely, and answered honestly, to be of any material interest to "science."

One other illustration, and I will have done. I had a turning-lathe, upon which I fashioned a beautiful implement. I retain the result, but destroy the machine, as I have no further use for it. So I discard the body at death, but retain all of the essential, indestructible elements that attached to my being.

Of the foregoing I make a free offering to those whose happiness seems to be most readily augmented by contemplating a future of dust and ashes straight. BATAVIA, N. Y. L. M. WILSON.

#### ANNOUNCEMENTS.

MANY of our good friends are doing ! In Christian phrase: The Freethought this: Sending \$1.00 for ten copies of the "next number" of the Magazine, to be used as missionary literature. That is a very sensible thing to do. It helps both the cause and the Magazine. We hope more of our friends will adopt that plan. Be sure and send these orders before the 20th of the month, so that we may know how many to have struck off. The February, 'So, number, will be a very superior one.

PROF. GEO. H. DAWES, of Pittsville, Wis., a new Liberal lecturer, we are glad to learn, is doing splendid work in the lec-He should be encouraged. fields are ripe for the harvest, but the laborers are few. We need one hundred good lecturers where we now have ten.

In justice to the post-office department we are pleased to state that J. W. Pierce, whose letter appeared in our last number. is not the postmaster of Holden, Missouri. only a clerk in a bank. As he is said to be a respectable, honest, young Methodist there is no danger of his making off to Canada with the funds of the bank, as many good Christian bank officers have done in the past. For this good notice we shall expect that he will become a regular subscriber to this publication.

### EDITORIAL DEPARTMENT.

# A STRAW THAT SHOWS WHERE WE ARE TENDING.\*

FEW Americans seem to see the significance of the proclamation issued by Mr. Gibbons, the Roman Catholic cardinal, emissary of the Italian pope to this country, to observe the late national Thanksgiving-day. The cardinal is a Jesuit; and the paper, addressed to the Catholics of his department, bears the impress of cunning and deception which have always characterized the policy of the Jesuits. The Catholics are taught, and well understand, that they are not to observe a Thanksgiving-day religiously because the president of the United States has issued his proclamation to that effect, as a governmental act. They don't believe that he has any authority to do so. Hence, to blindfold the American people, and still maintain the right of the Italian pope, as a temporal prince and vicegerent of Almighty

\* To the Clergy, Secular and Regular, of the Archdiocese of Baltimore:

MY DEAR BRETHREN IN CHRIST:—The president of the United States has recently issued his proclamation appointing Nov. 29, next, as a special day of thanksgiving to Almighty God for the temporal and spiritual favors bestowed upon us all during the year now drawing to a close. The faithful of the archdiocese having, in common with our fellow-citizens, deep cause for gratitude to the Giver of every good and perfect gift, will, we feel confident, be equally desirous of evincing their spirit of thanksgiving. We should all be grateful for the temporal prosperity, for the peace, liberty and good order which prevail throughout our common country. The labors of the husbandman have been crowned with abundant harvests, commerce and industrial pursuits have gone forward with even stride. The spirit of fraternal charity keeps pace with the diffusion of Christian knowledge in the land.

It is true, indeed, that disasters by floods and storms in the West, and that pestilence in the South, have darkened and afflicted many a home; but even in these visitations of sorrow we should humbly bless our Heavenly Father, whose mysterious dispensations we cannot fathom, but should always adore. We should kiss the hand that strikes, as well as the hand that caresses; for, whether He smites or fondles, He is always a loving Father, and these occasional calamities are but the shadows that bring out in bolder relief the bright picture of our national prosperity. While, too, in other lands, the times for choosing the rulers of the nation are often occasions of political convulsion, of the interruption of all peaceful pursuits, and sometimes even of strife and bloodshed, the recent contest between ten millions of voters of the Republic, representing sixty millions of people, has been settled peaceably and constitutionally, without the loss of a single life, or even any interruption in men's ordinary avocations.

In heartfelt and grateful acknowledgment of all these blessings, and to humbly implore their continuance, you are requested. Reverend Dear Fathers, to recite, after the late mass in your respective churches on Thanksgiving-day, the prayer for the authorities, and the faithful throughout the archdiocese are invited to assist at the service.

† J. CARD. GIBBONS, Archbishop of Baltimore.

God, to rule all the kingdoms of the world, this cardinal-priest from Rome appoints the day for a religious observance by "the faithful" subjects of a foreign king, and names the same time which the president has appointed. Let us look at the meaning and intent of this act.

The Catholic Church in the United States is located, in the technical language of that Church, "in partibus infidelium:" that is to say, in the infidel parts of the earth. All the governments of Europe were once under the rule of the pope, and the Catholic was the state religion, the Church being supported by In those times the pope was really a temporal prince, and his dominions extended across Italy, from sea to sea. his army and navy, like other governments, and sent ambassadors. called *nuncios*, and received ambassadors at the Vatican palace. England was once the most subservient and spit-licking of all the nations of Europe. The pope treated her kings like revolted slaves, and once laid the kingdom under an interdict, forbidding the burial of the dead, and the ringing of the bells for public worship. Such interdicts were frequently issued in France, Italy and Germany, to bring their refractory monarchs into submission. But the reformation of the sixteenth century broke up this system. The king of England, who had married, and lived with his wife, Catharine, a daughter of Ferdinand and Isabella, fell in love with Anne Boleyn, one of the queen's maids of honor; and the pope forbidding the match as unlawful, Henry protested, and set himself up as head of the Church in England. He plundered the Church of her patrimony, gave it to his friends, political and ecclesiastical, organized the Protestant Church on the Prayer-Book and the Thirty-nine Articles, and put to death all who would not submit to this arrangement. The difference between the English and popish religions was so little that an English bishop said it was only "a paper wall." The Episcopal Church of the United States is the comely daughter of that mother. But the religion of England was not finally settled till the "Revolution Settlement" of 1688, when James II., who had turned Catholic, abdicated the throne, and William and Mary took his place. The parliament of England, having got enough of popery, in settling the question of succession to the throne, declared that in future no person who was a Catholic, or married a Catholic, could ever reign as king or queen. The unification of Italy, some years ago, took away the temporal power of the pope, and now, so far from actually being the king of kings, as he used to be, and still claims to be, he is the subject of the Italian king, and, by courtesy, occupies the Vatican palace only as the head of the Catholic Church.

The pope now regards England, France, Germany, and some other nations, as simply states in rebellion against his supreme authority as a temporal prince, he ruling *de jure*, although not *de facto*, and never having relinquished his claim in the least degree to the same authority he had in ancient times, when he dethroned monarchs, and made emperors lackeys and foot-boys to his holiness.

But during the long ages, when the pope was exercising such authority over the ignorant, superstitious and trembling nations of Europe, the vast country over which the American flag now waves was a wilderness, occupied by wild beasts and savage men. In process of time it became settled by refugees from the oppressive government of England. Only a hundred years ago, the colonies of refugees, having been successful in their war against the mother country, formed a political government, and adopted a constitution that ignores the very existence of any church, or of any re-The government has had no political relations whatever with the pope of Rome, or any other pope. This is the reason why the pope, and the society de propaganda fide, at Rome, call the United States an *infidel country*. The cardinal, bishops and priests are sent here by the pope, and that society, just as the missionaries to China, Japan, and other pagan nations, are sent by the American Board to those countries. The pope condemns the Constitution of the United States for the very same reason that the Protestant God-in-the-Constitution party condemn it, because it ignores all gods, and all religions, and because, during the very first administration of the government under that constitution, the president proclaimed, in one of its treaties with a foreign power, that, in no sense, is the government of the United States a Christian government.

We now come to the point. Cardinal Gibbons, regarding himself as the chief shepherd of the *sheep*—the Protestants being only *goats*—and recognizing the United States as an infidel nation, acting unlawfully under an infidel constitution, denies the right of the president to issue a proclamation calling the Catholics, as

well as the heretical Protestants, to perform religious acts in their churches. Hence, he issues his own proclamation to "the faithful" believers in the pope's supreme authority. And the cardinal is right. Mr. Cleveland had not the least particle of authority from the Constitution to issue any such proclamation, calling the people to assemble in their churches, or anywhere else, and perform religious duties or acts. His illustrious predecessor, Thomas Jefferson, utterly refused to appoint days of fasting and prayer, or thanksgiving, because it was an unconstitutional act, which no president ought to commit. This seems to be conceded by the states, whose governors, after the president has issued his proclamation, issue theirs; implying that the people are not under obligation to observe the president's act, because it has no warrant in the national Constitution. The pope does not regard the United States government exactly as in a state of rebellion against his authority as vicegerent of Almighty God, for our government never recognized it, as England, and all other European nations, did. He regards this country as missionary ground—in partibus infidelium; and he is bent upon the project of making a loyal, Catholic nation of us; and one so strong that it would be able to force Italy to restore to him his temporal power, and make other nations obedient to his will. Whether this grand scheme will be realized, posterity will see.

#### THE LIVING AND THE DEAD.

R. W. JONES, of Waukesha, Wis., is a noble old veteran in the cause of Freethought. It is sad to think many such are passing away. In Bible language, it can be said of them: "They have fought a good fight, they have kept the faith," and die happy in the thought that they have done something to rid the world of fear, engendered by ignorance and its legitimate child, superstition. Mr. Jones writes that he is over eighty-two years of age, that he does not expect to live through the winter, that he has, for years, done all he could for Liberalism, which we know to be truethat there are many Liberals in his vicinity who need waking up, but he is too feeble to do anything more, but that he

shall die soundly "in the faith not delivered to the saints." Of such is the kingdom of Man.

DIED, at Jamaica Plain, suddenly, Dec. 2, Mr. John S. Wright, son of the late Hon. Elizur Wright. He was well known as a successful teacher of music, and his excellent qualities as a man gained for him the esteem of many friends. Of an intelligent mind, Liberal in his views of religion, yet charitable to those who differed from him, and of quiet and unassuming manners and generous disposition, Mr. Wright's life was upright and useful, and his premature death is sincerely regretted by all who knew him —Investigator.

# JOSIAH P. MENDUM AND PAINE MEMORIAL BUILDING.

JOSIAH P. MENDUM, publisher and proprietor of the Boston Investigator for the last fifty years, was born July 7, 1811, in the Town of Kennebunk, Maine, in which place his minority was spent. The little advantages of a small village town-school with a



month or two of *private school* were his only sources of education.

His father died when the boy was in his fourteenth year, and at that time he was apprenticed to the printing trade, and in the printing office he served, working at case and at press, alternately, until he reached his 21st year. At this age he left his old employer, with a good recommendation for "industry, sobrietry and a clever knowledge of the print-

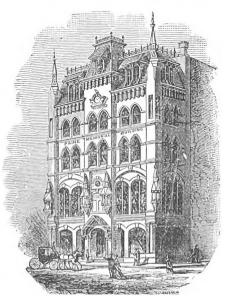
ing trade." Armed with such credentials, the young man went forth to seek his fortune, and found employment, for a few months, in the office of the *Monitor*, a *Unitarian* paper, published at Dover, N. H.

After leaving Dover, Mr. Mendum returned to his native town, where he remained till May, 1833, when he left home and came to Boston, where he found employment in different offices, on various papers, as his labor was needed. The chances of regular work or a steady situation at the printing business were not very encouraging nor very remunerative, and often he found his resources reduced to quite a low ebb; but as he had studied the art of saving when a boy, he found he had to practice the art pretty often now he was a man, and by so doing he kept himself supplied with means for his few necessary expenses. Pay as you go was his motto, and he never allowed himself to incur debts unnecessarily, and those he was compelled to incur were discharged with the first money paid him for his labor. An economical manner of living enabled him to make his small earn-

ings sufficient to live and also save a small sum for future emergencies. His work was in a stereotype foundry, job printing office, and in daily papers, the latter offices being the most profitable, while at the same time they were the most wearing and fatiguing.

In the summer of 1833 Mr. Mendum made the acquaintance

of a young man, who was a great admirer of Abner Knee-They became roomland. mates and boarded together for some time. To have Mr. Mendum attend Mr. Kneeland's lectures was the ardent desire of his friend, but the wish was not yielded to, from fear of being led astray from religion! Having formed a very bad idea of the lectures of Mr. Kneeland, by what Christians had said of him. and fearing to hear lest he be convinced and the religion of his childhood be unsettled, he preferred to keep to the



old beaten road of superstition, and let others follow the path of free inquiry if they preferred. Universalism was good enough for him, and the "delusions of Infidelity," he did not care to listen to much less to embrace, which he feared would be the result if he gave its advocate a hearing. Thus he resisted the invitations of his warm-hearted friend to "come and hear a lecture that is worth listening to," until our kind and fatherly Abner Kneeland was prosecuted for blasphemy. In conversation with his friend, the great admirer of Mr. K., who spoke very eloquently of his lectures, appealed to the good feelings of his room-mate, and showed how inconsistent it was to condemn a man for his religious opinions, and to refuse to hear or read his lectures, and even when he is prosecuted for publishing his opinions to condemn him unheard.

This eloquence had the effect to show our friend how unmanly had been his feeling towards a class of people of whom he knew

nothing except Christian report; he finally consented to lay prejudice and fear aside and give "Father Kneeland" an attentive ear for once.

The next Sunday evening came round and the two friends went together to Julian Hall, then at the corner of Congress and Milk streets. The one with "fear and trembling" almost, the other pleased and elated at the thought of making a convert to rationalistic ideas.

Mr. Kneeland's lecture on that occasion was the "Treatment of Criminals." He showed plainly that society, being the protector of the people, should treat criminals not with punishment, but its object should be to restrain them, and prevent them from making aggression on society; never to be revengeful and punish. "All" said the lecturer, "are creatures of circumstances which surround them, their organization and education, and from these three causes result the good and bad which we have and suffer;" and much was said to sustain his arguments that society is the great cause of much of the evils that exist.

Our friend listened very attentively, and left the hall feeling that he had been well entertained and much enlightened by the eloquent Kneeland, the man whom he had been made to believe should not be allowed to preach in the City of Boston. Although he did not at once embrace all the ideas of Mr. Kneeland, still he often attended his meetings, became acquainted with many of his people, and found them good, kind and well-meaning. Mr. Kneeland he found, on intimate acquaintance, to be one of the best men he has ever known.

After Mr. Kneeland's release from prison, Mr. Mendum was engaged to print the *Investigator*, and when Mr. Kneeland left Boston for the West, Mr. Mendum became the publisher of the *Investigator*, and Mr. Horace Seaver its editor. These two have labored together for the breaking down of superstition and fanatical sectarianism, and removing, as far as possible, the religious barriers to human progress, believing that free enquiry into every system of government and religious belief will be the key which will one day unlock the fetters of the mind and let the oppressed go free.

In October, 1847, Mr. Mendum was married in, New York to Miss Elizabeth Munn, of that city, a lady of decided reformatory character, having been an intimate friend of Mrs. Ernestine L. Rose for some years; from that talented lady she learned the Freethought doctrines and Woman's Rights principles.

Mrs. Mendum died April, 1872, leaving her husband and five children, and deeply lamented by all who had known her.

Mr. Mendum was one of the projectors of the Paine Memorial Building, situated in Boston. His efforts and object was to have a place where Liberals could be independent, by owning a building in which to hold meetings; in other words, not be obliged to hire a place in which to have meetings. At a convention held in Philadelphia, in 1869, he introduced the subject, inviting Liberals to contribute funds to build a hall, the incomes from which to pay lectures, and after one had been paid for, if found to be a success, build another in some other city, the property to be held by trustees. Those who listened to the proposal, thought the idea a good one, but feared it could not be carried out, and the matter ended with the convention.

A few years after the project was again brought out in the *Investigator*, and the result was the building of Paine Memorial Hall, in Boston, a building which has contributed much to the advancement of the cause of Free Thought and Free Speech.

Paine Hall, as you will see by the illustration of it herewith published, is a fine building of brick and stone. Its entire cost, with the land on which it is built, was a little over one hundred and nine thousand dollars. The land on which it stands is  $100 \times 60$  feet, and the building is eighty feet high. The trustees of Paine Memorial were unfortunate in building too expensive at the time, and, not having the means to meet the requirements, were, like many other well intended people, obliged to raise a mortgage to enable them to finish their work. This led to incurring a heavy debt, which still further encumbered the trustees, who finally advised clearing up their perplexities by a sale of the property at auction.

Mr. Mendum was the purchaser, and assumed all the responsibilities of the memorial. He finally got an act of incorporation passed, and the building is now owned by the Paine Memorial Corporation.

In the building the *Investigator* is published, Liberal meetings are held, and there is a large store for the sale of Liberal books.

The erection of this grand building, through the instrumentality of our friend, Josiah P. Mendum, is one of the most

practical Liberal accomplishments that has ever been realized in this country. It is not only a beautiful monument to the great Freethinker, Thomas Paine, but a building of inestimable value to the Liberal cause. Such a building ought to be erected in every great city in the Union—in New York, Chicago, Philadelphia, St. Louis and San Francisco—a great head-quarters for Liberalism, from which Freethought papers and magazines could be issued, Liberal and scientific books kept for sale, and meetings and conventions held, and where the Liberal fraternity could meet socially when visiting the city. Mr. Mendum has set us a grand and good example in the erection of the Paine Memorial Building.

As we said in substance last month of Mr. Seaver we can truthfully say of his life-long associate, Mr. Mendum, he "has fought the good fight, he has kept the faith," but he would not accept of a Christian crown, for he has already achieved something much better, the love and sincere gratitude of every friend of Humanity, who really knows him. It would be well for the world if there were more Josiah P. Mendums and Horace Seavers.

#### ALL SORTS.

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THE sixth volume of this Magazine, well bound, is for sale at this office. It contains some forty illustrations.

WE want a club of ten or more subscribers in every city and large town in this country, and we ought to have them, at the low price of one dollar a year.

ANY ONE will confer a favor by sending to this office the August number of the Magazine for 1887, and the July and August numbers for 1888.

THE Chicago *Tribune* has a letter from the poet Tennyson, in which he claims that consciousness may pass from the body and hold communion with the dead. It is said to be a curious letter. It is dated May 7, 1874, at Faringford, Isle of Wight. This is virtually Spiritualism, and will be encouraging to the Spiritualist fraternity.

MRS. MATTIE P. KREKEL is soon to take the rostrum as a Liberal and public lecturer. We are very glad to make the announcement, as we consider Mrs. Krekel one of the ablest and most eloquent women in this country. We hope to be able, in our next number, to give our readers a good likeness and life-sketch of this well-known friend of human progress.

AGENT (to woman who has bought a Bible on installments) — "I've called, ma'am, for the monthly payment." Woman—"All right; I've got it tied up in a rag for you. I'll fetch it." Agent—"You are pleased with the book, of course, ma'am?" Woman—"Well, yes; I like the kiver, but neither me nor the old man are much sot on the readin' matter."—Life.

Two old soldiers who had been granted pensions, met in Portland, Me., the other day. Said one: "After a year passed without my hearing from the department, I made the subject of getting my pension a special matter of prayer, and in less than six months the pension was granted." The other replied: "I held on two years, then wrote to Col. R. G. Ingersoll about it, and in less than thirty days I had my pension all right."—Exchange.

This is one way to reduce the "surplus" that President Cleveland did not think of. At the session of the Missionary Council of the Episcopal Church, held recently in Washington, Rev. P. Moore, a missionary to Siberia, said: "We should have assistance from the United States; and some of the millions in the national treasury should be given to us." Cheek is pre-eminently a Christian virtue.

THE New York World recently gave us a page of interviews of persons who do not attend church, each giving his reason for not attending. These were interesting, but not half as interesting as would be the reasons why people go to church, if they would honestly state their reasons. We hope the World will interview some of our church people, especially some of our leading business men, politicians and "society women" on the question.

THERE is nothing that reminds us so forcibly of Mrs. Partington keeping back the tides of the ocean with her little broom as the attempt of a few bigots, just now, to enact puritanic Sabbath laws that shall compel the people to go to church on Sun days. They would like to put the old Mosaic Sabbath law on our statute books, "Whosoever doeth any work on the Sabbath day, he shall surely be put to death.' But it can't be done. The Liberty of the "Sabbath" has come to stay.

THE Brotherhood of Agnostics, with headquarters at Hannibal, Mo., seems to be a growing organization. It accepts members from any section of the country. It has already a membership of a number of hundreds. The society has a printed constitution, which prescribes the qualification of membership, and gives the form

of admission to the order. This constitution will be sent to any person on the receipt of a two-cent postage stamp. For further particulars the reader will address F. H. Rau, secretary of the order.

WE learn from the R. P. Journal that the Cook County, Ill, Woman Suffrage Association (which includes Chicago), at its recent annual convention, elected Mrs. C. V. Waite, President; Mrs. Elizabeth Boynton Harbert and Mrs. Sara A. Underwood, Vice-Presidents; Mrs. Virginia Lull, Secretary; Mrs. Mary E. Bundy, Mrs. Harbert has been the Treasurer. president for the last twelve years, and is highly esteemed. Mrs. Sara A. Underwood is the wife of B. F. Underwood, Mrs. Bundy is the wife of Col. Bundy, editor of the Journal, and Mrs. C. V. Waite is the wife of Judge C. B. Waite, the author of the "History of the Christian Religion," and she is the editor of the Chicago Law Times. A vigorous plan of work is laid out for the association. Thus it seems the women's cause in Illinois is in the hands of Liberal women, where it belongs.

As all eyes turn to Gen. Harrison now, and even to his own town, for everything, even of the most trifling character, it may not be wicked, or out of place, to speak of Dan Payne's little boy, at Indianapolis, and his German prayer.

He had just learned the Lord's prayer in German, and suggested to his father that the following evening he proposed to offer up his new German prayer when he went to bed, in order to surprise his mother. He added that, of course, God could understand German, even our common-school German, without any trouble.

"Yes," said his father, "but I think it would sound a little sacrilegious, and God might not like it in that spirit."

"No, but you don't understand it, papa,' said the young man. "I want to do so to 'stonish mamma, you know. You see, papa, the joke ain't on God, at all; it's on mamma."—BILL NYE. in the World.

#### BOOK REVIEW.

THE SCIENTIFIC AMERICAN, published by Munn & Co., New York, during more than forty years, is, beyond all question, the leading paper relating to science, mechanics, and inventions, published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to demonstrate the subjects. The Scientific American is invaluable to every person desiring to keep pace with the inventions and discoveries of the day.

THE POPULAR SCIENCE MONTHLY for last July, contained an article on House-Drainage, which excited much interest and criticism. This vital subject is further treated from various points of view in the January "Monthly," in an illustrated article, by Dr. John S. Billings, U. S. A., who is an acknowledged authority on sanitary science.

THE INDEPENDENT PULPIT, of Waco, Texas, is one of the best Freethought publications on our exchange list. We think it the only Liberal journal published in the Southern States, and we are pleased to see that the editor's appeal for aid is being nobly responded to. Every Liberal in this country, who can afford it, should subscribe for it.

THE NEW IDEAL, heretofore published in the West, is now issued in the city of Boston. The first number of volume second is before us. It is ably edited by James H West, a radical Unitarian, or Free Religionist. It is published monthly, at \$1 00 per year, and has as contributors most of the old *Index* writers. It is a sixteen-page paper, gotten up in the latest and best typographical style, and reminds us of the Boston *Index*, for which we had great admiration in the day of it, and for the success of which we faithfully labored for a number of years. It will probably

be the organ of the Free Religionists, who are, without any disrespect to them, a kind of "mugwump" Liberals. We wish the new journal the greatest success.

THE Sixth volume of Alden's Manifold Cyclopedia extends from Bravo to Calville. its 635 nicely printed pages including 120 illustrations. Along with its manifold number of words and topics treated briefly. there are many extended articles, as, for instance, Brazil, seven pages; Breechloading Guns, eleven pages; Bridge, eleven pages; British Museum, ten pages; Brooklyn, five pages; Buddhism, fifteen pages; and California, sixteen pages. The Cyclopedia well deserves the enthusiastic commendation it is receiving from all sides; it is certainly the Cyclopedia for popular use. Rev. Dr. Wright of Milwaukee, evidently voices the thought of many when he says: "I may in all truth and soberness quote its first words as expressive of my sentiments in regard to your wonderful work, its comprehensiveness, its cheapness, etc.—'Bravo,' yea, Bravissimo!" Its small handy volume, contrasting so greatly with the usually bulky, unwieldy volumes adopted by publishers of Cyclopedias, is a very pleasant characteristic, and undoubtedly adds greatly to the usefulness of the work, as stated by Dr. Hasty of Indianapolis, who says: "I have the American Cyclopedia, but reference is made to the Manifold so far as I have it ten times to once of the former. It is a marvel of compactness and completeness." The publisher sends specimen pages free to any applicant, or specimen volumes which may be returned if not wanted, for 60 cents for cloth binding, 75 cents for half Morocco, post-paid; the better binding is particularly commended. JOHN B. ALDEN, Publisher, 393 Pearl street, New York, 218 Clark street, Chicago.

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