

#### CONTENTS.

	PAGE.
THE MYTH OF THE GREAT DELUGE. By James McCann,	383
GENESIS AND INOSCULATION OF THE SCIENCES REFORM. By Charles L. Carter, M.D.,	341
COSMIC NATURE vs. HUMANITY By John W Cox,	348
To Delinquents,	351
LITERARY DEPARTMENT:	
The Sewing-Woman. By Nelly Booth Simmons,	352
A Shelleyan Study. By Zoa Topsis,	354
A Legend. By Lydia R. Chase,	364
EDITORIAL DEPARTMENT:	
George E. Swan, M. D. (Illustrated),	365
A Freethought University (Illustrated),	370
The One Hundred,	372
What the Good Friends Say,	
All Sorts,	377
Book Review,	379

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#### THE

# FREETHINKERS' MAGAZINE

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#### THE MYTH OF THE GREAT DELUGE.

By JAMES M. McCANN.

I.

"The master said, Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced; but does Heaven say anything?"—Confucius.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart. \* \* \* And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. \* \* \* And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. \* \* \* Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. \* \* \* Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of the earth. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And every substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven. \* \* \* And Noah only remained alive, and they that were with him in the ark."—Genesis.

"For my part I am certain that God hath given us our reason to discern between truth and falsehood; and he that makes not this use of it, but believes things he knows not why, I say it is by chance that he believes the truth, and not by choice; and I cannot but fear that God will not accept of this sacrifice of fools."—Chillingworth.

A N Omniscient Creator—a Deity of Infinite Mercy, a God of Love—could never have justly destroyed the human race for its disobedience and sin. No creature of His could ever have wrought a deed or dreamed a dream that He had not foreknown

before the first nebula had been condensed into a star! He could neither have been surprised at the conduct of any living thing, nor could He ever have repented of His acts. We read in Grecian fable that Deukalion's universal flood was providentially sent to extinguish the fearful conflagration which Phaethon's unskillful driving of the steeds of the sun had occasioned. The gods of Greece had blundered—the earth was wrapped in the flames of the sun which they could subdue only by a deluge, for they were never believed to have been all-powerful or overwise. But they were the friends of the human race, and had taught men arts and arms; they loved the beautiful earth and sent the waters to save it. The God of Israel, we are told in Bible myth,\* was grievously disappointed in His creatures.

Though He had formed man in His own image, and the ape in the image of man,† they had not behaved themselves as He had expected them to have done, and now, in His wrath, He would destroy some of them, at least, in the waters of a universal flood. An All-wise Deity, it might seem to us, would have swept them all from the earth forever, in order that their places might have been taken by new and better races. He would not, we may reasonably conclude, have preserved, by millions of miracles, remnants of these degraded creatures for the purpose of again repeopling the earth with teeming myriads no better than those that the waves had washed away. We are told that Noah, divinely chosen chief from all the sons of earth, though the storms of six hundred years † had cooled his blood and tamed his passions, could not resist the allurements of the grape when once ashore; and that he cursed with perpetual slavery, § for a

\*The Old Testament is rich alike in legends and in myths. We may take as examples the stories of the first human pair, the fall, Cain and Abel, the deluge, the tower of Babel, God's appearance to Abraham, and Jacob's wrestling. These stories have no historical foundation whatever.—Knappert's Religion of Israel, page 25.

† We know that for every bone, muscle, tooth, and even pattern of tooth in man, there is a corresponding bone, muscle, tooth and pattern of tooth in an ape.—*Huxley's Critiques and Addresses*, page 242.

†The possible term of human life under influences the most favorable, is supposed by one physiologist—the only one, I believe, who allows it that capacity—to reach the length of nearly two hundred years.—Hedge's Primeral World of Hebrero Tradition, pages 150, 151.

§ As the time is coming when there will be no slaves anywhere upon the earth, Noah's drunken prophecy must have been false. Not one of the great races has ever been enslaved.

trivial thing, all the posterity of a son whom the Ancient of Days had accounted worthy to be saved from the waters of a drowning world! Had the animals of the sea sinned less than those of the field and forest? Why must the dove and the oriole die, and the shark and the devil-fish still paint the sea with blood? It is nowhere pretended that the tiger is less cruel, the monkey less obscene, or the serpent less malicious and venomous than those that the waters are said to have swallowed up. What would we think of the mental condition of a man who planted an orchard, tested the fruit when the trees were laden, condemned it all as bitter and worthless, cut down date-tree, orange and apple, being careful, however, to preserve seed and slip from which to grow another like it? Or of a human inventor who, manufacturing various machines, destroyed them all when finished; preserving, however, an exact model of every one, from which to fashion others not one whit better? The rocks contain the fossil remains of unnumbered animals that have vanished from the earth forever. The mammoth and the cave bear, the mylodon and the saber-tooth had perished long before the ark is said to have plowed the waters of the universal sea.\*

> "So careful of the type? but no, From scarped cliff and quarried stone She cries, 'A thousand types are gone; I care for nothing, all shall go.'"

A universal deluge would not have destroyed all life upon the earth. As the trees of every forest would have been floating upon the waters, many laden with fruit and seed, all arboreal animals would have found a refuge on them, and the birds would have soared above the waters, resting on the floating branches when weary from their flight. Monkeys, parrots and sloths would have had food in abundance; squirrels and other rodents would have stowed away a supply of nuts in hollow branches, and the wild bees, having their homes in the cavities of trees where they would have floated in safety above the water, would have lived upon their store of honey. Birds of prey would have eaten doves and thrushes, and as the waters of the universal sea must have been covered with the bodies of all the great land animals of the

<sup>\*</sup> We live in a world which is zoologically very impoverished, and from which the hugest, wildest and strangest forms have now disappeared.—Schmidt's Mammalia in their Relation to Primeval Times, page 73.

earth, vultures and other carrion birds would have fared sumptuously every day.

After all the fruit, nuts and seeds had been consumed, all animals that live solely upon these must have starved, but those that had hidden away a store would have survived. Carnivorous animals, other food failing, would have eaten each other—the kite and the crow would have become the prey of the eagle, and the lynx and the sable the food of the cougar. It is a well-known fact that all carnivora can survive long fasts—snakes even for years—and as many species of serpents are strictly arboreal they could easily have found secure retreats in cavities or hollow branches.

Thousands of species of insects live solely in decaying wood, and as it is their only food they would not have been at all inconvenienced by the waters of the great deluge! Now as the whole family of *Woodpeckers* feed exclusively upon such insects, and always rest on trees, the waters would in no wise have injured them, and they would have carried safely with them through the flood a swarm of parasites. What would have destroyed the seabirds—the gulls and stormy petrels? Surely not a deluge!

The waters then could not have destroyed all life upon the earth, and other causes that would have killed these animals would also have been fatal to those within the ark. The animal world has been improved and perfected by variation from the common type, and the survival of the fittest. Low and imperfect forms have been slowly transmitted by the law of evolution into better and higher ones. If an All-wise Creator had determined to destroy all life upon the earth He would surely have employed a method less cruel and more efficient than a universal deluge.

#### II.

"We now know monuments and writings compared with which all that formerly was regarded as most ancient, Homer and the Bible included, appears almost modern."—Geiger.

"Seven thousand years have passed since the fourth king of the first dynasty built the first pyramid of Cochome, the first which greets the traveller going forth into the desert from the gates of Cario."—Maclean.

"Four thousand years before Christ the sphinx was suffering from age, for we possess a decree by which Cheops provides for its repair."—Sir John Lubbock.

"The work of Ptahhotep dates from the age of the pyramids, and yet it appeals to the authority of the ancients. It is undoubtedly the most ancient book in the world."—Rev. James Freeman Clarke.

"The monuments of the two most ancient civilizations of which we have any knowledge—the Egyptian and the Chinese—contain no account of, or allusion to, Noah's deluge."—Rev. Frederic Henry Hedge.

"No allusion to a deluge occurs in any of the Vedic hymns."—Max Muller.

"On an Egyptian monument, dating so far back as the fourteenth century before Christ, there is to be seen in a grouping of various races of men, consisting of Egyptians, Negroes and Semites, also a representation, of masterly fidelity, of a man having a thoroughly white skin, blue eyes and blonde hair. Champollion already recognized a European in this surprising picture,"\*

If Noah and his family belonged to the white race, how did the black, the yellow and the red originate? There has not been time since the date assigned to the deluge for natural selection to have accomplished it, if, indeed, it could ever do so.

"The great races, black, brown, yellow, white, had already settled into their well-known characters before written record began, so that their formation is hidden far back in the prehistoric period. Nor are alterations of such amount known to have taken place in any people within the range of history."

If only eight persons, all belonging to the same family, were saved, and all the rest of the human race destroyed, only twenty-three hundred years before Christ, the blue-eyed, fair-haired German, the red Indian, the brown Mongolian, the yellow, cateyed Celestial, and the black African must all have originated from them since that time.

Now we know that they could not have done this, "for the representation of Negroes upon the ancient monuments of Egypt shows that from the remotest historical period there was a marked distinction between the peoples, and that from that early time till now the Negroes have not changed in the smallest particular of ethical character." ## "In the sixth dynasty, about 2,000 B. C., the celebrated inscription of prince Una makes mention of

<sup>\*</sup> Geiger's Development of the Human Race, page 126.

<sup>†</sup> Tylor's Anthropology, page 3.

<sup>†</sup> The Dawn of History, page 220.

the Nahsi, or Negroes, who were levied and drilled by ten thousands for the Egyptian army."\*

"The power of climatic conditions is no doubt great; but many facts show that it never succeeds in breaking down the original type of a human family. The Jews, Arabs, Teutons, Kelts, Negroes, Mongols, preserve the same characters for thousands of years under wholly different external circumstances." †

Primitive man was in the lowest stage of savagery—a dweller in dens and caves, fighting fierce animals, that no longer find a lair in the dingle of any forest, with a knife of flint and an ax of stone. His advance toward civilization has been by slow and painful steps, marked everywhere in blood; until now, in the lands of the nobler races, Science

"—— reaches out her arms
To feel from world to world, and charms
Her secret from the latest moon."

Man must, therefore, have been more degraded and less moral 10,000 years before Christ than he was twenty-three hundred; and yet we are told that his overwhelming punishment came not then. We now know that man has lived upon this earth for hundreds of thousands of years, and that the race has never been destroyed by a flood or any other cause whatever. "At least four hundred thousand years ago the American continent was inhabited by human beings." ‡ When we take into consideration the length of time that has elapsed since man first appeared upon the earth, we can understand how the slightest variations may have produced the white, the red, the black and the yellow races. If the family of Noah spoke only a single tongue, how did the nine hundred and ninety-nine other languages originate? Have they existed only during the last 4,000 years? In its beginning language consists wholly of monosyllables and signs. It contains no words expressing any abstract idea; and thousands of years are required in which to polish and perfect it. Now we know that "there existed 2,000 B. C. two important languages not belonging to either the Ayrian or Semitic family; these were the ancient Babylonian and the ancient Chinese." § Is it possible

<sup>\*</sup> Tylor's Anthropology, page 3.

<sup>†</sup> Ten Great Religions, vol. II, page 36.

<sup>‡</sup> Fisk's Excursions of an Evolutionist, page 148.

<sup>&</sup>amp; Tylor's Anthropology, page 12.

that the immediate posterity of Noah could at once have originated and perfected these independent languages, in every way so unlike their own Semitic tongue? Would they have created inferior languages when they had a nobler one already? The annals and monuments of China take us back to about 2,500 B. C., and from that time till now the Celestial Empire has been a densely populated country, devastated at no time in all her history by any but merely natural and local floods. According to the best authorities the written records of Egypt go back to at least 5,000 B. C., at which time this land of the Nile and the Sphinx was a densely populated country, rich in splendid cities and magnificent works of art; and the only deluge of which her historians seem ever to have heard was the annual inundation of its valley by the waters of the wonderful river. In the tombs and temples of Egypt are paintings 5,000 years old, with their colors still bright and unfaded, as when they came from the brush of the artist in the morning of the world. Had these pictures been, for more than a year, in the waters of the universal sea, they must have been wholly obliterated; and the waves of the deluge would have left traces of their presence upon the granite blocks and marble slabs of the Pyramids themselves! They have not even swept away the ashes from the craters of the extinct volcanoes of France!

#### III.

"Legendary, mythical, magical and wonderful ships have abounded in all ages. The oldest traditions of these are connected with the deluge myth, and the ark is the type of mythical vessels abundant in after ages."—Bassett.

"The Israelites adopted many myths from the Canaanites. This appears especially in the cosmogony, the narratives of Paradise, of the deluge and others."—Tiele.

Noah had no way by which to control the movements of the ark. As it was unprovided with either sails or rudder, it must have drifted at the will of winds and currents. Now the waters of a universal deluge must have been covered with the wreck of cities, the trees of every forest—everything in all the world that would float on water. Through all this driftwood, we are told, the ark moved safely, and grounded at last on the snowy mountains of Ararat. Without continual supernatural interference,

would not its sides have been broken in by collisions with this floating timber?

It was never anchored, and yet it floated only a short distance from where it was launched. "The trade-wind covers no less than 56° of latitude: 28° north of the equator, and 28° south of it. In this large tract the trade-wind blows during the whole year, either from the northeast or from the southeast." "We know by experience that while trade-winds blow with the greatest regularity across the great ocean plains, they are greatly hindered by the masses of the main-land. In certain circumstances indeed, the great continental masses are able to completely throw back the trade-winds." †

"The speed with which the tidal wave runs round the ocean is very far from uniform; it varies according to the obstacles presented to its advance. If the whole globe were covered by an unbroken sea of equal depth, the crest of the tidal wave at the equator would have an hourly speed of 1.014 miles." ‡

Now, as the ark must have floated over a globe entirely water covered, with trade-winds blowing wildly everywhere, would not these, the tidal wave or the ocean currents, have swept it round the world? But the breezes touched it lightly, and it landed all its passengers alive and well on snowy Ararat. Sir Robert Ker Porter, writing in 1817, says, "Various attempts have been made to ascend these tremendous mountain-pyramids, but in vain. Their form, snow and glaciers are insurmountable obstacles, the distance being so great, from the commencement of the icy region to the highest point, cold alone would be the destruction of any person who should have the hardihood to persevere."

The eagle and the condor, the musk-ox and the polar bear might have escaped from the mountain into the plain below, but the snakes and tender tropical animals, that cannot endure the cold, must all have perished in the snow! How did the 2,000 species of snails § escape over the ice fields of these Arminian

<sup>\*</sup> Mayen's Geography of Planets, page 42.

<sup>+</sup> God's Glorious Creation, page 335.

<sup>‡</sup> Klein's Earth, Sea and Sky, page 91.

<sup>§</sup> It is well known that these animals cannot survive for any length of time the effects of salt water, and this water is almost immediately fatal to the vitality of their eggs.—Heilprin's Geographical and Geological Distribution of Animals, page 53.

mountains; cross every river and sea; colonize every continent; discover and occupy every ocean island in so short a space of time?

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar."

Then he must have sacrificed 1 giraffe, 52 deer, 140 oxen,\* sheep and antelopes, 375 doves and pigeons, 640 warblers, 600 humming-birds, 100,000 beetles, and a swarm of locusts and grasshoppers, 400 gallinaceous birds, and a whole menagerie of other animals preserved by supernatural aid from the waters that changed the green earth into an ocean bed! The rainbow, we read, was now painted on the clouds, as a token that "the waters shall no more become a flood to destroy all flesh." Before the year 2,348 B. C., there was, therefore, never a rainbow seen on the bosom of any cloud; and consequently no rain fell anywhere upon the earth before that time! Now we know that millions of years before the appearance of man upon this planet the magic of sunbeams had woven this glory into the heart of the dewdrop and the vapor of the sky. "Then as now the rainbow scattered ten thousand colors upon the dull-gray clouds, but no eye drank in the diverse stimulation from its gorgeous undertones of melting orange and exquisite green. Then as now the sunset crimsoned the west with dying glory, and bathed the horizon in floods of golden light, but no living thing beheld its loveliness or reveled in its changeful wealth." †

(To be Continued.)

#### GENESIS AND INOSCULATION OF THE SCIENCES-REFORM.

BY CHARLES L. CARTER, M. D.

THE distinct sciences were developed from a chaotic diffusion of ideas. They so inosculate as to form mutually dependent parts of Nature's stupendous organism. Hence it is obvious that what are called the Medical Sciences cannot exist as independent entities, and hence this appeal for a higher professional standard, and a more thorough scientific culture of those who practice the healing art. For some of the facts I am about

<sup>\*</sup> I delight not in the blood of bullocks, or of lambs or of he-goats.—Isaiah.
† Grant Allen's (olor Sense, page 35.

to advance, in advocacy of my position, I am indebted to Spencer and Whewell, but this acknowledgment is scarcely necessary, since, as in common with all writers, I am laid under obligations to all great thinkers who have lived, thought and written, and to those who live, think and write contemporary with me. And this reciprocity of mental action is an example just at hand of the mutual relations of the branches of science.

There is no difference but in degree between common sense and science. The merest perception directed by reason is common sense; this extended to the classification of things or relations, is science; and science, when carried to the solution of primal, universal and immutable laws, comprehends God. The child begins to learn something of its environment before it is a week old, and by the time it can crawl, and has tumbled out at the door, it knows better than to try the same feat again, for it has a qualitative prevision of the result, just as the astronomer by calculation gets a quantitative prevision of an approaching eclipse. Thus the mind advances from qualitative to quantitative prevision, and from concrete to abstract facts, and by the aid of these, effects the analysis of more complex relations ultimating in another order of concrete facts. So that every view of the sciences shows coadjuvancy and their consensus.

With aboriginal man the classification of like things into groups grew out of necessity, as did at the next step of his advancement the grouping together the relations of one thing to another,—the first expressed his ideas of things, the latter of circumstances. Here is the germ from which science sprang. Our intellect first observes the similarity of and the differences between things; our reason classifies them and inquires into the origin of things, and the causation of circumstances; in this way all our ratiocinations proceed.

Now in pursuing classification a step further, after finding that some things are precisely alike, and that some relations are precisely alike, the idea of *equality* was conceived and that is the starting-point or fundamental principle of mathematics. It is founded on equality and number and proceeds by method and extension.

We find, again, that some things are animate, and the knowledge we have of these bodies, of their genesis, development and phenomena is call Biology, which embraces all those branches of knowledge known as the Medical Sciences, as well as those which concern the botanist and the naturalist. There are, too, certain delicate processes going on in nature, the prime factors of which are elements, atoms and definite equivalents; this is chemistry. It silently permeates the material universe, and comes as a potential auxiliary to the sciences and the arts.

Again, the necessity of carrying on barter led the aborigines to apply their idea of equality in the construction of scales, and this formed the first theorem in mechanics, and next came the inclined plane, the screw, and the pully, and finally the requisite knowledge to weigh a world. And it was from the idea of equality that barter arose. The association of the idea of worth or value with commodity was the beginning of the most extensive commercial relations between nations, and was also the beginning of quantitative prevision.

Equality of definite recurring cycles of time being observed gave rise to the first inklings of astronomy. Seeing that the moon completes all her changes from one lunation to another in about twenty-nine day, the aborigines began to foretell her coming changes. In like manner they observed that 235 lunations constitute a definite recurring cycle, and that the lunar eclipses occur in each cycle in the same order. So that they advanced in quantitative prevision so far as to predict with considerable certainty each coming eclipse. So much for chronological astronomy.

Meantime geometry was cultivated at least so far as it deals with right angles and direct measurement. Proceeding on the idea of equality as applied to the shadows of a perpendicular stick or post called a gnomon, and from the relations of the shadow of the sun for a succession of days and years, the periods of the soltices were ascertained. A step further in geometry and Berosus conceived the hemisphere, and soon after came the armil, the quadrant and the astrolabe. Finally Hipparchus, the father of trigonometry, explained the irregular movements of the celestial bodies by stating that they revolve in circles, and that the earth is not in the center of their orbits, but he thought it probable that they all revolve round our globe. This much for geometrical astromony.

Galileo led the way to physical astronomy. By his researches into dynamics he found that the essential principle, uniform

force, generates equal velocities in equal successive times. He proved the uniform action of gravity by showing that the force and the velocity of an ascending body are just equal to the force and the velocity of its descent; and that a body projected horizontally will have a uniform motion onward and a uniformly accelerated motion downward. The way being thus prepared, Newton brought geometry to bear, and correctly demonstrated the movements of the celestial bodies.

The aid thus given to astronomy by geometry and mechanics powerfully developed all those departments of knowledge. With this advance came the "Calculus" and finally the "Principia," and the elucidation of some of the most important theorems of mechanics. We see in this how common sense, as exercised in the common affairs of life, developed from crude ideas to more accurate and extensive knowledge—from qualitative to quantitative prevision—from the mere judgment of the senses to the profundity and marvelous revelations of science, and then how the various departments of knowledge mutually develop each other.

For instance, from equality came the idea of duality; from duality came number; from number came numeration. The mental processes by which the relations of numbers are expressed were at first conducted by counting familiar objects as the fingers, and the number to be expressed symbolized by a corresponding number of fingers, as mutes and wild Indians do now. As the process of calculation advanced, came arithmetic, next geometry and finally algebra. In the last-mentioned mode symbols indicate the relations between numbers, just as the other modes, being more concrete, express the relations between entities.

From Galileo's conceptions of uniform force and compound motion, Newton was led to suggest the law of gravitation, but could not demonstrate it till Picart calculated the length of a degree on the earth's surface. By geometry the relations of terrestial bodies were determined, and then the relations and velocities of celestial bodies were calculated. Newton's calculation of the velocity of sound was wrong till Laplace corrected it by showing that the heat, disengaged by the undulations of air, gave increased elasticity; hence, thermology came to the aid of acoustics.

To show again how equality leads to quantitative prevision, and gives impetus to both mathematics and mechanics, I will cite

the advance made by Archimedes in mechanics, by which he preserved the equilibrium of scales having unequal weights by establishing equal numerical relations between the weights and the levers. Indeed every advancement is derived from and adds to the general accretion of knowledge.

Chemistry is an essential factor in the advancement of physiology, and these acting in mutual concert led to the discovery of galvanic electricity. And galvanic electricity in turn has been used effectively in developing physiology and therapeutics.

Form and function have gone hand in hand in developing a knowledge of morbific elements and conditions, while pathology in turn has thrown much light on therapeutics. Chemistry and physics both come to the aid of pathology in diagnosis, as exemplified by the former in the analysis of morbid secretions, and by the latter in auscultation and percussion of the chest to determine the condition of the heart and lungs.

Anatomy, physiology and pathology affiliate with each other, and in some degree with most all the departments of knowledge. It was a step in the right direction when anatomists and physiologists began to examine structures and investigate functions together. And further on they found a boon in the principles of evolution as presented by the study of embryology. Still another advance was made by examining fossils and comparing them with living beings to which they are allied. Here, then, is presented an unity of all the knowledge that pertains to embryology, development and paleontology—that pertains to genesis, to life, and to development under every conceivable condition.

Cuvier, with his great powers as a thinker and his vast knowledge as a naturalist, was the first to apply the generalizations of comparative anatomy to geology. He studied the earth's strata in connection with their distinctive animal fossils, and thus became the founder of paleontology and the father of geology as a science.

The origin and progress of the study of zoology will now be noticed. The nunter in primal days observed that some animals were clothed with hair, others with feathers; some had but two legs, while others had four; some had horns, others wings, etc. Linnæus classified the animals according to their external appearances and their habits. Aristotle first called attention to their

organs, but Cuvier studied their distinct organs, and so directed experiment as to make for zoology a new and improved classification. Bichat, however, made the great advancement to which previous observations were tending. He studied the different tissues of each organ, and the properties of each tissue, and then the functions of each organ. So that by an easy and progressive gradation we pass from anatomy to physiology, or from the statical to the dynamical department of zoology.

Now it is clear that science is an aggregation or a totality of knowledge answering to a complete organism. It is clear, too, that the study of its embryology brings to light the principles of its evolution, its *consensus* and the mutual relations of its parts. Hitherto we have been considering the different departments of knowledge or branches of science synthetically, by tracing them from their genesis to their convergence into the universal laws of relations, of force and of redistribution of matter.

Now let us consider them analytically and retrace them from their prime center, from those fundamental laws, through their divergence into the various branches into which the organism of knowledge has for convenience been divided. We start out with the abstract uniformities of connections expressed by the universal law of relations and presented by the modes of being. This is the basis of the abstract sciences. Herbert Spencer has made some analysis of these relations and forces, of which I shall avail myself where they are germane to this phase of the subject.

"Laws of relations that are qualitative, or that are specified in their natures as relations of coincidence or proximity in time and space, but not necessarily in their terms, the natures and amount of which are indifferent"—these form the underlying principles of logic; but these relations must be necessary, as distinct from contingent relations. When these relations are quantitative they underlie all the branches of mathematics.

Mixed or abstract concrete science has for its foundation the universal laws of force. When forces are manifested by masses of matter, if in large masses, it is mechanics; if force is manifested by minute particles of matter, it is molecular mechanics; and so on, according to the relations between the state of matter and conditions of force, we have statics, hydrostatics, dynamics, chemistry, etc.

Concrete science has for its foundation the laws of the

redistribution of matter and motion. When we study these laws as they affect the celestial bodies, we have sidereal and planetary astronomy. When the universal law of redistribution changes the composition of inorganic matter we call it an investigation into the phenomena mineralogy. As it is exhibited in aerial gases and liquids we call it meteorology, and in the solids of the earth we call it geology.

If we study the laws of redistribution, as causing organic phenomena, we call it biology; if these phenomena are of form or structure, we call it morphology; if of function, we call it physiology. And, further, when we examine the external relations of these functions, we call it psychology; and when the internal and external relations of functions are considered together, or, rather, when all the organic functions are considered in relation with mental and spiritual endowments, and their relation to the social compact, we call it sociology.

Closely allied to physiology and its offspring is phrenology, which has but recently dropped its swaddling-bands, but is steadily nurtured by those who are free and competent to think and observe; while in return it is continuously giving out increments of light to its nurses and of fame to its god-fathers. This child of Nature must in time outstrip all its seniors in the elucidation of mental science.

Now we have passed round the corners and seen science from various stand-points. All must conclude that it is one grand totality of knowledge. Who can become a physiologist by studying only part of the organs of an organism? Nobody. Who can understand the so-called medical sciences without some knowledge of the whole range of science? Nobody. Who can be a doctor, worthy of the name, with knowledge so limited? Nobody.

I believe that not one out of four of all those who practice medicine, properly understands one branch of science that imparts knowledge absolutely demanded by the vocation. More, I believe that if the facts were known, one-half of those who wear the professional ermine have not the literary qualifications to teach a district school. Many are practicing without the formality of graduating. Many have graduated in low schools, or in better schools on a low scale; so that a diploma does not definitely indicate merit.

These are plain facts, but they must be admitted, and reformation must come if the profession is to be respectable. By just legislation rid the profession and relieve the people of impostors. Why not have a law creating a board of one or more competent medical examiners in each congressional district, and oblige all who would practice medicine to undergo a strict examination and be classed according to their merits on a scale running from one to five. This will protect the people against impostors in their old garb of "cure-all," as well as their latest dodge by which they assume to know much, look "wise," talk on professional subjects, but little when in the presence of superiors. assumption and reticence, they simulate wisdom and often pass well. But under the plan proposed, it would not be possible to The people would know just what they get off a deception. are doing, whether they call a first, second, third, fourth, or fifthclass doctor.

#### COSMIC NATURE vs. HUMANITY.

By JOHN W. COX.

"Whenever in doubt take Nature's advice, Believe the reverse and you're sure to be wise."

THE fabled "Battle of the Giants" has at last become a stern reality—the battle of life—the battle for bread, for physical and intellectual freedom is now waxing strong, fast and furious. Science, secularism, and enlightened humanity on one side, brute-nature, superstition, Christianity and blind force on the other. The former have got the inside track and will fight it out on that line. It is very strange indeed why men who have refused to worship "a first cause," or rather a cause antecedent to the first cause, since all causes are caused by other causes ad infinitum and all these causes combined cause much evil in the world. It is very strange, I say, that these great men, learned exponents of Rationalism and Freethought, though refusing to worship a "creator," servilely bend the knee and bow the head to an unconscious creature—Nature. If not in reality they do so by implication!

Secularism can never forge ahead, can never prosper as long as human rights are mistaken for natural rights. The rights of

nature are the rights of the tyrant—the right of the fabled monkey—the right to the whole. With nature might is right—the right of the strongest—"let him take who has the power, let him keep who can." Natural right is the wild, unchecked right of the maniac or the child—the right of the bear, the lion or the tiger.

The law or the right of nature can never be successfully applied to the elevation of Man or Humanity. There is no harmony, but discord dire, dark and devilish, between nature and humanity. Everything, both animate and inanimate, in the rude, ferocious and natural state should be rooted out and burned, *i. e.*, poisonous weeds, thorns, briars, thistles, just as the thrifty farmer does before he sows in his seed. In this department of nature every animal and insect, from the bear, the lion and the tiger, down to the tormenting house-fly and blood-sucking mosquito, should be slaughtered and exterminated without mercy. But Rev. (?) hoodlums say no, they are God's creatures and should be spared! Every domesticated animal, such as horses, cows, sheep, dogs, etc., require all our care, kindness and attention. They must be well fed and sheltered, since they are the only friends—the only assistance man has in his terrible war against nature.

In order to make the world better we must never act in harmony with nature—rather in opposition when this can be done with impunity. When it cannot we must modify or counteract the laws of nature. Summer's heat and winter's cold are laws of nature, but we counteract them by means of appropriate clothing, etc.

We learn to counteract nature by observation and experience guided by reason. Everything in contradistinction to nature is good. By this we know that monogamic marriage, i. e., one wife, one husband, is the only right and moral union of the sexes, because it is opposed to polygamy, prostitution and indiscriminate union of the sexes which is nature's law. The promptings of nature are always false, delusive and misleading, since nature is a liar, a deceiver and a fraud. Now the belief in a life beyond the grave—the belief that death does not end all—is natural to man because it is prompted by nature; ergo, it is a lie per se.

I shall now arraign Nature at the bar of truth and prove that she is a liar, a deceiver, a fraud, a cheat—in a word, the sum total of all villainy. Science alone shall be my witness. Let us see how nature deceives our sense of vision by making the apparent depth of water be to the true depth in the ratio of three to four. i. e., if the apparent depth of a stream of water be six feet its real or true depth will be eight feet, etc. This natural deception is the cause of death by drowning to several, particularly children, every year. Again, the straight rule appears crooked when plunged into water, and a coin though resting at the bottom appears to be floating on the surface of the water, and the two parallel sides of a street or railway appear to be converging in the distance! The earth, the sun and moon are not planes as they appear; neither do we see them where they are—we actually see them where they are not. The earth appears stationary though in motion. The flying steamer as she cleaves the waves appears to rest peacefully on the waters. Those on board cannot perceive their own motion, but they mistake it for that of the shore. object will appear larger or smaller as we change our distance, and a square tower will appear cylindrical, etc. It will not do for nature to say science explains all these deceptions; science is not nature, but the enemy, the conqueror of nature.

Why have I thus exposed and brought to light the secrets—the hidden villainy of Nature? To show the worshipers of Nature—Secularists, Infidels, Freethinkers, Agnostics, etc.—that she is not a befitting model for the elevation and happiness of humanity.

In justice to Nature, I must say that I would be very glad to become a liar, a deceiver, a fraud, a cheat—anything, could I but get simple-minded, deluded Christians to read Thomas Paine's immortal works—"Common Sense," "Age of Reason," "Rights of Man," etc., instead of Bible blatherskite, "Pilgrim's Progress," or "Baxter's Saints Rest."

In the Arbitrator, May 25th, J. Sammon asks its editor to explain what he (the editor) means by natural right. This question and its accompanying remarks have the right ring. Instead of answering his question he is told to read certain books! J. S. has read them. He has something better than book learning—he has common sense. Will the learned editor please tell me what book or author can straighten out an absurdity? Natural right is equivalent to human wrong. Natural right has nothing in common with human right; they are opposite and contrary. E. H. Loutrel goes for J. S. with an ax, but he did not "ax"

worth a cent. He tells us all advance is made in conformity with natural law! Does natural law advance? Is not every law of nature fixed and unchangeable? All that man can do is to modify or better the conditions or circumstances under which they act. Water can drown a man; but man has learned to swim and make boats, and now can defy water. This is advance. It is not made in conformity with natural law but in conformity with human law.

Mr. L. goes in for "free agency." He tell us "the entire universe is governed by law." Surely government and law require obedience, and this contravenes free agency. He is right when he says, "poverty has increased ten-fold in proportion to our prosperity, because we have failed to comprehend the rights of humanity." This will always be the case as long as we take nature to be a friend to humanity instead of its *sole* enemy. Instinct reveals to the brute its natural enemy, but learned men—"modern reformers"—are not gifted with that attribute. They must cease to lavish on nature their false, fulsome and flatulent praises. It is the only devil there is, yet "Nature is an effect whose cause is God—orthodoxy. The wise man says:

"Whenever in doubt take Nature's advice, Believe the reverse and you're sure to be wise."

#### TO DELINQUENTS.

We commend the following letter to the "prayerful" consideration of each of our subscribers whose subscriptions are due. We hope all will follow the example of our worthy friend.—Ed.

ELMIRA, N. Y., July 1, 1889.

#### Editor Freethinkers' Magazine:

DEAR SIR: I arrived home yesterday. Have this day, this very moment, finished reading the June number of the Magazine. I have thoroughly read the editorial, "This Magazine and the Cause it Represents," etc. It bestirs me, as it should bestir each and every advocate of the Liberal cause in America. It should be studied well and acted upon at once, and those who can possibly afford to pledge themselves to contribute five dollars for five years for the Magazine's support should do so without a day's delay, and those who, like myself, cannot afford to donate the five dollars extra, should immediately fall into line, and promptly renew their subscriptions for another year. So herein find my subscription renewal (\$2.00), which carries me forward to July 1, 1890. I sincerely hope enough five-dollar pledges will be forthcoming to put your noble Magazine on a sound, financial, self-supporting basis. If I could afford it I would contribute one hundred dollars rather than to see so noble a production go down for want of support by the Liberals of America.

Yours sincerely,

L. DE WITT GRISWOLD.



## LITERARY DEPARTMENT.

#### THE SEWING-WOMAN.

By NELLY BOOTH SIMMONS.

A LL day, against the sombre skies,
From dreary chimneys, dark and tall,
She sees the curling smoke arise
And near her window sink and fall.
High buildings, ranged on either hand,
So sternly in her vision loom,
She almost fancies that they stand
Like jailors round her little room.

And far away, in leafy valleys,

Between the low, green, wooded hills,
The dancing sunlight softly dallies

With shy, half-opened daffodils.

From all the narrow street without
There comes a loud, discordant noise;
The fierce-eyed men who reel about
Throw curses at the teasing boys;
Two children struggle for a crust
Snatched from some rotting garbage-heap,
And near them, on a pile of dust,
A girl lies wrapt in drunken sleep.

In distant fields a dainty linnet,
Perched high above his tranquil nest,
Sings of the eggs that hide within it
Beneath his mate's enfolding breast.

Strange odors every breeze pollute;
The little room is very bare;
No grave could be more destitute
Of aught that makes our life seem fair;
The tiny cupboard, opened wide
Upon the grim, unfeeling wall,
Reveals but empty shelves inside;
A sense of want hangs over all.

Far off the apple-blooms are flushing To greet the happy summer rain, And roses wild are faintly blushing Along each quiet country lane. Her wasted form is very weak;
No gladness lights the solemn eyes;
Within the hollow of her cheek
A strange, unearthly pallor lies.
And all unkempt her loosened hair
Is falling round her haggard face,
As if the weary hands could spare
No time to bind it into place.

Thro' distant clumps of dewy grasses, Swept by the scented southern breeze, A trinckling streamlet softly passes, To join the far-surrounding seas.

Sometimes a single tear-drop gleams
Upon her fingers pale and thin,
As thro' the long unending seams
They draw the needle out and in.
But, ah! her weeping buys no bread,
And so she dries the burning drops,
And lower still she bows her head,
And stitches on and never stops.

And far away, where vines run riot,
And daisies bloom on every hand,
A deep, delicious, dreamy quiet
Is brooding over all the land.

Close by, upon the dusty floor,
Her baby, in his ragged dress,
Sits gazing thro' the open door
With strange, unchildlike soberness;
His little features seem to show
A look of patience premature,
As if he early learned to know
The sorrow that he must endure.

In distant vales and balmy meadows
The tiny lambkins, glad and free,
Are playing with the lights and shadows
Beneath each tall and stately tree.

Sometimes, across her troubled mind,
Come dreadful thoughts she dare not name;
She mutters, "Could I stoop to find
A refuge from my toil in shame?"
Her lips are set, her face grows wild,
She rises from her chair—and then
She turns to kiss her little child,
And bends above her work again.

Far off, within a garden splendid,
Deep hidden from the highway there,
A pure-white lily, softly tended,
Blooms proudly in the sunlit air.

The long hours slowly wear away;
The dismal twilight nearer draws;
And so, thro' all the gloomy day,
She stitches on, without a pause.
And when the air grows very damp,
And darkness veils the dreary skies,
She only lights her little lamp,
And still her patient needle plies.

In distant woods the sweet low voices
Of elm-trees, by the night-wind stirred,
Mix faintly with the tender noises
Made by some half-awakened bird.

#### A SHELLEYAN STUDY.

By ZOA TOPSIS.

THOMAS EDWARDS, imitating the practice of the celebrated critic, Bishop Warburton, among other literary tactics levels this canon of criticism at a thoughtful world: "A professed critic has a right to declare that his author wrote whatever he thinks he ought to have written, with as much positiveness as if he had been at his elbow." While, as a general rule, this "canon" ought to be spiked, yet it evidently shows with what irresponsible but good-natured liberty, if not poetical license, noted critics are in the habit of dealing with dead men's "remains." Apropos, a California friend, making a tour for rare books among the second-hand establishments in San Francisco, chanced upon an old and much-mutilated copy of poems. Among many border ballads of an earlier date, this volume contains hitherto unpublished poems of Burns, Byron, Hunt, Hogg, Keats and Shelley. He mailed us a printed copy of the poem in question, requesting us to assign, if possible, a probable date. This, in view of the fact that the volume furnishes no data, even the title page and some others lacking, is no very easy task.

A writer on the Shakespere-Baconian controversy says, "It is a good thing to let your communication be yea, nay; but why should any man, when asked as to the authorship of Shakespere's plays, be required to answer either Shakespere or Bacon?" So much as an indicator on Shelleyan literature. However, in looking over a section of Shelley's chronology and collateral passages of his works, in connection with this poem, we suggest the following: That there are unpublished poems of Shelley, and doubtless by the other authors, can scarcely be questioned. By "unpublished" we mean those not appearing in the regular editions of these authors' works. In his edition of

Shelley's poems, brought out in 1878, Rossetti says: "I might indeed have felt some hesitation in dragging into the light of scorn immature writings totally unpublished as yet: but as a matter of fact few such poems are at my disposal. A few juvenile productions, previously unprinted, do however appear in the appendix. Another (written probably in 1811) is in the possession of Frederic Locker, who obligingly communicated it to me; and this is a very curious scrap not wanting in verve and piquancy; but too unpleasant in tone regarding parental matters to see the light of publication." This language renders it sufficiently clear that some of Shelley's boyhood poems did, and probably do yet, exist in manuscript form; but have never appeared in print. It is a noteworthy fact that such beautiful "fragments" as Marenghi and The Woodman and the Nightingale (1818) were, through the untiring devotion of Mrs. Shelley. rescued from the oblivious waste-basket. In a similar manner, other poems may, not improbably, have fallen into the hands of friends in Shelley's earlier years.\* He was careless about preserving his papers and productions. And there may be a tinge of literalness in his "Ode to The West Wind":

"Make me thy lyre, even as the forest is:
What if my leaves are falling like its own!"

Rossetti classes as "juvenile" all poems written by Shelley previous to 1813. In "St. Irvyne's Tower," composed in 1809, is the following:

"Ah, why do darkening shadows conceal
The hour when man must cease to be?
Why may not human minds unveil
The dim mists of futurity?"

At this period it is well known that Shelley was thinking deeply and earnestly upon a future life. With the plummet of human reason he vainly attempted to sound its inscrutable depths. Again, in his poem on "Death," a dialogue between Death and the Mortal, written in 1810, the former asks:

" I offer a calm habitation to thee,
Say, victim of grief, wilt thou slumber with me?"

The answer is:

"Oh, sweet is thy slumber; oh, sweet is thy ray Which after thy night introduces the day."

This, written a year later than the previous, indicates that Shelley may have arrived at more settled views on this vexed question. So in "Prince Auctumnus," the poem considered, the author alludes to the future state as simply intimated by the processes of nature. The foregoing may furnish only circumstantial evidence that about the year 1809 or 1810 this poem was written. In the first and the fourth stanzas there is an allusion to a proposed tour by water, as if the author were debating in his mind the feasibility of such a journey. It appears to be one in which his health is involved. In his poem, "The Father's Spectre," written in 1809, he says: "Oft have I stood on the dark heights of Jura." On the supposition that these visits to the Franco-Swiss mountains did not yield the requisite relief to Shelley's physical sufferings,

\* Fugitive pieces [of Shelley's poems] were given to a printer at Horsham, named Phillips, as early as 1810 or 1809.—W. M. Kossetti.

it is quite rational to conclude that his physician had suggested a sea voyage to the Levant. Such conclusion is rendered all the more probable, since Dr. Lynd, Shelley's most intimate and disinterested friend, having made the voyage in his tour to India, may have recommended to Shelley the trip in question. In Shelley's case, as a health-seeker by such means, the latter portion of the fourth stanza is a melancholy verification. He remained a lifelong sufferer:

"To find that disappointment reigns
Beyond Imagination's sea;
And scarce a fig for all their pains."

His physicians counseled him to live much upon the water. His residence on, and exploration of, the Thames to its source were the result of this advice. Taine has inimitably sketched Shelley's character in this particular. "To him there was no joy more triumphant than that of the ocean when its waves swell and shimmer as far as the eye can reach, under the lavish splendor of heaven." Besides there is something as fitting as pathetic in the fact that he to whom the waves possessed such fascination and whose feeling for them amounted to an affection, perhaps unequaled by any other poet, should at last, in death's undisturbed repose, be folded to old Ocean's bosom.

The lines of the last stanza of "Adonais" (1821) and those in the fourth stanza, "written in dejection near Naples," four years earlier seem to stamp his desire as a prophecy literally realized:

"I could lie down like a tired child \* \* \*

\* \* \* and hear the sea

Breathe o'er my dying brain its last monotony."

As Mrs. Shelley says, "Shelley's passion was the ocean." Considering his state of health, his allusion to the water, as causing risk, is not a violation of this unbounded love for it. He frequently refers to this danger phase as in "Alastor":

"Who shall save?

The boat fled on—the boiling torrent drove."

His mention in "Prince Auctumnus" of many of the masters shows that its author, if not a close student in Art, was at least a careful reader. In his drama of Charles the First, a fragment, Shelley alludes in Scene II., near the end, to Correggio's "Virgin Mother." He says it is

"Liker than any Vandyck ever made, A pattern to the unborn age of thee."

At the time in question Turner was in his glory. Fifteen years previous he had on exhibition in the Royal Academy five oil paintings.

"Prince Auctumnus," twelfth verse, runs:

"The painting glows, it floats in light,
Bathed in one gala-day of mirth;
Whilst rarest tapestries bedight
And flash the face of Mother Earth."

This strongly resembles a couplet in "The Invitation," when alluding to "the brightest hour of unborn spring."

"Bending from heaven in azure mirth It kissed the forehead of the earth."

The expression Mother Earth, suggests a line in "Alastor" (18th). Alluding to Nature, Shelley terms her "Mother of the unfathomable world." He then adds, "I have loved thee and thee only." So with a sarcasm more potent than the Laconic "No," he in "Queen Mab," latter part of the third section, asks:

" Is Mother Earth

A step-dame to her numerous sons who earn Her unshared gifts with unremitting toil?"

In the sixteenth stanza, mention is made of Hyacinth and Apollo. It calls to mind a similar allusion in the sixteenth verse of "Adonais."

"To Phoebus was not Hyacinth so dear."

In the former it runs:

"Or has he drunk the crimson tide Of Hyacinth, the Spartan lad, Who by Apollo's hands had died?"

The effect here attributed to the blood of Hyacinth in producing the autumnal crimsoning of trees suggests the "Adonais." But in this, ten years later, the idea is surpassingly beautiful, in its rare poetic conception and delicacy of execution. Speaking of the effect which Keats' death produced upon an unappreciative and insensible age, Shelley says:

"Whose sacred blood, like the young tears of May, Paved with eternal flowers that undeserving way,"

This heightened, intensified conception shows what a genial soil the flowers of the muse found in Shelley's poetic nature. It is well worth a whole decade of toil and mental unfoldment to produce from a mere germ, this flower of culture, grace and beauty. It is a most delicate and charming manner of telling how the blood of Keats, the literary hero and martyr, is the seed of the poetic muse.

In the seventeenth verse the poet alludes to some author who "writ of modest flowers and playful brook." Previous to the assigned date of "Prince Auctumnus," Wordsworth, Coleridge and Southey were simultaneously or separately studied by Shelley. The poet may have had in mind portions of Addison's well-known Platonic speculations on immortality. However there is in "The Excursion" a passage faintly resembling this line. In speaking of the mountain-ash, Wordsworth says:

"Ye have seen

By brookside or solitary town, How she her station doth adorn."

But the anachronism is manifest in the fact that "The Excursion" was not given to the public till 1814. It is therefore much more probable that, if Wordsworth is the writer referred to, the "Intimations of Immortality," written in 1803-6, is the correct poem. In the latter portion of this, the poet speaks of "the meanest flower" and "brooks which down their channels fret." Shelley's

"Lines" (1812, Rossetti's edition, p. 440) are almost a reproduction of Wordsworth's one line, "There has passed away a glory from the earth." Shelley says:

"If I walk in Autumn's even,
While the dead leaves pass;
If I look on Spring's soft heaven,
Something is not there which was."

This reference is rendered the more probable since the "Intimation of Immortality" harmonizes fully with Shelley's deep-rooted theory of pre-existence. But the line in question calls to mind another in the eleventh stanza, Part III., of "The Sensitive Plant":

"The water-blooms under the rivulet."

The nineteenth stanza seems to be an epitome of almost the whole of Part III. of "The Sensitive Plant." Here the leaves, brown, yellow, gray, red and white, with the stems of the sweet flowers, are massed into the common clay, even into ruin, rotted into the earth. In "Prince Auctumnus" "the tintings fade, the leaves dissolve." But, alike in both, the springtide of resurrection comes. See also verses four and five of the conclusion of "The Sensitive Plant" and "Epysichideon." In spirit and purpose this production reminds us of Shelley's "Lines Written Among the Euganean Hills," especially that portion commencing:

"Noon descends around me now,
"Tis the noon of Autumn's glow, etc."

Reference is here made particularly to the spirit of enlarged hope in a future life, a sentiment pervading both poems.

In the twentieth verse, the sky is called "Day's amethyst." In the last act of "Prometheus Unbound," Shelley says:

"As a grey and watery mist Glows like solid amethyst."

In the allusion to Autumn, last stanza, it is painted as a "hectic flush." In his "Ode to the West Wind" it is characterized as a "hectic red." Spring's ethereal mildness in effecting Nature's resurrection, depicted in this first stanza of the "Ode," is but a more poetic picture of the same idea in the nineteenth and twenty-second verses of "Prince Auctumnus."

Further, about the date assigned to this poem, Shelley was speculating on the problem of Deity. As early as 1812 he says, "I have incessantly speculated, thought and read." It is a well-known fact that his Oxford ambition was to show: first, from the evidences of the senses; second, from judgment based upon experience; last and least, from the testimony of others, that there is no ground for belief in the existence of a creative God. He says, "Every reflecting mind must acknowledge that there is no proof of the existence of Deity."

In harmony with this sentiment, the last stanza, particularly the last line of "Prince Auctumnus," attributes all external nature to the sun. Should the poet yield worship to what he terms "animated force," he would manifest it

towards the sun; for this luminary is its supreme embodiment. Shelley's was one of those ardent and impetuous natures which adores whatever it loves. If Shelley loved a principle above every other it was Nature. No one who reads his poems can doubt this. He may ultimately have etherealized it into Spirit, but it was still Nature. He was capable of the most exalted love for Nature and intelligent homage based thereon. In "The Triumph of Life" (1822) he does attribute to the sun a function similar to the one in "Prince Auctumnus." But his diction is more delightful. It is the sentiment of "the beautiful pagan" strong and buoyant in death.

"And in succession due did continent,
Isle, ocean and all things that in them wear
The form and character of mortal mould
Rise as the sun, their father, rose."

Likewise in his "Ode to Heaven," by changing the figure from the sun to the sun's abode, "the ever-canopying dome," he apostrophizes it thus:

"Glorious shapes have life in thee, Earth and all earth's company."

Link these sentiments with the seventeen opening lines of "Alastor," and the worshipful attitude which Shelley entertained towards Nature is placed beyond doubt. This love for Nature which he there terms "natural piety," he gives to Nature as a recompense for the boon she bestowed on him. Shelley is his own "Alastor" as Byron is his own "Manfred." Into no poem has he thrown more of his deep, interior individuality. But the following from "Prometheus Unbound" places his worship of Nature and the sun as a prime factor in its origin, beyond doubt.

"How glorious art thou, Earth! And if thou be The shadow of some spirit lovelier still, Though evil stain its work, and it should be Like its creation, weak yet beautiful, I could fall down and worship that and thee;— Even now my heart adoreth."

Thus, later in life, he seems to have endowed this solar source of external nature with spiritual intelligence. Among other names he christens it "The Eternal." But undoubtedly both Shelley and Keats, poets of Titanic creative faculty, yet of the rarest and most delicate fancy, were, like Thomas Gray, essentially pagan in sentiment. Both exhibit a Protean variety exhaustless in its nature. In this virgin soil of paganism flourish in immortal youth their flowers of poesy. Wordsworth and Southey are distinctively Christian. This would account for their somewhat prosy style. But once at least, the former, referring to this world, or the practical side of paganism, extricates himself from the trammels of the Christian system:

"Great God! I'd rather be
A pagan suckled in a creed outworn."

This preference is partially realized when in his "Nature Worshipped by the Greeks," Wordsworth is momentarily seen beneath the softened sunlight of

poesy, which streams through the rift in the somber cumulo-stratus cloud of prose.

Shelley's bent of mind furnishes an intimation that this poem may be classed somewhere in those early, boisterous years of his religious belligerancy, during his Oxford life, or, at most, within one year subsequent thereto. In meter it corresponds with that of "St. Irvyne's Tower" which is somewhat smoother than Shelley's lines usually are at this period (1809). Seemingly he not only seeks an intricate meter, but hermit-like loves to creep into a poetic obscurity. To change the figure, if one's rod of introspection is sufficiently long and willowy and if Patience and Perseverance are handmaids, he will find Shelley burrowed at the extremity of his metaphysical, labyrinthine cavern. But the explorer, having received that for which he sought, feels richly rewarded. Like other of the poet's boyish productions the poem shows traces of crudity and marked evidences of prose in verse. While we may not go so far as Shelley's admirer, Rossetti, in classing it under "clotted nonsense," yet its subject and the youthful poet's untamed and flamboyant imagination furnish abundant occasion for some rant, resonance, twaddle and tinsel. When this is said there remains good reason for appropriating the language of Sir Walter Scott respecting Byron's "Hours of Idleness:" "They were written, like all juvenile poetry, rather from the recollection of what had pleased the author in others than what had been suggested by the imagination; but, nevertheless, I think they contain passages of noble promise." The like is true of Shelley's juvenile productions, among which we venture to class the following poem:

#### PRINCE AUCTUMNUS.

Why traverse wild and wind-lashed waves,
To seek Italian skies serene,
Or landscapes where each object laves
In seas of silver light and sheen;
Since Attic sunshine here has sent
Its balmy airs of Levant fame?
Auctumnus, prince magnificent,
It wreathes in clear, coruscant flame.

And now the farmer's harvest-home,
It is a people's mirthful meed
Of praise for Autumn's barytone;
It is the record of a deed
Nobler than Charlemagne attained,
Emblazoned on the scarlet leaves,
By Nature's facile fingers stained;
Earth's bosom with emotion heaves,

The Summer Queen, like Sheba's fair, Casts down her treasures at his feet; Whilst he, with benediction rare, Disburses it each need to meet; He does not grant whate'er we ask Unless we plead by deed, not word; We coax him by our toil and task,

These have the world's great worthies stirred.

A Crossus he with costly gems,
His golden fruits are nuggets rich;
But more, his beauty far transcends
Those sultry latitudes to which
Wan tourists speed hopelessly,
To find that disappointment reigns
Beyond Imagination's sea;
And scarce a fig for all their pains.

His winged feet bland airs stir soft,
He, like a conqueror's flaming car,
Uprears his canopy aloft
Of red-wrought hills, one blazing star;
His face is rippled o'er with smiles,
His broad brow seldom wears a frown,
His eyes scarce veiled with fleecy wiles
Thrown in the glance of Vapor down.

The Maple rears his torch on high,
As herald of his king's approach;
And, whilst the pageant gallops by
As flaky frost this king encroach—
Much more of flame and burnished gold
Auctumnus shows with royal glare,
His grandeur, by bright chromules told,
Is mirrored in stream, lake and air.

His background is the earth and sky,
His canvas one vast stretch of trees,
From it such garnet glories fly,
As charm the eye, the fancy please;
The rugged chestnut, monarch oak,
The nervous aspen, stately beech
Show Auctus' skill in shade and stroke
Such as no Titian's brush could reach.

The russet woods in purple air
Swim softly like some fairy isled,
To shame proud Babel's garden where
One terrace o'er another smiled;
In regal Pomp's majestic hues,
With oriental splendor fraught,
No tree a stiff-set style pursues,
But dons the dress its fancy wrought.

One loves a rose-red, rich and warm, And so a cardinal displays; And one her shapely, spheroid form In lighter orange meet arrays; The lake-dyed Dogwood bows his head Unto the Virgin Creeper near; She blushes up a cherry red, The gallant knight bids her not fear.

The Aspen wears a fine wrought gold,
By Autumn's jeweler refined;
She challenges the Maple bold
Which, with vermilion, has divined
The art of blending colors so,
That green and red, gold, purple, pink,
Upon his branches grow and glow,
As if this tree had learned to think.

Here sentient Auctus grasped the thought
Of telling in a single tree,
How Nature's plastic pencil wrought
His color's rich epitome;
The Sumach blithe a scarlet shows
The Birchwood, Ash are palest done
The Tupelo in purple goes
And all drink rainbows from the sun.

The painting glows, it floats in light,
Bathed in one gala-day of mirth;
Whilst rarest tapestries bedight
And flash the face of Mother Earth;
It looks as though his tints he drew
From all the carmine flowers fine,
From birds of crimson plumage too,
To sketch a landscape so divine.

Ay, more, as if the roots had sped
To draw Correggio's matchless shade
Forth from the ruby's sapphire bed;
Or, on each sylvan hill had laid
Lombardic colors in opal fire,
The tender touch of Tintoret,
Whilst Turner and Bellini's ire
Have in Lum's freedom met.

Velasques free as air and fine,
Ay, Reynolds and Vandyke take hints,
Like Raphael and warm Holbein,
From Nature's wealth of purest tints;
Such is this crystal color-time
When gold and garnet wed and kiss;
Whilst Autumn's hues in princely prime
Combine to paint a scene like this.

The reddish-yellow sardonyx, The flesh-red, striped chalcedony, Their orange and carnelian mix
To dash the pigment on each tree;
The fire stolen from the sun—
The topaz mellow-yellow light—
Seems through the sapient roots to run
Mixed with the golden chrysolite.

Or has he drunk the crimson tide
Of Hyacinth, the Spartan lad,
Who by Apollo's hands had died
Though much beloved, in beauty clad?
'Twould seem as though e'en stones have vied,
With flowers, birds and artist skill,
To clothe this canvas far and wide
With tints which dew-drop joys distill.

What chemist does this Prince invite,
To charm such brilliants from the green?
The tulip's tint and dahlias bright,
With all the richest hues between,
Are gathered into one display
Of colors sporting in the glee
Which Auctus wakes this festal day,
Bedecked in bright embroidery.

Thus do I feel like him who writ
Of modest flower and playful brook,
For Autumn's cheer has sprinkled wit
O'er every page of Nature's book;
Though trees amidst this gorgeous mass
Present a tawny, somber hue,
They having served their purpose pass,
But prophecy the ever new.

Though leaves dissolve, their tintings fade,
No hopes in leaden darkness set,
The blight of buoyant youth is stayed
No budding truth is blasted yet;
For Nature, like John Barleycorn,
To us her quick surprises gives,
Since, in each Spring's maternal morn,
Prince Auctus still in prospect lives.

Is not the sky Day's amethyst,
Close casketed in ebon night?
Yet in my silent soul I list
Its starry music with delight;
I see no domed expanse of blue,
But all the sparkling eyes of Night
Speak out her skyey soul as true,
As though it were envisioned bright.

Do I not drink her spirit pure,
Each moment of nocturnal life?
Than atmosphere no guide is truer
To pilot reason in this strife;
I need but calmly court the while
The dusky Hours, not half a score—
Before Day's king will sweetly smile,
And tell me that the sky is o'er.

Then term this vision I behold
The final, hectic flush of Death,
It will revolve as e'er of old,
And intimate immortal breath;
Thus were I moved to homage pay,
Or worship animated Force,
I'd yield it to the King of Day
Who is of all I see the source.

#### A LEGEND.

BY LYDIA R. CHASE.

ENDURING through ages a legend there runs, And is counted as sacred by credulous ones Of the children of men; -how the god-child once came And dwelt here as one of us; healing the lame; Curing the sin-sick—of body and soul— He lived for us, died for us, saving the whole Who believe in and call on his name. Reaching backward afar toward the "Cradle of Time," To the childhood of nations, this tale had its birth To bring to the weak understanding of earth More light for the future, a hope more sublime, And a holier faith. To-day it but seems Some nursery tale, as the "Old Santa Claus" Grown people will tell of to children, whose dreams Illusions are found which the study of laws Force their more mature minds to consider. To-day A new star has risen; we follow its ray; It points out the birthplace of Reason, Our Lord: That star is Progression, and Truth is "the Word."

# EDITORIAL DEPARTMENT.

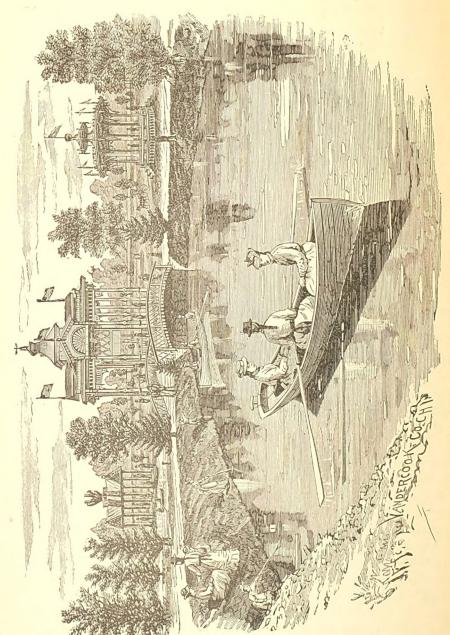
#### GEORGE E. SWAN, M. D.

DR. GEORGE E. SWAN, the subject of this sketch, now a prominent and distinguished citizen of Beaver Dam, Wisconsin, was born April 6, 1838, in Eden, Erie Co., N. Y. He was the fourth son of Mr. Alfred Swan, a poor but honest and intelli-



gent farmer, who had all he could do to make the two ends of the year meet and keep the wolf of want from his door. His mother was a woman of superior intelligence, but, like all small farmers' wives who have a large family, was compelled to work hard in the performance of her household duties. was a daughter of Trobridge Benedict, who was the sixth genera-

tion from Thomas Benedict, a distinguished Englishman who was born in 1617, in Nottingham. Dr. Swan has in his possession a printed genealogy of Thomas Benedict's descendants, which he prizes very highly. Among the number are the names of many individuals who acquired great and honorable distinction in this country and England. When George was five months old his parents moved to Greenfield, Ohio. Here his advantages for obtaining an education as he grew into boyhood were quite limited, but he, at a very early age, developed an unusual taste for knowledge, and every possible means within his reach of acquiring an education was improved to the best advantage. When eleven years of age he took the first prize in a class of one hundred students for a composition entitled, "The Vices of



DR. SWAN'S VITA SPRING PARK, BEAVER DAM, WIS.

Youth." Though at that age we cannot understand how he could have known much of the vices of youth, or of manhood either.

From thirteen to seventeen his time was spent in the backwoods of Michigan, some seven miles from Howell, engaged as a farm hand. During this time he became inspired with the idea of obtaining an education. As his father, as above stated, was a poor man, unable to give him an education, he decided, as has many an energetic and brave boy before and since, to go out into the world and work out his own destiny. He left home in the fall of 1855. His first place of residence thereafter was with "Elder" Norton, a Free-will Baptist preacher on the shores of Bath Lake, Michigan. At that time this place was a very new country. The young man arranged with the elder to attend the winter country school and work to pay for his board and lodging outside of school hours. Here he first studied geography and grammar.

The next spring he went to Dale, N. Y., where his father's relations resided, and there in the fall attended one term of school at the Wyoming Academy. He so well improved this opportunity that at the close of the term he passed a teacher's examination, and was engaged to teach a district school during the winter two miles west of Warsaw, N. Y. After this he worked at farming through the summer season and taught school during the winter until the fall of 1857, when he commenced attending Hillsdale College, Michigan, where he remained three years. During these three years he obtained a vacation in the winter season of sufficient length to allow him to teach a country school. This, with what he earned during "haying" and "harvesting" during the summer, paid his college expenses. His desire to obtain an education impelled him to face and surmount all obstacles. For teaching, his wages were from fifteen to twenty dollars per month, and for farming from fifty to seventy-five cents a day. He says that, to his great advantage, these wages did not, after paying for his schooling therefrom, leave him a cent to pay for beer, whiskey or tobacco, which he had no desire for, and the habits of industry and temperance that he then acquired have remained with him up to the present time, and he declares that they have proven his best friends.

During the time he was at school he denied himself every luxury and many of the necessaries of life, as he could not afford them. But he overworked (that was his only intemperance), and at the end of the three years poor health compelled him to leave college, and in the fall of 1860 he went to his uncle Rev. W. S. Lunt, then of Fremont, Ohio, and so soon as health would permit was engaged as teacher of the Union School of that town. He taught there until 1863, when he commenced the study of medicine with Dr. Bagg at Owasso, Mich., and upon the doctor's removal went to Detroit, Mich., with Dr. Lodge. In the winter of 1864-65 he attended medical lectures at Ann Arbor, and the following winter attended lectures at the Homeopathic College of New York City, and then and there received his diploma as a graduate February 28, 1866. He immediately commenced practice as a physician at New Castle, Ind., and the next year (1867) moved to Mount Vernon, Ohio, where on May 17, 1870, he was married to Miss Mary Woodbridge, a young lady of refinement and culture, whose father was one of the leading and most successful merchants of the city. Mrs. Swan, we regret to learn, has been an invalid for many years. One son, a bright and promising boy, is the fruit of this marriage.

In 1871 the doctor sought a larger and more lucrative field of practice at South Bend, Ind., but the climate not agreeing with his wife he moved to the beautiful little city of Beaver Dam, Wisconsin, where he now resides, and where he acquired a three-thousand-dollar practice the first year, and in the meantime discovered a most remarkable specific for the cure of female weakness, which soon became so popular that he had no time left for the regular practice of his profession. The sales of this medicine soon ran up to fifty thousand boxes a year, and, "to make a long story short," this medicine has made the doctor a very rich man, whose wealth is constantly increasing.

In June, 1879, Dr. Swan, by an accident, discovered a spring of water near his place strongly charged with magnesia, which was also a most delightful beverage. He purchased the spring the same day, including some two acres of land, and soon thereafter twenty-seven acres more of land surrounding the spring. On chemical examination this water was found to be the same and fully equal to the far-famed water of Waukesha.

In developing the spring all the alluvial soil for one hundred feet in circumference was excavated some ten feet to the rock, where the water came bubbling up through a fissure with great force, throwing up pebbles and sand. The water, meantime, being kept out of the excavation by a powerful steam pump. A large flat stone, with an eighteen-inch hole, was then securely placed with cement over this fissure. A water-tight hopper and tube of hard maple was next secured to this and the excavation filled with gravel and cement. Up through this tube 10,000 barrels of pure, cold, delicious water comes bubbling daily, through magnesia rock, from a depth of about 200 feet, as indicated by its temperature, fifty degrees. This is the only spring in Wisconsin thus developed and protected at all times from surface drainage, and whose absolute purity can always be relied upon.

Vita Spring has the handsomest spring pavilion in America, is located in the finest park in Wisconsin, embracing a charming summer hotel, with its cottages, bath house, lakes and row-boats, flowers and fountains, arbors, air castles, electric lights, band pavilion, etc. (See illustration on page 366.)

The Vita mineral water is put up in packages which are prepared by a new and improved process recently discovered by the proprietor, which is the result of thorough scientific investigation and costly experiments. The doctor assures us that this water will keep sweet and fresh, tasting neither stale nor flat, which he says is positive evidence of its superiority. We are informed that dealers and consumers who have used mineral water from Waukesha need not hesitate to order the Vita water, as it is sold with the doctor's guarantee that it will keep sweet and fresh, also that it is superior to any mineral water in Waukesha.

Our limited space will not permit us to state fully how the doctor "got religion," had "a change of heart," "exhorted in class meeting," and really commenced "preaching the gospel." Suffice to say that when he commenced a thorough study of the bible to learn just what it did teach, his faith in its "divine inspiration" was badly shaken, and when he took up orthodox works, at the suggestion of orthodox clergymen, to have his skepticism obliterated, the only effect was to increase his disbelief. They did not prove what they professed to. This has doubtless been the experience of many. We heard Thomas Wentworth Higginson say that he was made an "infidel" by reading an orthodox book entitled, "The Evidences of Christianity." He had never up to that time read a word in any skeptical work. He said that

the very title of the book set him to thinking. "What!" said he, "has Christianity got to be proved?" He had before taken it as a self-evident institution. And when he came to read "the evidences" he reflected: "If this is the best proof that can be presented of the authenticity of Christianity, then on these 'evidences' I cannot accept it."

This was the case with Dr. Swan, and so, about twenty-five years ago he became a Freethinker. But pressing business duties have heretofore, up to a very recent period, so occupied his mind that he has not very publicly announced his heretical views. But nevertheless there is not a man in America more in love with *truc* Liberalism than Dr. Swan, and now that he has made a great success in life he has resolved hereafter to use his talents, his money and his influence in behalf of Liberal principles. We can assure the Liberal public that the doctor will prove a most valuable aid to the Freethought movement in the future.

#### A FREETHOUGHT UNIVERSITY.

OR a number of years past it has been something of a hobby with the editor of this Magazine that there should be, somewhere in this country, a school entirely free from Superstition, where Freethinkers could send their children without fear that they would be indoctrinated into the "mysteries" and absurdities of Christianity; or, in other words, a school where nothing should be taught, as truth, that could not be verified. It is a disgrace to the intelligence of America that in this enlightened age no such school exists in this country. We know that it is claimed that Harvard College, Cornell University and the Ann Arbor (Mich.) University are all Liberal institutions, and that no sectarianism is allowed to be taught to the students in either of these But the fact is all of these schools are more or less schools. Christian. In all of them, as in all other schools that we know anything about, the Bible is recognized as a specially inspired book and no professor would venture to teach otherwise, though they may try to "construe" the account of the creation, as stated in Genesis, so that it will not conflict with modern science; they dare not declare that the statement is a myth—a falsehood. silly story that the sun stood still, at the command of Joshua, is good science in all these great institutions of learning. That is,



the book in which it is so recorded is recognized as God's word, and therefore, it must be taken as true. It has been recently stated that in no college in America is there a "chair" for the special teaching of the doctrine of evolution, and we do not think there is a university in this country that dare to honestly establish such a chair, that would fully and fairly teach the students that doctrine. If such a chair shall be established anywhere, the person appointed to fill it will probably be some orthodox minister or church member who will be sure to insist that if the theory of special creation cannot be maintained as heretofore taught, there "must have been a beginning" and therefore there must have been a God to have set everything in motion. Some such Christian sophistry as that would of course be inculcated. professor would not be permitted to tell the truth, and say: "There is no evidence of the existence of a God that is worthy of the least consideration." Only think of the absurdity of the students of all of our great seats of learning being called together every morning to hear the president or some other functionary

address for half an hour, some imaginary being "up above the clouds," so far "above" that the Infidel Lick's great telescope, on the summit of the Rocky Mountains, has failed to get the least glimpse of him, or of his golden throne located in the center of the New Jerusalem. Yes, we need a school free—entirely free—from all this nonsense. Can such a school be established?

Our space here will not permit us to further elaborate this subject, and we can only state that there is now a grand opportunity to found such a school; or, more properly, to build up one that has already been in existence for some time. preceding page we publish an illustration of the buildings of the "Belvedere Seminary," located in Belvedere, New Jersey. These are fine, substantial buildings surrounded by most beautiful and attractive grounds. This school is an English, French and German boarding and day school, and is entirely unsectarian and probably the most Liberal school in this country. In the September Magazine we will publish its prospectus for this year. The proprietors of this school are nearly all Liberals and would be very glad to make it a perfectly free institution if the Freethinkers of the United States would come to their aid. It would need but a few thousand dollars to make the desired change, and all we propose to do in this short notice is to bring the subject before the Liberals of the United States for their consideration. It is a subject that the National Secular Union ought to take into consideration at its next Congress. We know of no more important step that could be taken. Those of our readers who desire to become further informed on this subject are requested to correspond with B. Franklin Clark, M. D., Belvedere, N. J.

#### THE ONE HUNDRED.

W E regret to say that the list of one hundred financial indorsers of this Magazine is not yet complete, but we are not discouraged, for we remember that in these hot, sultry days people move slow, and many put off until to-morrow what ought to be done to-day. We publish opposite the names, and post-office address, of those who have subscribed, and we hope that we shall be able in the September number to present the complete list. Friends, this question is with you. Shall the FREETHINKERS' MAGAZINE be put upon a firm basis and the editor relieved from further financial embarrassment? Be assured of one thing, the Magazine will live, let the result of this call be what it may. This list will be republished, with corrections and additions, in the next number.

#### SUBSCRIBERS AND PAYMENTS.

Paid.	
I J. J. McCabe, Albany, N. Y\$5.00	47
2 R. H. Bell, Louisville, Ky	45
3 Lydia R Chase, Phila. Pa	49
4 F. E. Mende, Philadelphia, Pa	50
5 A Friend, New York	51
6 J. T. Whitmore, Cleveland, O. 5.00	52
7 J. Burrows, Gibson, Pa 8 G. E. Swan, M. D., Beaver	53
8 G E. Swan, M. D., Beaver	54
Dam, Wis10.00	55
9 Nathan L. Perkins, Bangor, Me. 5 00	56
10 E. F. Ring, Millston, Wis	57
11 Robert L. Cox, Buffalo, N. Y 5.00	58
12 Capt. C. E. Garner, Green Cove	59
Springs, Fla 5.00	60
13 Orren H. Warner, Cummington,	61
Mass	62
14 Dr.T. B. Englehart, Buffalo, N.Y. 5.00	63
15 W. J. Carpenter, Bridgeport,	64
W. Va	65
16 John Wolf, Mt. Morris, Ill	66
17 Dr. D. B. Wiggins, Buffalo. N. Y. 5.00	67
18 "Candide et Constanter," Ind 5.00	68
19 R. B. Westbrook, M. D., Phila-	69
delphia, Pa	70
20 A. B. Bradford, Enon Valley,	71
Pa 5.00	72
21 A. Schell, Knight's Ferry, Cal. 5.00	73
22 A. Schell, Knight's Ferry, Cal. 5.00	74
23 Almund Owen, Milwaukee, Wis. 5.00 24 George Whitcomb, Buffalo, New	75
	76 77
York	77 78
Cal 5.00	79
26 Ralph Helm, Syracuse, N. Y. 5.00	So
27 Joseph Sedgebeer, Painesville, O. 5.00	Sī
28 R. W. Jones, Waukesha, Wis. 5.00	82
29 Belle Bush, Belvedere, N. J	83
30 John Riggin, Los Angeles, Cal. 5.00	84
31 D. C. Jenkins, Staples, Minn. 5.00	85
32 D. Priestly, Milwaukee, Oregon,	86
33 Mrs. Anna L Cowan, E. Ran-	87
dolph, N. Y	88
34	Sg
35	90
36	91
37	92
38	93
39	94
40	95
41	96
42	97
43	98
44	99
45	100
46	

#### WHAT THE GOOD FRIENDS SAY.

#### J. J. McCabe, Albany, N. Y.:

Put me down as one of the one hundred who are willing to help keep the Freethinkers' Magazine affoat. I believe every word you say in your editorial is true.

#### Lydia R. Chase, Philadelphia, Pa.:

I have just read your editorial to which I hasten to respond. If I might head the list even with a greater sum than you mention I should be glad, but many ways for money denies me that privilege. Put me down on the list, I will send a "V" before August first. I hope all who can will respond to your appeal and place you above all financial perplexity. There is no reason why we should not liberally support such a sound, impartial publication as the FREETHINKERS' MAGAZINE. Long may it wave.

#### F. C. Mende, Philadelphia, Pa.:

You can put my name down for five dollars a year for five consecutive years, if you can get one hundred such pledges, and if that will insure the continuation of the Magazine; but if you cannot get them, and without it the Magazine cannot exist, I would give up the struggle.

#### John C. Roe, Port Jefferson, N. Y .:

You can count on me as one of the one hundred who will contribute five dollars a year, for five years, if I live that long, to assist the FREETHINKERS' MAGAZINE.

#### J. F. Whitmore, Cleveland, Ohio:

In response to your call for help to keep the Freethinkers' Magazine from being discontinued I inclose five dollars. I would pledge you the same amount for four more years if I knew I should be able to keep that promise. However, call on me for it. I shall respond with the cash if circumstances don't prevent.

#### G. E. Swan, M. D., Beaver Dam, Wis.:

I have just read your call for one hundred persons to each subscribe five dollars a year, for five years, to support your excellent Magazine. Put me down as one of the one hundred. Inclosed find ten dollars for the two first years.

#### Nathan L. Perkins, Bangor, Maine:

I will be one of the one hundred, at least, to begin and continue as long as I can. I think it would be a disgrace to the Freethinkers of this country to allow the Magazine to go down, or to permit it to be continued under constant embarrassment, by the pluck and perseverance of a single man, or even by the contributions of a few devoted friends. Your proposition is a wise and just one. I send money order for first installment.

#### Robert L. Cox, Buffalo, N. Y .:

I cheerfully respond to your appeal for financial aid to maintain the FREETHINKERS' MAGAZINE by contributing five dollars annually for five years, and inclose herewith New York Draft for \$5 to pay my first installment. I wish I could afford to take one hundred shares of the same stock. For thousands of years mankind has given money freely towards maintaining religious superstition and mental bondage and it is only through the persistent efforts of a few self-sacrificing lovers of freedom and humanity that men are being led from darkness into light.

#### C. E. Garner, Green Cove Springs, Fla.:

I take great pleasure in sending five dollars towards the support of the FREETHINKERS' MAGAZINE. The picture of the grand man on the fourth page of the cover of the July number should inspire every Liberal in this country to be generous.

#### Orren H. Warner, Cummington, Mass.:

In answer to your call for more of the sinews of war I will be one of the one hundred, but why not make it six hundred all paid by the first of August, then put the surplus where it will grow for the good of all, and would it not be a good plan to compromise with the devil and have a good novel running through the next year for those who do not want so much solid food? I like it very much as it is, but a story might draw to it more readers.

#### "Candide et Constanter," Indiana:

I wish to become one of the one hundred friends of the Magazine upon one condition, and that is, that you keep it a profound secret from varery one, and when you publish your list, put me down as Candide et Constanter. Now this is not a whim on my part, I have a reason for it, and I hope you will gratify my wish to help some in this way, as I cannot do so over my own name. The first installment of five dollars will be sent soon. Your subscribers ought to be prompt in responding to your call, for their Christian friends do not get off so lightly as that in a year's time, and our religion is surely worth more than theirs, and if the majority of Liberals would make half the effort that Christians do we could easily double our progress.

#### R. B. Westbrook, M. D., Philadelphia, Pa.:

Put me down under the five-dollar proposition for the Magazine made in your last number. You certainly are doing a good work and richly deserve help. The FREETHINKERS' MAGAZINE is one of the Liberal publications that I like to send to my quondam orthodox friends to aid them in their search for truth.

#### Mrs. Chris. Schofield, San Jose, Cal.:

Put my name in your list of one hundred. I will give five dollars each year for five years, for the support of the Magazine, provided I live so long. Inclosed find the first payment, five dollars.

#### Almund Owen, Milwaukee, Wis.:

I noticed the proposition in the last Magazine and regret the necessity for it. I am too old, having reached my eighty-fifth year, to make any pledges for five years to come, but I gladly send you herewith the installment for the first year—\$5.00—in token of my high appreciation of the FREETHINKERS' MAGAZINE and of your services in the field of Freethought.

#### A. Schell, Knight's Ferry, Cal.:

I see you wish one hundred of the friends of the Magazine to subscribe five dollars each year for five years for its support. That is a moderate sum and I think you ought to get at least twice that number. Please put we down for ten dollars each year for five years. Liberals cannot afford to let the FREETHINKERS MAGAZINE go down. It must be supported, and I trust your proposition will meet with a quick and liberal response from its many readers.

#### Ralph Helm, Syracuse, N. Y.:

I hope you will succeed, and do not doubt in the least that one hundred or more will respond favorably. I only wish I was in position financially to say that the Magazine shall not suspend for lack of funds. But I can only say that I will at least continue to do for the success of the Magazine just as I have been doing and possibly still better. [For the last few years friend Helm's contributions has been five or ten dollars annually.—Ed.]

#### Joseph Sedgebeer, Painesville, O.:

Have just read the June Magazine. Julian's "Search after Truth" was very excellent and assimilated much with my own experience. The Allegory by Susan H. Wixon could not be excelled. It is a very good number. Your proposition on page 172 brought me to a rational conclusion as to my duty as a Freethinker and Liberal, and I agree, if my life is spared for five years, to contribute five dollars annually to the support of the Magazine on or before August 1st of each year. I herewith inclose first payment. You are aware I am eighty-six years of age, therefore you will be justified in thinking me dead if the payments are not forthcoming.

#### R. W. Jones, Waukesha, Wis.:

I will gladly comply with your request to subscribe five dollars a year for five years, or as long as I shall live, but I do not think that will be five years, as I am now eighty-three. The Freethinkers here are all asleep and want some one to come along and wake them up to duty. I inclose the first payment.

#### John Riggin, Los Angeles, Cal.:

Respecting your proposition to contribute five dollars for five years for the benefit of the Magazine, I inclose the first payment. You may place my name in the list if you choose so to do. I can make no arrangement that the payments will be continued in case of my death before the expiration of the five years. Having entered my eightieth year that may soon come. It is a satisfaction to know, however, that I have not the *least* apprehension as to occurrences after death.

#### A B. Bradford, Enon Valley, Pa.:

You may put my name down as one of the one hundred. I inclose first payment, five dollars, and will arrange with my family to pay the next four payments in case of my death.

#### R. H. Bell, Louisville, Ky.:

I desire to respond to your call for help by pledging my support to the amount of five dollars annually so long as the Freethinkers' Magazine may need this humble assistance. I can conceive of few more meritorious struggles and numerous self-denials than those made by your tireless endeavors to further the cause of Freethought among your fellow-men and the emancipation of the race. In your countless labors in the cause of genuine liberty and human good you have my admiration, gratitude and love, and, so far as possible, you will have my hearty co-operation. The Freethinkers' Magazine must not and shall not die. If the Liberals in this country in their many good endeavors, would co-operate as heartly as the Christians seem to, by contributions and otherwise, their progress would be much more marked and their strength most formidable.

( To be continued in next number.)

#### ALL SORTS.

MANY valuable articles that we expected to publish in this number were crowded out.

WE shall publish in the September number a full-page illustration of the Bruno monument, an article on Bruno by T. B. Wakeman and a poem on the same subject by Mrs. Lydia R, Chase.

DR. J. H. Hill, of Whitehall, Ill., informs us that it is proposed to hold a Freethinkers' State Convention for Illinois in that town this fall. That some two hundred dollars has been subscribed to pay the necessary expenses. We wish it great success.

FRIENDS will please not remit bankbills or silver in letters. A number of remittances have recently been lost in that way. Procure express money-order, postoffice money-order, New York draft or get your letters registered. Those are the only safe ways. POSTMASTER-GENERAL WANAMAKER is seeking information as to the possibility and the best method of reducing the work of post-office employees on Sundays. Has the postmaster-general considered what encouragement such reduction would be to Sabbath-breaking, by base-ball playing, picnicking and fishing?—St. Louis Post-Dispatch.

THE first installment of the "Myth of the Great Deluge" appears in this number. It will run through three or four numbers and then be put into pamphlet form. The pamphlet will contain some thirty pages and be got up in the best modern style, and will sell for twenty-five cents a number, or five numbers to one address for one dollar. We hope many orders will be sent in at once to help defray the expense.

THE complete separation of Church and State is decreed in our Constitution, and the principle of perfect abstinence from governmental interference with theological affairs is deeply imbedded in our system. Mr. Wanamaker had better let it alone and give his attention exclusively to the duty of perfecting the postal service. If his conscience will not let him preside over a department in which Sunday work is necessary, there is nothing to prevent him from resigning the office he has bought and going back to his shop, where he can put up the shutters every Saturday night without objection on the part of anybody.

— N. Y. Commercial Advertiser.

THE FREETHINKER'S MAGAZINE has been for over six years a worthy representative of the cause in America. number for June gives a portrait and notice of Lucy N. Colman, one of the anti-slavery leaders, who, like Mrs. Stanton, Parker Pillsbury, A. B. Bradford, and others, left the Church, finding it the bulwark of slavery, and fought beside Mrs. Rose and other "Infidels," and is now an avowed sceptic. We hope that Mr. Green, the editor of this Magazine, who has kept the flag flying often under discouraging circumstances, will be sustained in his efforts to make the Magazine a power in the States. - The (London) Freethinker.

THE FREETHINKERS' MAGAZINE, one of the most worthy journals in the world, is suffering financially and asks for help. Its editor and publisher, 11. L. Green, has put all his time and means into it, but cannot keep it up much longer without aid. The Liberals have never had a better journal. It is Liberal in every sense of the word. It will be a great sin to let it fail for want of support,—New Thought.

Thanks for such good words from the editors of this live, progressive journal, and we are glad to inform them that their "prayer" for our success will be answered.—[ED.

THE Church Review deplores the increase of aristocratic parties on Sundays, and says, "There is no use shutting our

eyes to the gradual secularization of Sunday." Yes, Mr. Church Reviewer, this is one of the signs that the kingdom of God is making way for the republic of man.—
The Freethinker.

Hell-fire sermons can be tolerated in very cold, winter weather, but when the thermometer registers ninety degrees the people much prefer a cool grove or an excursion on the lake.

WHEN Christian nations go to war with each other each army contains a great number of chaplains, who pray just before each battle for the success of their side. Why did not Sullivan and Kilrain each have a chaplain to intercede for God's favor in their behalf? We see that Sullivan attended church the Sunday before the great fight. That might, as he probably believed it would, have influenced God to take his side. The Christian God is a fighting person as the bible proves. (The Lord shall fight for you.—Exodus xiv: 14. The Lord is a man of war. Exodus xv: 3.)

EITHER the theological atmosphere of Spokane Falls, W. T., must be anything but orthodox, or the *Morning Keview* of that thriving city has "sand" to spare. Here are that paper's editorial remarks introducing an extended abstract of B. F. Underwood's second lecture in Spokane:

Those of Spokane's citizens who are following with interest the spreading of more liberal ideas in the religious-or socalled religious-circles of this country and the whole world, are not slow to appreciate the manner in which the various aspects of evolution and its relation to life are treated by Mr. Underwood. His second lecture, delivered last night, on "Proof that Man Ascended from the Lower Animals," was such an able exposition of the rational and probable in the doctrine of evolution, as compared with the irrational and improbable in that of special creation by miracle, that it may well make certain "sages" and self-constituted "oracles" of this and other communities pause and reflect, go into themselves as it were, and see whether memorizing does or does not constitute scientific

clearing, and whether or not a course of theological studies is best adapted to broaden a mediocre mind.—R.P. Journal.

"THE TWENTIETH CENTURY" we consider one of the most valuable papers on our exchange list. There is no dead wood in it. We do not agree with all we find in its columns, and that is one reason why we like it. We hope it has come to stay and to grow, both as to size and to quality. And we think it has, for we notice that each succeeding number is a little in advance of all former ones. When we have more space we will say more about it. In the meantime we advise each of our subscribers to send two two-cent stamps for a sample copy. Address Twentieth Century Publishing Company, 4 Warren street, New York.

PENITENT PRINTER — "I have been such a terrible sinner that I fear there is no salvation for me."

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"But still there is hope for you, if you truly repent."

"I am glad to hear you say so. I have often on Sunday afternoons put your sermons in type and thought how full of love they were, and —"

"Are you the fiend who, when I wrote of 'Pale martyrs in their shrouds of fire,' made it read; 'Pale martyrs with their shirts on fire?'"

"I am afraid I am. I -- "

"Then I am happy to say that I do not believe the hereafter holds any hope for you."

#### BOOK REVIEW.

ETHICAL RELIGION. BY WILLIAM MACKINTIRE SALTER. Boston: Roberts Brothers, 1889. Pp. 332. Price \$1.50. For sale at this office.

This beautifully printed and bound volume consists of some seventeen lectures delivered by the author, mostly before the Society for Ethical Culture of Chicago. We can best give the reader some idea of the value of the book by giving the titles of the various lectures: "Ethical Religion;" "The Ideal Element in Morality;" "What is a Moral Action?" "Is There a Higher Law?" " Is There Anything Absolute About Morality?" "Darwinism in Ethics;" "The Social Ideal;" "The Rights of Labor;" "Personal Morality;" "On Some Features of the Ethics of Jesus;" " Does the Ethics of Jesus Satisfy the Needs of Our Time?" "Good Friday from a Modern Standpoint;" "The Success and Failure of Protestantism;" "Why Unitarianism Fails to Satisfy;" "The Basis of the Ethical Movement;" "The Supremacy of Ethics;" " The True Basis of Religious Union."

The author says:

"My purpose in allowing this book to come before the public is not intellectual, but practical and moral. I do not ask scholars to read it, but men and women who are in the midst of the stress of life. My only fear is that it may be too scholastic for the latter class, as I know it lacks too much in thoroughness and precision to satisfy the former. But if it should by chance refresh or invigorate, or help to refine, the moral life of anyone who reads it; if it should stir in anyone a divine discontent with himself and the state of society about him; if it should give anyone courage to fight with the evil and contend for the good in the world; if it should nourish anyone's secret hope that there is but one outcome of the course and evolution of things, namely the victory of the good; if it should thus make anyone gladly co-operate with the Deep Tendency of Things, then I shall count myself happy

"NEW THOUGHT" is an eight-page Spiritualist paper published every Saturday by Moses Hall & Company at 675 West Lake street, Chicago, Illinois. Subscription price has recently been reduced to one dollar a year, which makes it one of the cheapest liberal papers in this coun-

try. And the charge can not truthfully be laid to this journal that it is so much interested in the "next world" that it takes no interest in this. New Thought advocates all reform questions that its radical editors deem beneficial to the inhabitants of this world, and we are glad to know that New Thought is a most earnest advocate of the entire secularization of the state, and none of the materialistic or agnostic journals present abler and more conclusive arguments in favor of the entire separation of Church and State than does Mr. and Mrs. Hall's live paper. It would be well for secularism if more of the spiritualistic fraternity followed their "Moses" in this direction.

THE CHURCH AND STATE: THE BIBLE IN THE PUBLIC SCHOOLS. THE NEW "AMERICAN" PARTY. A CRITICISM BY "JEFFERSON." "THE GOVERNMENT IS NOT IN ANY SENSE FOUNDED ON THE CHRISTIAN RELIGION."—George Washington. H. L. GREEN, Publisher. Office of Freethinkers' Magazine. Buffalo, N. Y., 1889.

#### FROM NEW THOUGHT.

If ever a pamphlet deserved to be circulated by the million it is this one. We know the author to be one of the grandest and most crudite men in the world. He has in this presented a few points never presented elsewhere.

Every public man or woman, from the President of the United States down to the district schoolmistress, should acquaint themselves with the contents of this brochure. The especial subjects treated are: "The Significance of the National Flag," "The Distinguishing Attributes of the National Constitution," " The Deadly European, and Totally un-American Principle in the 'American' Platform," "Some Preliminary Objections to the Bible as a Text-book in the Public Schools," " The Bible as a Fetich rather than an Instructor in Good Morals," " The Charters of Heretics and Unbelievers," " The Pittsburgh Imbroglio," "The Origin of the Scheme to Christianize the

State," " The Scotch 'Solemn League and Covenant'," "The Formation of the Westminster Confession of Faith," "The Utter Abortiveness of the Solemn League and Covenant," " The Character in History of the Sentiment Called Religion," "The Characters of Christians and Infidels, Contrasted," "The Rights in Public Schools of Jews, Catholics and Agnostics," "The Objections to the Bible as a Text-book," "Paul's and Ingersoll's Views on Marriage Contrasted, "The Only Mode of Settling the Question of the Bible in the Public Schools," " The Function of the Family and the Function of Public Schools," " What it is Proposed to Substitute for Religion in the Public Schools," "The Beauty, Efficiency and Safety of this Code of Morals as Exemplified in Ancient and Modern Times."

We will furnish this pamphlet at publisher's retail price, 10 cents each, but we would advise our readers to send 50 cents to H. L. Green and get ten numbers and distribute them among their neighbors.

"THE TEACHER'S OUTLOOK," a fine monthly magazine, devoted to General Literature, Science, Health, Industrial and National Affairs, has made its appearance in Des Moines, Iowa. The first three numbers have been issued. It is published by the "Teacher's Publishing Company" and edited by W. G. Todd. Each number of the magazine contains ninetysix pages of most valuable reading matter on a great variety of subjects. Superstition finds no place in its columns. It is the first school journal that we have seen that is abreast with the spirit of the age. Every teacher and every person interested in the education of the youth of our land should subscribe for it. Liberals, certainly, everywhere, should give it a cordial support. We shall have more to say about it when our pages will permit. On the second page of the cover of this number will be found an advertisement of it. Read it carefully, then send for a sample copy. If you are a sensible person we know you will like it.



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