

# THE Freethinkers' MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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Charles B. Waite



# THE FREETHINKERS' MAGAZINE.

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OCTOBER (E. M.) 290.

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## THE LAST WORDS ABOUT PROTOPLASM.

By T. B. WAKEMAN.

THE romance of Protoplasm is in its explaining power. The discovery of this nitro-carbon jelly,\* with its properties of growth by assimilation, and of evolution by changes to meet new environments, is the most astonishing revelation of the world to man, excepting only the revelation of the true solar system by Copernicus, Bruno, the telescope of Gallileo, and Newton's law of gravity. Their explanation of the material or inorganic world in its masses, from stars and suns to grains of sand, led Lavoisier and the chemists to the explanation of the *elements* of these masses—and then the infinite material universe had given up its component secrets to the mind of man.

But the strange *world of life*, the inorganic covering of the earth's surface by plants and animals, so various and wonderful in form, color and properties, ending in man, mind, societies and nations—when could Science explain all these? how tell of their origin, unity, nature and future? Yet all this has been or is

\* Chemically consisting approximately as follows:

<i>Equivalents</i> 36 of Carbon	=	54 parts.
10 of Oxygen	=	22 "
4 of Nitrogen	=	16 "
26 of Hydrogen	=	7 "
of Sulphur, etc.,	=	1 "
		<hr/>
		100



being done; and the key in the hand of Science which is doing it is the *law of evolution*, which is but another name for the results of the modification, interaction and co-operation of cells of protoplasm.

How far these biological discoveries extend and what they involve is far from being generally known. Very much as the old Churches and faith struggled, in A. D. 1600, against the new Astronomy, so do they now against the new Biology of Protoplasm. They saw with Bruno, that the new Astronomy banished their God and their Heaven into an impersonal Infinity—and they burnt Bruno. They now more than suspect, with Haeckel, that if the "soul" of man turns out to be nothing more or less than the processes of protoplasmic changes, their method of soul saving and immortality is absurdly inapplicable. They cannot very conveniently burn Haeckel, but they take good care that the consequences of his teachings never get through the heads of their parishioners.

Another reason for the slow apprehension of the new Biology by otherwise intelligent people is the fact that it has been worked out during the last seventy-five years by piecemeal, and not as the result of one brilliant discovery of one man, like Copernicus, Gallileo or Newton, in Astronomy. On the contrary, the discovery of Evolution, including its foundation, Protoplasm, has been itself a long process of evolution, in which not one of the discoverers, strange to say, with scarcely an exception, had any adequate appreciation of his discovery or of its consequences. Very much as Columbus supposed he had discovered the eastern shore of India and named the natives of America Indians, so the biological explorers were constantly working in the dark, intent upon connecting their discoveries with the old superstitions instead of connecting them together as a new world of knowledge. Thus *Theodor Schwann* (born 1810, died 1878), who ought to be known as the immortal discoverer of the cell theory (1837-8), instead of seeing that the aggregate action of the cells and tissues of the body was its life, sensation, thought, mind and soul, annexed these cells to an "immaterial element" which "raised man above the brutes" as a pure soul, and which "element" was within the sacred guardianship of the Roman Catholic Church, to which he consequently subjected his studies and his life. Under such a restriction his discoveries could never be



other than fragments. The adherents of all of the creeds and churches are in the same position in substance, but as soon as the word "*soul*" is defined under this new Psychology, as a process, and not an element or an entity, it is out of their world of Theology and into the new one of Science. The fact is then seen that all of the discoveries into the organic nature of living things must be parts of one similar life process resting upon one material or "physical basis," and developing by laws and methods peculiar to itself. This seems to be a lesson almost impossible to be learned by philosophers as well as theologians, and therefore again the general public are in constant confusion as to what those laws are and as to what they apply.

Mr. Herbert Spencer furnishes a flagrant example of this confusion by mixing ideas and things quite distinct and disparate under the common word "evolution." He applies this word to the formation of our solar system, and to the growth of a tree or a man. The ordinary mind is confused by this wide, if not wild, application and is in doubt about the whole biological business. For to him it may have no stronger basis than the nebular hypothesis, which Mr. Spencer calls evolution. He knows that in the inorganic world crystals, stones and every unliving thing enlarges by aggregation from without, as the sun is constantly doing by comets and the earth by meteors, etc. But he knows, on the contrary, that he himself and *all* organic things *grow* by internal assimilation, and thus from within *evolve* their form and organs. Mr. Spencer's attempt to thus biologise the inorganic world by bringing it under the organic world *Evolution*, has forced him to such a definition of the word as to make it lose its common meaning, and to make the proper application of it to processes of organic growth *only*, almost impossible. In no way, perhaps, has his system of philosophy been more erroneous or injurious than in this; for as one of the results we find his philosophy in fact, or as understood, to countenance the common error that the law of evolution, like that of the solar system, is a law beyond the range and power of the human will to apply consciously to human betterment, but which must run its course like the laws of the solar bodies. Thus it discourages all reformatory efforts. Fortunately the whole world of Biology is, or will soon be, subject to the collective will of MAN, who will learn its laws in order to apply them to his benefit and the better ordering of his own

evolution and destiny. The chief end of man is to *modify* phenomena for his own advantage under natural laws, and the world of Biology, including himself, is for this purpose the great sphere of this activity, for there only is his will really supreme. Practically there is hardly a limit to man's control of both plants and animals.

This brings us to another and a similar reason for the inability of the people to appreciate the victories of the Biologists. They have been largely educated in the exact, certain and precise methods and results of the mathematical and inorganic sciences, and they will persistently insist upon carrying those methods and expecting similar results in the vital and human world, wherein laws are certain, but rarely exact and precise in their action. Thus it is certain that an elm tree will grow in a way common to that species, and it is certain that every man will die, but exactly and precisely how or when cannot be foretold by the laws of biology. The laws and conclusions as to organic processes are, for this reason, often wrongly represented to the general public as though they were still all very doubtful, and all ending in that fatal word to Science—"mystery." This is a very common misapprehension.

Take, for instance, the last very instructive and useful little book on these subjects, called "*Protoplasm and Life*,"\* by Charles F. Cox, M. A., a well-known microscopist. Here we have an admirable outline of the discoveries which have explained the organic world, commencing with *Oken* in 1808, and ending with the latest publications, but with what result? Why, as he mistakenly tells us, that there is "an impassable gulf between the not-living and the living, the perennial mystery of mysteries," etc., "beyond whose thick darkness no human eye can see, and under whose appalling silence even the wisest must stand dumb."

And then again (p. 67) he says:

"Finally, I submit, as a consequence of these premises, that the general theory of evolution is still in the stage of *hypothesis*, and that in the gap between lifeless substances and living forms we have the veritable "Missing Link." The best answer to these strange conclusions is found in the quotations in this book itself, which give, to a large extent, the last words about Protoplasm. But among those omitted are the views of Prof. E. Ray

\* Published by N. D. C. Hodges, 47 Lafayette Place, N. Y. Pp. 671. Price 75 cts.

Lankester, which, in continuation of those of Mr. Spencer (p. 64), are necessary to show how scientists now stand on the subject. His view is that "though the animal is dependent on the plant for its food, yet the animal preceded the plant in evolution. The earliest protoplasm did not possess chlorophyl and therefore did not possess the power of feeding on carbonic acid." A vast amount of albuminoids and other such compounds had been brought into existence by those processes which culminated in the development of the first protoplasm, and upon those materials, which were antecedent steps in its elevation, the first protoplasm fed, "just as animals feed upon organic compounds at the present day." See article *Protozoa* in Encyclopedia Britannica.

This entirely agrees with Mr. Spencer's statement (p. 64): "Every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being, and this holds as fully of the supposed 'commencement of organic life' as of all subsequent developments of organic life. It is no more needful to suppose an 'absolute commencement of organic life' or 'a first organism,' than it is needful to suppose an absolute commencement of social life and a first social organism." \* \* \* That organic matter was not produced at once, but was reached through steps we are well warranted in believing by the experience of chemists." This is just as Prof. Lankester states it, and this is the evolutionary view. These are the last words about protoplasm; and there is no "impassable gulf," no "mystery," no "missing link," and no "appalling silence."

In the natural production of albuminous substances some have reached, and some *now* doubtless do reach, that condition in which the reaction against the environment called *life* takes place. There is no mystery about it. That fact is just as natural as the falling of a stone to the earth. The same conditions of jelly, or colloid nitro-carbons occurring, life will come into play in Mars or any other planet. The life process may, in such protoplasm, be suspended and the matter dead, but if the proper conditions can be restored, the life-play begins again. This restoration of the life process, like the relighting of a lamp, is no mystery; nor is it mysterious that we are not present when fires by friction, etc., are lighted by natural causes, as they often are. Having found out by chemistry how fire comes about, and what it is, the mystery is over. In a similar way, having found out how the life-



process comes about and what it is, there is nothing more mysterious about that than about fire. The conditions are more special and complex, and, being microscopic, are beyond the reach of the naked human eye, so it is not even wonderful that we cannot have our microscope over the place where they *first* take place. We cannot expect to see it, except where we have had the vital conditions *previously* before us, as in cases of restored animation. *Those* we can and do have under our eye. There is certainly no "gulf" nor "missing link;" for the gradations are, as Mr. Spencer intimates, as imperceptible as night into day. When can it be said that a yeast-cell begins to live? or when is it *dead*, until burned by fire or some chemical like alcohol? Yet it may be dried and blown about for months, as far as we know, without a sign of life. Still simpler bits of protoplasm are probably still less likely to lose the conditions of the vital action. Nor is it likely that these bits of protoplasm should be closely alike, as Mr. Cox supposes they should be, nor that they should act in forming cells in exactly the same precise way. It is quite evident from examination that they are, within wide limits, various in their mode of action before and after they become cells, or divide and connect so as to form tissues. Hence arises the infinite variety of the organic world. All organic beings are instances of cellular genesis. "As a matter of fact," says Prof. Huxley, "the body, in its earliest state, is a mere multiple of nucleated units of protoplasm; and in its perfect condition, is a multiple of such units variously modified." That is the great discovery; for it applies to all organisms. The first modification makes the distinction of plants from animals, in which the *plant* cells feed from mineral compounds soluble in water and air, and *animal* cells from solid or fluid albumens, fats, sugars, etc. From this fundamental distinction arise, by evolution, all of the conditions and variations of plant and animal life; one leading to the tree that rises three hundred feet towards the sky; the other to the brain of man that solves the order of the world, and, by his ever-existing control of it, makes it a part of or subject to himself.

In Haeckel's *History of Creation* and in his *Evolution of Man*, this story, commencing with protoplasm and ending with man, is detailed with a truthfulness and thoroughness that makes the reader close the book in wonder at the strength and reach of the human understanding, and never able to forget how far the reali-

ties of Science transcend the wildest dream of fiction. The last words about protoplasm, and the broadest generalizations bring us back to the conclusions of this foremost of modern Biologists. These having been abundantly proved, every intelligent person should stop talking and living upon the old philosophy, and should recognize in his "soul" not a "spook," but a *process* of the world as it is, and re-order his relations to that world accordingly. The new world should and must eventually beget a new type of man. The highest calling of the human will is to aid in that result.

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## IMPERATIVE IDEAL.

BY HERBERT E. CROSSWELL.

IN every man dwells the promise of a larger life than that which fulfills the desires of sense; at some period of his mental evolution he halts and surveys the horizon of things. This movement of the mind forestalls an ideal, it establishes a principle, gives of itself and would balance the relation of humanity to its environment, holding the greater portion in behalf of that claim latent in every soul which says: "I too am part of the Divine." We flow with the current of life, checked, however, at every turn of the stream, halt and look back, but the mind loses itself in the dazzling ripples of the flood, and with it is poured into the great sea from which it sprung.

We hope, and we tug at the wheel of fate; but why this hope? Why do we struggle with the issues of life? The past is the parent of the present as the present is of the future. Every event has its cause; the future is an event, the past is a cause. We are in harmony with nature; we could not be otherwise if we would. We are unsatisfied; so is the world, so is the universe. It would be somewhat better than now; it trembles with effort toward new life; an advance is made, yet the universe with all its living freight moves on to change and death. As foul decay steals the rose fragrance from the bloom and fills the lily's cup with death's dew, while the pulse of life throbs with the heart-beats of fate, so moves the flower of humanity to lose its sweetness by the cold touch of Time. Yet we hope and press toward an ideal of realities. In the midst of a religion of despair the fumes of the

steeping hemlock have not wholly disappeared from the atmosphere; but we hear the soft whisper of truth painfully moving its way through the storms of error.

So long as the supreme secret is silent, credulity will flourish and man will fall a victim to the disease of ignorance. To the lofty mind the popular faith concerning the infinite God is like one suffering with sharp physical pain when the breath of spring and singing birds deluge the air with sweetness and the bursting buds invite him to their charms of new life.

Man would get at the essence of things, plow into the heart of nature to find the well-spring of Good. We have emphasized the shadows till poverty of life has well-nigh swamped us. The philosopher and scientist may search out and discover hidden causes for myriad forms of organic and inorganic substance, but the One Great Cause remains a mystery, they do not so much as give a hint concerning its nature; by the side of the erudite stands the man of ignorance, both on the same level,—in the balance where the beam tips for each alike. Neither literature, scholarship nor science ever did feed the soul; nor will the thirst after the absolute ever be quenched by fortifying mankind with university knowledge. Truth comes by intuition, and we know when it comes that it is Truth; its hold upon us may be strengthened by reason; but it is there and we know it as we know by the sun-light that the King of Day is risen and chased away the hours of night.

As the dead dry leaf flutters to the ground, so the brittle laws of matter fall away when Light breaks and man sees the imperative ideal—when the chords are struck that mingle with eternal harmony and the soul melts into the immortal nature we call God. Well does the poet express this thought in the lines:

“Strike soft strings to this soft measure,  
If thine ear would catch its treasure;  
Slowly dance to this deep song,  
Let its meaning float along  
With grave paces, since it tells  
Of a love that sweetly dwells  
In a tender distant glory,  
Past all faults of mortal story.”

If man would know whence comes the light, let him learn the lesson of love, mercy, pity; these are the paths which lead to life



—not death. When in the silence of meditation, alone, receptive, what can science teach? When the passions fade, when the mind transcends the decaying forms of false life, how hollow the shows of wealth! how dry the streams of established faith and theories! When inoculated with divine realities, what can the microscope and the germ we call protoplasm avail us?

We are kings by divine right when enlightenment comes; who can teach us by language when the mind soars into the spiritual life? The warm tints and fragrance of the water-lily are not more real. Neither can talent, nor genius, whatever their type, so long as the seeds of death are there, ever crowd the realizing sense of the divine essence out of the soul. We know what we do know, let man say what he will. Arnold was right when he said: "Spirit, not matter, is the reality."

Learning is useful; if of the right sort it leads up into something higher—it enlarges the horizon of the real. To some it serves as do so many hoarded dollars, so much laid on the shelves of mind, remembered or forgot. It is painful to observe how a considerable portion of current literature smothers the voice of advanced thought in the religious field. It blinds the vision of the popular mind as the light does the night-bird, which flutters for a moment, then needs must fall.

The door of life is never closed; we feel the breath of truth issue from its portals, but we dare not enter and call it ours. We are dressed with the prisoner's suit of passion, hate, revenge, envies. Think if you have a right to call on Truth to deliver up its secrets to you. We are too much absorbed with the energy of matter to transcend its potency for evil. The survival of the fittest is a law of matter—the right of might; it destroyed the civilization of Greece, as it did of Rome, and it will do the same with every nation whose life is in bondage to the senses. If this is supreme, the universe is a mistake, and is weaving a design of woeful finishing. But the law of life is superior to the law of death. Good is eternal, it is the ignorance of discerning between good and evil that the pessimist survives. The force of the Perfect Law is always on; we must obey or get into trouble, for disobedience signifies pain of some sort; it may follow to-morrow or reach over into eternity—but it will come. There is none wise enough to thwart justice, for this is past all power of might, beyond the magnetism of dollars, position or majorities.

Character founded on Love needs no prop of matter to sustain its durability. By virtue of this law good alone is eternal; we cannot carry the power of might forever. When life breaks off it begins again; the growth—the differentiation—must be the attributes of truth, which are love, pity, mercy, or our vision will be sealed and we will grope with fear for our company till we see the Light and know whence its source.

Evil is said to be as real as good, having its origin in an evil *Ego* which is expressed in myriad forms of physical woe. If the *Ego* of evil is a reality, there must be two infinite powers, and the annihilation of evil becomes a hopeless task. See it on the couch of pain! on the chill gray years! on the gods of fear, doubt and despair! These have the home in the prison of the senses, false in all their shows, but in the presence of the real or ideal they are swept away forever. Fathom mind, go down into the depths of thought and we find a pure fountain; the evil *Ego* no longer exists, but is a myth of the past. The origin of the ideal is within man, and spreads outward to the least resistance, as the perfume has its source in the flower which gives of itself in the fragrance that dances in the sunbeams and fills the air with delight.

All evil is subjective, each of us may possess that which we desire, good or evil; for power is in man, not exterior to him; good is the fruit of good; under the same conditions corn will always produce corn.

“ Each hath such lordship as the loftiest ones;  
Nay, for with Powers above, around, below,  
As with all flesh and whatsoever lives,  
Act maketh joy and woe.”

This same law holds in every department of life's being. We should not expect to reap that which we do not sow. To sow evil and reap good by prayer is a pernicious doctrine. Shakespeare has well said: “ Pardon is the nurse of second woe.”

We strain too much belike in searching for the hidden law—Truth. This is the perfect law, this is truth: that the mind of man—the psychical force behind the phenomena—is all-powerful. When turned to good, nothing can thwart its high purpose; this is supreme, the immutable, the Omnipotent. The balance of the universe is adjusted on Principle—it may pay to-morrow or next day, but it will pay. Think not you exist in time and live con-

## IMPERATIVE IDEAL.

queror by the false law of might. Every faculty of our true being rebels against this power. Its record is stained with the tears of a suffering world, bent beneath its yoke of tyranny. See the weak crushed by the strong! see the streaming eyes of sorrow, grief, woe, despair and agonies of life! If man feels the absence of justice here, let him not despair. Says the Hindu Dharmasâstra of Manu: "The only firm friend who follows man after death is justice." The perfect law meets to all the measure wherewith they did meet.

We should rid ourselves of the notion that would give individuality a beginning in time and ending with solar years. Nothing begins; we are now immortal—we always have been; time is a negation, nothing. Individual mind is expressed as body; it does not cease to manifest itself, it could not if it would. Mind is perpetual activity; good or ill is part of itself—cannot be separated from itself. If it harbors evil the law of justice works out the penalty. "Not in the midst of the sea," says a Hindu philosopher, "not in the clefts of the mountain, nor in any place in the universe can a man hide from his evil deeds." This is truth. Why do we look further? Because man for some unaccountable reason still thinks to thwart justice, to escape the harvest of evil sown by the law of might, of which money is the highest type.

Material man is a falsity; the real man is composed wholly of mind, or he is like the bubble that glistens in the sunlight for a moment, then is gone forever. Matter is the origin of all evil. If matter exists exterior to man and is substance beside him, the law of might is right, for matter is its jurisprudence, and all our talk about Truth, Perfect Law, Principle, together with justice, morality and right, are so many myths, and have no reality in fact. But we are convinced in our own mind that so long as science holds matter to be substance it can never find the smallest fraction of life, justice and truth therein; that chemistry fails to observe an atom of absolute energy.

The poetry of life is that which links the soul to the divine. As the materialist sinks into the muddy currents of the finite, so soars the muse into the atmosphere of the imperative ideal. The unsullied vision of the muse lifts the veil of bounds and conditions and the soul melts into an eternal day of light. We know by that which within us stirs that we are related to infinite love; that we are moved to stay the wide stream of sorrow flowing

through the garden of life. Charity and benevolent institutions in many ways assuage much sorrow, pain and woe. But the source! the fountain-head! Where dwells the secret of this woe? "Lo," said Buddha to the weeping mother, "I would pour my blood if it could stay thy tears and win the secret of that curse. . . . I seek that secret; bury thou thy child."

Since time was, woe began; then we must cancel time. Time is nothing—a negation, an abstract idea. All individual knowledge is a consciousness, a reality in so far as it is a conception of mind. A dream is as real while it lasts as wide-awake truths. We know the remedy for an evil dream—to awake. The same treatment applies to the so-called normal state of waking evils. It is our ignorance of the way of escape, or after enlightenment comes find it all too hard to break with the affinities of error. Man is the cause of evil, and through, or by, him it must be removed. Not only by physical manifestations does it affect the human race; it appears in myriad ways; the horizon of thought hangs heavy with the clouds of apathy, giving birth to avarice, pride and power, the weeds in our human soil which leave hardly space for good seeds to fall and shoot. Even so young a person as Marie Bashkirtseff found the veneering of society too thin for contact. Literature, as well as other elements of the social state, seems far from commanding honor by its insincerity and false representations. "As for the newspaper," she says, "I cannot read half a dozen lines in one of them without throwing it aside in disgust, not only because of the style, which is that of a scullion, but because of the sentiment expressed. There is no honesty in them. Every article is either written to serve a purpose, or is paid for.

"There is neither good faith nor sincerity to be found anywhere.

"And what is to be said of the men, who call themselves men of honor, who will deliberately falsify the truth through party spirit?

"It is disgusting."

The body of humanity is affected with a malady, and the remedy is not applied in sufficient quantity to arrest its growth; the quality is right—love, pity, mercy—but we must have more of it. The perfect law is the soil in which we plant our deeds, and we do not reap mercy because we sow the power of might.



Emerson giving support to "flesh-eating," as he calls it, is unworthy of him, and when he is weighed in the balance of truth will be found wanting. Yet Emerson was far in advance of the popular interpretation of truth.

The fault seen in others is the exercising in ourselves of a force by which we judge concerning the right of a thing. We feel within ourselves the supremacy of the law of Good; we know its power, but we are afraid, without cause, to clothe our speech in its courtly dress. This most excellent law is repulsive to them who hold their elevation in society by the right of might. The great questions: Whence the origin, where the destiny of man—the sublime thoughts of how may the consuming fires of humanity be healed, find no responsive chord in their broken strings of thought. The law of good or the law of life to them has but an empty sound.

But the Way is the way of Love. If the Buddhistical books themselves do not bear the stamp of eternal life by their sweet and tender exhortations for purging one's self from evil, Mr. Edwin Arnold has immortalized them in his beautiful poem, "Light of Asia." It is not too much to say that English verse has rarely portrayed a love more sublime, thoughts more majestic, a truth more universally accepted by the voice of the heart—the link that fastens the soul to the Infinite Mind—than the royal road set forth in the "Paths," by which the faithful attain blissful Nirvâna. By the music of its verse the soul is stirred to its very depths. One feels that the chord of Life is struck at last, and the source of all our woe forever hidden from the highways of earth. In it the bloom of thought has ripened, and we seem to pluck its golden fruit. No further need for thought and vision, side by side, to take their flight far into the dark void where worlds by countless numbers whirl their ceaseless whirl through endless space, only to return like the ocean's voice to the ear of the lone watcher on the wide sea's edge, which brings the silent tale of some far-off voyager lost, sunk in the surging waves of an unfathomable mystery!

Lo, the light has dawned! The flag of truce is unfurled in the midst of life's battle, and upon its folds we read in the universal language of the soul that to the law of Good all things give place; this is supreme! this is what the ages waited for!

As compared with our modern refined and morbid exaggera-

tion of punishment for sin, the ancient Aryan race, nearly three thousand years ago held a far sweeter postulate concerning the future state. Says a Vedic hymn: "Give me, O Agni\*, to the great Aditi,† that I may again behold my father and my mother." "Such reliance," says Johnson, "on the demands of the affection is prophetic of immortality in its highest meaning."

There is a certain sweetness and fascination in the contemplation and study of philosophy which can be enjoyed only by them who are absorbed in the sublime occupation of searching after Truth. The soul reveals the ideal in its own light; not by formulas; not by the study of phenomena; not by the knowledge of books does enlightenment come. But when the senses sleep and the free mind sees the eternal reality as Thought. And what we think governed by the law of love is the imperative ideal.

## WHO INSPIRED HIM?—THE CYRUS STORY IN THE OLD TESTAMENT.

By PROF. A. L. RAWSON.

GEORGE RAWLINSON, M. A., Camden Professor of Ancient History, Oxford, and Canon of Canterbury, England, is a veteran student and a prolific author. His "Herodotus" is valued the world over as the best work of its kind; his "Five Great Monarchies," and his "History of Egypt" take the reader over nearly all that is desirable in ancient history this side of the Indies, and his "The Religions of the Ancient World" aims to present what are conceded to be the main facts as to religion in Egypt, Assyria, Babylonia, Persia, India, Phœnicia, Etruria, Greece and Rome, and a work on "Historical Illustrations of the Old Testament" is very learned but somewhat surprising.

His high position, it might be supposed, should have lifted him above "a dogged sort of dogmatism which obscures his subject at every step," as said by one of his critics, who also admits that "much of what he says is correct and valuable, and his whole presentation is an advance on preceding popular books of the sort."

\* From Hindu, meaning light.

† From Hindu, meaning heaven.

The truth is the Canon is a big gun in the Established Church (Militant) of England, and writes to sustain the creed, dogma, history and traditions of the church against all opponents, and "he is irreconcilably hostile to certain lines of modern scientific thought."

This man is put forward as the leader to follow in matters relating to the ancient history of the Jews, and what he says is to be received as second only to the gospels in excellence.

He deals with the Bible account of Cyrus and says: "In Ezra, Nehemiah, and Esther, we have the history of the Jews for a space of a little more than a century after their return from the captivity—from about B. C. 538 to 434." These *accurate* dates are based on Ussher's invented system of Bible chronology. He says also there are "points in them which admit of profane illustration." And then he gives the Bible list of Persian kings: Cyrus, Ahasuerus, Artaxerxes, Darius, Artaxerxes.

The first point illustrated by profane history is this list as here: Cyrus, Cambyses, Smerdis, Darius, Xerxes, Artaxerxes. The inspired writer in Ezra did not know Cambyses, elder son of Cyrus, the conqueror of Egypt, nor Smerdis, the younger son of Cyrus, who was killed by order of his brother Cambyses. These facts were not needed by the author of the Ezra fiction, and were, therefore, omitted if known. That writer's ignorance of Xerxes was profound, but our "Canon" says serenely: "The omission of Xerxes by Ezra is, happily, compensated for by the narrative of Esther, which belongs wholly to his reign," and in which he is not mentioned. The Ahasuerus of the Esther fiction is unknown to history. It is supposed the writer had in his mind the Persian king, Artaxerxes Longimanus, son of Xerxes. It is unfortunate for us that divine inspiration erred in this record.

Our "Canon" further says: "The character of Cyrus, and his actions, as indicated by Ezra (and by Daniel), are in remarkable agreement with the notices which we possess of him in profane authors." Then he proceeds to make Cyrus a monotheist, a worshiper of the "Great God Ormazd," and says: "Thus the restoration of the Jews by Cyrus, though an act almost without a parallel in the history of the world, was only natural under the circumstances; and the narrative of it which Ezra gives us is in harmony at once with the other Scriptural notices of the monarch, and with profane accounts of him."

Are they? That is the question. It is usual for careful writers of fiction to follow the facts of history, at least the main pivotal facts. Our "Canon" goes on to say: "His acknowledgment of one 'Lord God of Heaven' (Ezra i: 2); his identification of this God with the Jehovah of the Jews;" and the rest of the story are points which are accepted as conclusive as to his fitness for the work of liberating and enriching the Jews.

Now what are the profane illustrations?

1. Amestris was a daughter of a Persian noble and Queen Consort of Xerxes, and was not called Vashti nor Esther in real history. She lived throughout her husband's reign.

2. Mordecai, Esther's first cousin, must have been at least 129 years old, and Esther about a hundred. Sarah, Abraham's sister-wife had attractions for one of the three visitors in the plains of Mamre, but he was an angel; Xerxes was not quite an angel, but almost so in our Canon's estimation. Even he (Xerxes) would have hesitated at a hundred-year-old flame, especially when the sacred law of Persia prescribed a native (of one of seven Persian houses) as his consort.

Amestris, the real queen, was the king's cousin, and daughter of Otanes, brother of Darius his father, as told by Herodotus, who is silent as to any Jews whatever. The sons of Amestris went with Xerxes to Greece, and one, Darius, married soon after the return from that campaign.

3. The Grand Vizier to Xerxes was Artabanus, Captain of the Guard, and the services of Haman and Mordecai were not required. They were unknown to Herodotus, and are not named in these documents recently discovered, and referred to below.

4. No Persian king would have invited his wife and queen to a carousal in public.

5. The honors said to have been conferred on Mordecai were royal in their nature and could not have been allowed to a subject, and that subject of another race.

6. The murderous decrees attributed to the Persian king, by which nearly a hundred thousand persons were to have been killed, are utterly gratuitous and absurd.

A. H. Sayce, M. A., Professor of Comparative Philology, Oxford, and Honorary LL.D. of Dublin, in his "Fresh Light from the Ancient Monuments" says (p. 164): "No account has yet been discovered among the cuneiform documents of the cam-



paings of Nebuchadrezzar (Bible—Nebuchadnezzar, Nabuchodonozor) against Tyre and Judah. But a curious memorial of them was found two years ago on the northern bank of the Dog River, near Beirut, where Ramses II., Sennacherib, Esar-haddon, all have recorded their names and deeds on the face of the cliff; and the obliterated monuments of other and perhaps older kings may still be dimly seen near. Unfortunately the royal author gives no history in it (another tablet on the loftier cliff) of his Syrian and Jewish campaigns."

Most surely because the royal author did not write fiction on the rocks of Lebanon.

Three clay documents have lately been discovered in Babylonia, by Mr. Hormuzd Rassam, which have been translated by Sir Henry Rawlinson and Mr. Pinches. One is a cylinder inscribed by order of Cyrus, another a tablet on which is a description of the conquest of Babylonia by Cyrus, and the third is an account by Nabonidos of his restoration of the temple of the moon-god and of Anunit at Sepharvaim.

In this document Cyrus is named King of Elam, and a young servant of Merodach, the patron deity of Babylon. He is not a Persian, as said in the Bible *inspired* account, and he was not a monotheist, as the Canon so eloquently claimed he was, but he was a polytheist, and all the encomiums on that account will have to be rewritten by the Hebraphiles before any confirmation or illustration of Bible text from profane sources can be enjoyed in peace. Profane documents so far have only excited pious profanity, for they have never in any instance sustained the claim of Bible text as history.

The sacred scriptures contain a story of the fall of the city of Babylon in glowing terms and dramatic situations. The Belshazzar and handwriting on the wall fiction is a great success as a piece of invention, but as history it is a failure. No profane documents sustain that account. Instead they condemn it by a plain narrative of facts totally different in every way.

According to the newly-discovered documents we learn that, on the 16th day of the month, Tammuz, the general, Gobryas, Governor of Gutium (now Kurdistan), entered Babylon with the army of Cyrus *without fighting*, and on the third day of Marchesvan (October) Cyrus entered the city, and the documents say "the roads before him were covered." He grants peace to the

city—to the whole of Babylon Cyrus proclaims peace. Gobryas, his governor, was appointed over the other governors in Babylon, and from the month Chisleu (November) to the month Adar (February) the gods of Akkad, whom Nabonidos had brought to Babylon, were restored to their shrines. No Jews were restored to Jerusalem, for no Jews are mentioned.

These profane documents do not mention the wonderful handwriting, nor the killing of the king of the conquered city, nor Darius the Median, nor that "it pleased Darius to set over the kingdom a hundred and twenty princes and over these Daniel to be first," and omits any mention whatever of Daniel or any other Jew. The writers of the clay tablets and of the cylinder never knew a Jew.

These records are of considerable length and recite many acts of Cyrus and Kambyzes his son. They seem to rise up in judgment and condemnation of those deluded souls who still cling to such fictions as Ezra, Nehemiah, Esther and Daniel, as if they were history, or had any truth whatever in them, except it may be as spiritual allegories.

Professor Sayce says (p. 175): "The theory, accordingly, which held that Cyrus had allowed the Jews to return to their own land, because, like them, he believed in but one supreme god—the Ormazd or good spirit of the Zoroastrian creed—must be abandoned."

Cyrus was, according to his own inscriptions on the newly-found documents, a polytheist and not a monotheist, and was an Elamite and not a Persian. He and his ancestors were kings of Anzan (Elam). He was Elamite in education and religion, and the empire he founded was not Persian. Darius, the son of Hystaspes, founded the Persian empire.

Babylon was not besieged by Cyrus. The city surrendered and opened its gates to his general long before he came near it. The siege of Babylon described by Herodotus belongs to the reign of Darius, and has been erroneously transferred to the reign of Cyrus. The Bible fictionist followed this error and his inspiration did not help him out of it.

However, even if all the statements of the Bible fictionist are erroneous, still he may have been inspired. Not to be too particular, it may be as well to admit that the writer of the Cyrus

story was inspired. That being so, it may well be asked who inspired him?

It cannot be supposed for an instant that the ever-to-be-reverenced-and-praised Jehovah (*uéc* Yahveh) could condescend to inspire errors, or misstatements, or misleading stories or ideas to a poor, innocent scribe. Oh! no. Isaiah's report (xlv: 7), "I make peace and create evil," is to be read through orthodox glasses. When the prophets condemned lying and deceit it was as such in the other camp. In their camp, not, as Saint Paul said (Romans iii: 7), "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also adjudged a sinner?" His saintship knew the value of a pious lie when told at the proper time—that is when it will do the most good, the pious liar being the judge.

It is probable then that the Cyrus story was inspired by some ready fictionist, piously inclined to aid the Jews who were contending against all sorts of enemies, and needed exactly this kind of stimulus to help them bear their ills and beat down opposition. The time was, it is to be supposed, just after the destruction of Jerusalem by Titus, when the leaders were urging the Jews to return to the Holy City and rebuild the temple and re-occupy the land. So considered, and that it did effect much good in that endeavor, it was a pretty good enough "inspiration."

The Jews under the Maccabees and Asmoneans had built up a religious community on tenets that were more or less objectionable to their neighbors, but acceptable among themselves, and had obtained from the Antioch kings of Syria permission, B. C. 139, to coin money for use in paying temple dues only, but not for circulation among people who were not of their faith, and had grown rich as any people can do in that country, if they are industrious and prudent.

The Jews were not prudent. They did not keep their religion out of politics, and therefore excited the jealousy and enmity of the rulers, first of the Greeks and later the Romans, by their attempts to found a state, a nation of priests, a theocracy, which aimed at universal dominion. The designers and promoters of Mormonism had a similar experience, and it seems are likely to come to grief as the Jews did, unless some prophet leads them out of their wilderness of trouble with the government.

The Jewish leaders inspired their scribes to invent a past his-

tory which could be read to the people from time to time in their assemblies, and appealed to as authority for their various schemes, as Mohammed produced the Koran from time to time as it was needed for his purpose.

In this work the Cyrus story came in with great power. By it the people were encouraged to renewed and greater efforts and sacrifices, because their priests said they were once a mighty people, able to withstand the great nations of Assyria, Babylonia and Egypt, and fell only because they displeased Jehovah. The Assyrians robbed our ancestors of countless millions of treasures and carried away myriads in captivity. Other millions and other myriads can be gathered by those who are faithful. Brave and timely words.

When men presume to invent a past history, they undertake a very large and difficult work, whether it is intended to sustain a creed or not. The foundations are in the sand and the current of modern scientific criticism undermines it very surely and rapidly.

Like the Exodus story, which has, as yet, found no confirmation on the monuments of ancient Egypt, so the story of the Babylonish captivity has had no confirmation from the antiquities of Assyria and Babylonia.

Was it inspired? If so, was the "Father of Lies," whoever that is, responsible for it? Who is the father of lies? Paul says (Rom. ix: 1), "I say the truth in Christ, I lie not;" and when this is compared with his saying quoted above, it may be concluded that any story told to aid the cause of Christ is "gospel truth." That excuses Satan, but does not exculpate Him "in whom we live, and move, and have our being," nor those who pretend to represent him.

The power that moves this universe is in no need of priestly lies to carry forward the work. The Cyrus story was invented or inspired by a Jewish priest, and however excellent as literature it has no value as history and is a weak prop for any creed.

## THE AMERICAN SECULAR UNION—FOURTEENTH ANNUAL CONGRESS.

THE Fourteenth Annual Congress of the American Secular Union has been appointed by the Board of Directors to meet at Portsmouth, Ohio, on Friday evening, October 31, 1890, and to continue its sessions on the Saturday and Sunday following. The meetings will be held in the Grand Opera House, corner Sixth and Court streets, and the orchestra of the establishment has been engaged for the occasion. Due notice will be given of proposed reduction in railroad, steamboat and hotel fares.

Portsmouth is situated on the Ohio River, one hundred miles east of Cincinnati, and one hundred miles south of Columbus, and has extensive and convenient railway connections with the whole country. It is a port of foreign entry, and is distinguished for its numerous and magnificent manufactories. It has a population exceeding fifteen thousand (15,000), has twenty churches, the Ohio Military Academy and a splendid system of graded schools. The Ohio Valley Fair is held there annually, and several English and German papers, daily and weekly, are published in the city.

The members and friends of the American Secular Union are sure of a hearty welcome, not only from our enterprising local auxiliary, but also from the citizens at large. The object of the American Secular Union, as is well known, is to secure the *total separation of Church and State* in fact and in form, to the end that equal rights in religion, genuine morality in politics, and freedom, virtue and brotherhood be established, protected and perpetuated. While we unite on what is commonly known as the "Nine Demands of Secularism," we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.
2. The total discontinuance of religious instruction and worship in public schools, and especially the reading of any bible.
3. The repeal and prevention of all laws enforcing the observance of Sunday as a *religious* institution, rather than an *economic* one, justified by physiological and other secular reasons.
4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-



partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons, of whatever faith, to its membership, on the basis of "no union of Church and State." The word "secular" is here used in the broadest sense, as applies to the State, and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress, as Freethinkers, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, Progressive Jews, and Liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of *no union of Church and State*, and the complete administration of our secular Government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the State by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and Puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, endorsing the platforms and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effective opposition to these nefarious schemes.

Due notice will be given of the selection of eminent speakers from all portions of the United States and Canada, and a free platform will be given to all persons who may have a word to say for pure State secularization. All, without exception, are welcome to this Congress in the wide-awake little city in the valley of the beautiful Ohio.

R. B. WESTBROOK,

*President.*

Attest: IDA C. CRADDOCK,

*Secretary.*

PHILADELPHIA, Sept. 1, 1890.

# LITERARY DEPARTMENT.

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## OUT IN THE COLD.

BY NELLY BOOTH SIMMONS.

TURNED out in the sombre twilight,  
Out into the bitter cold !  
And the pitiless sleet, as it sweeps the street,  
Is piercing her garments old ;  
And the babe on her breast is crying,  
And her little ones, clust'ring round,  
In a vague affright at the falling night  
Are clutching her tattered gown.

For the rent was not forthcoming,  
And how could the landlord wait ?  
And what did he know of her want and woe,  
As early she toiled and late ?  
He couldn't be losing his money—  
It's only the way of the world ;  
And why should he care if she crouches there  
'Mid the storm-king's wrath unfurl'd ?

She has sewed in the dawning sunrise,  
She has stitched in the gath'ring gloom ;  
And her eyes have grown dim and her fingers thin  
As she work'd in her dreary room.  
But the pay was very meager,  
And the mouths were many to fill,  
And the fatherly heart lay far apart  
In the graveyard on the hill.

So she stands in the deep'ning darkness,  
And her tired and aching head  
Is throbbing with pain, and the sad refrain  
Of her children's cry for bread.  
And she sees the laughing maidens  
Ride past in their robes of fur,  
And the city is bright with its mansions to-night,  
But there's never a home for her.

## AN ACROSTIC DEDICATED TO T. B. WAKEMAN.

BY LYDIA R. CHASE.

**T**O him, who to the cause of freedom gives  
 Heart, hand and brain ; and best each finds to do :—  
 As in Colonial days the gallant few  
 Did pledge their fortunes, honor and their lives :—  
 Do *we*, all lib'ral, loyal hearts, and true,  
 Each bring their sprig of bay ; lik'ning *this strain*  
 Unto the giving (it doth well explain):  
 Shakspeare's grand verse, wherein he mercy makes  
 Bless him that gives as also him that takes.  
 Unto this standard-bearer of his age  
 Return we what we may of grateful praise,  
 Reversing the old order :— to the sage  
 Withholding bread 'till "after many days."  
 As he rears monuments above the dead  
*Killed by the foe* he leads the van to fight,  
*Each Liberal should crown his living head :—*  
 Make one more soldier in the ranks of right,  
 And bear in mind : *Our Liberty is weak—*  
*Now "comes the tug of war," for "Greek meets Greek."*

## ABOUT CERTAIN OF THE DAMNED.

**I**F Calvinism had dealt always in generalities our revolt from it would not be so vigorous. But it did not, and its lessons of personal vituperation and hate are the most singularly painful chapters in ecclesiasticism. Taught in its moral lore, and its moral convictions constituting a large share of my youthful piety, I look back with chagrin at the loss incurred in character, and am ashamed of the injustice indulged in toward those who refused to bow with the Genevan.

The compensations of history are always curious, and some one should write a chapter on those reversals of judgment that in due time transfer the contents of Heaven to Hell, and those of Hell into Heaven. It has been said, accurately, I believe, that each religious advance of the past has consisted in making devils of the Gods of the preceding era. So Buddha dealt with the Gods of Brahminism; and Zoroastrianism marked its advance by diabolizing the character of the old deities of the Aryans. In other words, men outgrow their Gods morally, and find it out. Unfortunately, Christianity did not make a wholly new start, but undertook to harmonize Jesus with Jehovah; and Calvin, like Augustine, had the unhappy duty of creating a new theology without leaving out a God that had long before been passed over to Sheol, retaining principles that were diametrically opposed to those of the

cosmopolitan Christ. The result has been that we have been compelled to a revolt in the camp. We are now readjusting Christianity to character. Heaven is passing at least a portion of its contents over to Hell. I am more interested, however, in the fact that some of those who in popular judgment were damned are now passing over to Paradise.

I have the sympathy of quite the majority of the Orthodox when I say that between the characters and teachings of Calvin and Servetus the choice is now for the latter. John Knox is no longer lording it over the Almighty and storming Jesus for unfaithfulness. Channing rose a long while ago; and to-day Theodore Parker is preaching not only in Unitarian but in Presbyterian and Methodist and all other pulpits. Two-thirds of the metropolitan pulpits preach Parker. I am especially interested in the fact that at last that active hero of our Revolution, the friend of Washington, whose leaflet on the "Crisis," was read by the Commander-in-chief's order at the head of every regiment of our army, is no longer among the damned. It was a brave minister who, twenty-five years ago, dared in his pulpit to say *Thomas Paine*. Yet Paine and Jefferson and Adams believed identical doctrines; but Paine's pen was worse than a sword, and they damned him as "Tom" and taught us to hate him. Welcome Thomas Paine to the love of our children at last! Teach them *not* to say, as Albert Barnes did, that "you may be saved, but it must be wholly by the merits of another," but, "I believe in the equality of man, and religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

Giordano Bruno is out of Hell, and, with Galileo, Kepler and Huss, receives the applause of mankind. His statue stands in Rome, memorial of the dawn of the salvation and exaltation of the damned; while the Pope continues vainly to hurl curses at him, and Cardinal Gibbons echoes the feeble prelate, who goes down as Bruno goes up.

Priestly was once among the damned, and was driven into the wilderness of Pennsylvania to escape persecution; Roger Williams found no home in Massachusetts. I have no warm love for Voltaire, but I cannot see why he deserves more opprobrium for "*Henriade*" than Shakespeare for his Sonnets—they are equally nasty. But Voltaire was a genius, and Hugo the only other great literary genius of France. So they are recognized; and I am glad that at last we are through with damning Voltaire and make a school-book of Shakespeare. Colenso was scarcely battened down in Purgatory before he was discovered in Dean Stanley's pulpit at Westminster. Darwin is well out of Sheol and high among the masters of conscience and grace as well as of science. Emerson walked through the brazen doors, double-barred, as easily as the imprisoned apostles. Huxley is teaching politics in Paradise. Garrison is one of our national idols and ideals, and on the whole the infidel Abolitionists are faring finely.

From Socrates to Parker there has been a happy going up. It is a charming feature of our age that we are learning to sympathize with the old Scotch woman who would not be buried in consecrated ground, but "among the puir unchristened bairns, that she might be a mither to them on the resurrection-morn." When Jove sentenced one of the twins, Castor and Pollux, to Heaven,

and the other to Hell, Castor replied, "O Jove! let me but go down, and take my brother's place half the time, while he goes up and enjoys mine." "It is granted," said Jove. The Presbyterian revision of creeds to-day hinges on the fact that the creed as it stands saves only "elect infants." Dear darlings all, from Adam's babes to ours, they are going up at last. Perhaps by and by we shall be able to get on without any Sheol at all.—E. P. POWELL, in *The New Ideal*.

## THE CUSTOM HOUSE COLLECTORS OF THE KINGDOM OF HEAVEN.

PERHAPS there is no other country in the whole so-called Christendom where religion exhibits its true nature in a more complete nakedness, and where it divulges its motives and methods with a more brazen shamelessness than in Russia. History, however, furnishes us with an easy explanation of this singular phenomenon. While in all other countries the bringing in and the implanting of Christianity was mainly the work of missionaries, nothing of the kind happened in Russia. In the first place, ancient Slavs were so little religious that they did hardly transmit to us any record about their deities, and of their mythological cultus. Some nine hundred years ago, when Grand Duke Vladimir decided, for the sake of unification of the country and with the view of strengthening thereby his power, to introduce a well-organized religious cultus, he sent out to foreign countries delegations for the purpose of examining and reporting as to what would be the best Church to adopt. The choice fell on the Greek Church on account of its imposing and glittering ceremonies, and it was embraced by the Slavs without any protest, so indifferent they were in religious matters. The Church, though, was not indifferent as to the acquisition it made, and remembers ever since that it was not due to its own exertion or to missionary work, but simply to *Regis gratia*. Since that time it remains an obedient servant of the secular power, and its warmest and most efficient supporter.

Having become an established church, paid by the state, there was no need for it to have recourse to hypocrisy or to simulate higher aspirations, when it could accomplish its purpose by simply fostering superstition and keeping people in ignorance. This was easily attained by formalism and rituality, and its ministers have converted themselves into a kind of "custom house collectors," who not only do not let pass anybody in and out of this life without levying on them, but also tax the visitors during their stay at every opportunity in their capacity of a sort of police officers over people's conscience.

Although full freedom of public worship is enjoyed by all other foreign religions and denominations, the dissenters are prosecuted and punished, so that the Church is under no danger of having the numerical strength of its woolly flock diminished. This relieves it also of the necessity of propaganda, and its stronghold on the ignorant masses is due exclusively to its imposing formalism and to the strict enforcement of numerous rites and religious exercises



which are binding upon laymen under a double penalty of canonic and criminal laws.

Drawing its regular salary from the government, the clergy gives to the latter all the moral support it needs, and it would not be an exaggeration to affirm that the autocracy has in the Church a much more reliable defender and upholder than in that immense army which stands behind the throne. In the following list of rites prescribed by the church to laymen, I give only those which are generally observed. But there are many others, which are of local origin and less generally performed. The clergy has, namely, been always very elastic and accommodating in this respect, and whenever and wherever it found that a superstitious, nonsensical custom could be sanctioned without prejudice to the Church, it did it willingly for fiscal reasons.

The immersion of a holy image in a well or spring for preventing it to get dry; the circumcision, with religious paraphernalia, of a bewitched grove; the purification by prayer of a contaminated building, etc., are of local origin, alike with the beseeching of Almighty about stopping a cattle plague, or invocation of rain in case of a prolonged drought, and numerous others of similar nature. In the list I have arranged the rites according to their chronological order, beginning with the entrance and ending with the exit of a human being out of this world.

1. The anointment of the newly born baby.
2. The baptism.
3. The purification of the mother six weeks after birth.
4. Thanksgiving mass for the safe deliverance.
5. Bringing into the church of six weeks' old baby.
6. Communion of the baby at every mass until the baby is six years old.
7. Confession of sins once a year after the child is twelve years old.
8. Communion after the absolution.
9. A mass for the glory of the saint whose name one bears, on the day consecrated to the memory of that saint.
10. A mass on the birthday.
11. The ban or a public proclamation in the church on three consecutive Sundays of the names of the male and of the female who want to be married.
12. Exchange of rings or a betrothment.
13. The wedding proper.
14. A prayer in case of a dangerous illness.
15. Anointment before sure death.
16. Reading of the Bible for three days and nights over the corpse.
17. Funeral procession from the house to the church.
18. Interment.
19. Purification of the house in case the disease was a contagious one.
20. Reading out of the names of departed on commemoration day.
21. Special mass for the dead six weeks after.
22. Once a year a prayer for the dead over his grave.
23. Parochial clergy visits with images on Christmas-day.
24. On New Year's-day.
25. On Easter.

26. Offering of the first fruits to the church on the sixth day of August.

Some of the above performances are compulsory and carry a penalty or loss of certain civil rights for their omission; others are simply obligatory; and those of the third class are merely advisable. There being no fixed schedule of fees, the clergy is kind enough to accept anything one chooses to give. However, the fee is seldom below the means of the party paying, because the clergy has always an opportunity of admonishing for any dereliction of duties toward God and his church. Besides money, the officiating priest pockets up handkerchiefs, towels, spreads and other articles which he had occasion to use during the religious exercise and which must be brand-new ones.

All these rites and exercises are performed without any attempt on the part of the clergy of giving to them any transcendental significance beyond a mere formalism. While, speaking generally, the reverend gentlemen of other denominations usually have a kind of a worn-out, dyspeptic look about them, being under constant strain of covering their religious swindle by hypocrisy, simulation and lying, in consequence of which even their stomach gets into the habit of simulating digestion instead of doing its work right, nothing of the kind exists about the Russian pops; they all have the appearance of being well taken care of and of living in ease. With some of them the abdominal projection reaches such an alarming proportion that one would be inclined to think that there must be a triplet hidden in it, symbolizing the Trinity they ostensibly worship. As to their capacity for drinking, any of them will surely come out victorious in a contest for spirituous championship with the most expert captain of an English merchantman.

EDWARD L. STARCK.

45 GREENWICH AVENUE, NEW YORK CITY.

### A PLEASING HOPE.

"Whence this pleasing hope—this fond desire—  
This longing after immortality?"

"No other 'animal' than man would get any 'sense' out of the Atlantic Cable. We must all agree that a great intelligent 'first cause' exists." R—.

THUS writes a friend, and while agreeing that probably only man could get any sense out of the cable, yet animals reason, and reason abstractly, though how far they do so we do not know, but, from appearances, we judge only in a limited degree. Still they think and reflect and weigh cause and effect far more than we give them credit for. It is only of late years that animals have been studied as reasoning beings. They have been given instinct, and there the question rested. Now we find instinct is only inherited tendencies, and man also has them, while animals have all he has, only they have some of the faculties in a lesser degree. Man is a higher development of organized life than an animal, and woman a still higher one. In pleading for a future individual identity, Mr. R. quotes the old rhyme that has served so many as a "pleasing hope," but gives no proof of the hope being realized. We all wish for wealth, honor and happiness, but do these wishes bring their fruition?

It takes years of study to evolve one out of the old idea of immortal existence. Ignorance built a heaven and hell and peopled them with the dead of earth, and now knowledge must undo the false and bring out the true. One life for one identity—our individual life which began here and can be traced back to its inception and which will go out when death closes the scene.

As to a "great first cause," how can there be any when there is no beginning? All that is, is the result of all past causes. The earth and all its living freight was born, not of one cause, but of millions of causes. Life is a form of force, and is an eternal principle in matter. Force is immortal, but the forms of force are ever changing. All parts of our bodies are immortal, but not as one conscious whole, or one personal identity. The I, the we, the they, are all fleeting forms that come and go and pass away, like the bubble that bursts in the sunshine and can never again be resurrected. No matter how often the materials that constitute the *Ego* are changed and remoulded into new forms or identities, so long as *we* have no memory of it, it is no good to us as individuals. Could we die and live again, it would be no pleasure to us unless we could retain the memory of the past. Our bodies are continually renewed, and yet we grow old and in time *wear out* and are forever gone. We are here; we live; live and enjoy; we suffer, hate and feel miserable, but the good is in superabundance, and so the race continues to exist. Why are we here? Whitman says:

"That you are here—that life exists and identity;  
That the powerful play goes on,  
And you may contribute a verse."

ELMINA D. SLENKER.

## THE SECURITY FUND—THE CHURCH, ETC.

### *Editor Freethinkers' Magazine:*

I herewith send you my first and second payment of the Security Fund. It is a surprise to me that Freethinkers have not long ere this furnished the desired one hundred names. If credulous people can support unscrupulous sky pilots by contributing fat salaries, why cannot intelligent Freethinkers contribute more liberally to such an able exponent of human and intellectual liberty as the FREETHINKERS' MAGAZINE? Several years ago the family of a mechanic of very limited means, residing in this city, was stricken with small-pox, two of the members dying from the effects of the dreadful disease, and the only thing that prevented the family from starving during quarantine was a gift of one hundred dollars which was raised by subscription. This poor mechanic afterward went to church and was prevailed upon to subscribe the sum of fifteen dollars toward raising the preacher's salary from, I believe, twelve hundred to fifteen hundred dollars per annum. This amount was, of course, duly accepted by the inhuman leeches having the subscription in charge. Not long after this I attended this church and heard the pastor sob forth the following disgusting tale of woe: "There are hundreds of ministers and missionaries who are receiving as a salary a less amount than *skilled* me-

chanics are *receiving as wages.*" He failed to state that *skilled, or even unskilled, mechanics* are of more real value to the world than *average ministers and missionaries.* Neither did he state that an amount equaling fifteen per cent. of a poverty fund given a poor man in time of need had been wrung from him by the church through a process of credulity and fear to raise the salary of their preacher from twelve to fifteen hundred dollars.

I submit to Freethinkers and intelligent people generally, that it is high time this pious robbery, by the Church, of poor, ignorant, superstitious people, be henceforth discontinued. This can only be brought about by educating these people out of superstition, by putting in their reach such publications as the FREETHINKERS' MAGAZINE, and it is the duty of all Liberal people to aid Mr. Green in the work he is doing. It is your duty, Liberals, to assist him financially in his noble purpose of liberating the minds of "dupes" from the clutch of the Church. His is a trying effort, and is greatly handicapped by such men as Wanamaker, Comstock, and thousands of other pious frauds, but, I think, with the liberal assistance of consistent Freethinkers he will accomplish much, and I hope be able to put the FREETHINKERS' MAGAZINE on an equal plane with the leading literary publications of this country.

H. L. EATON.

OTTUMWA, IOWA.

## THE FREETHINKERS' MAGAZINE—A PLEA FOR PURITY.

### *Editor Freethinkers' Magazine :*

Your liberal Magazine, with its familiar and much-loved names, has, through kindness of a friend, fallen into my eager hands. I say eager, because unqualifiedly desirous of finding the gold-bearing strata of truth alone, which only unbiased minds, which have fearlessly delved deeply, can give to those seeking. Many whose otherwise useful lives have been chilled and darkened, as many of our churches are, by growths of moss and ivy which past ages have accreted, obscuring the light of progress from the windows to the soul. Most magazines and papers devoted to free thought assume an attitude of antagonism, and so roughly handle the subjects placed at the disposal of readers as to deter and even disgust, and not the most fastidious alone—even liberal thinkers do not care to become identified with birds of a flock who do not keep their nests in good condition. If, as is the intention, the "Old Testament" is objected to, as it should be, as indecent by said writers, why then should they inconsistently and constantly be giving forth uncouth, unwholesome, uncalled-for allusions, suggestions or descriptions? The intention to overthrow the evil and build up the grand and good, should be consistently proven, by placing such books or magazines before the people as can be safely read before any one, even our children, and not have them feel as I use to about the Old Testament, when in early days a certain old deacon came often to visit my father's home, where he would have evening devotionals, selecting most always the most objectionable chapters, so as to "mortify the flesh" of the "vain" young people that were compelled to listen. Once I thought to circumvent him by hiding all the bibles in the house, even risking the penalty of

our household being set down as heathenish, but, alas! his most obscene and favorite chapter he had committed to memory. Closing the second number of your Magazine to return to its owner, there was left around, about and within me the sweetest and most refined and elevating influence. A mental element, uplifting from the grosser materialism, yet not ballooning me way off from tangibility to earth, or ignoring it entirely, as do some who, in seeking wider fields, wander way off and out of present calling—to live while it is to-day, learning and doing the very best with the present, so fitting for the future. Touching upon so much in line of the advanced thought of to-day, the best in spiritualism, in mental or soul culture, and all things of interest, and that nature so bountifully bestows for man's study and enjoyment, and giving to each deserved respect, as methods of higher culture and light which will shut out just so much darkness, your Magazine stands first of so many I have seen and thoroughly perused. Who, with one grain of self respect, could object to "free thought"? Why, oh why, do people wish to be bonded mentally in ignorance, or shackled to mere forms or doctrines or dogmas? Why despise and not give credit and due respect to the noble, fearless workmen who run all the risks in tearing down old structures, that new and loftier ones may be built? What would the world be now—would it be where it is, spiritually, mentally and morally, but for such men and women as write for free thought, and work for freedom? Surely not! I do not wonder that the New York *World* has recommended your Magazine as one of the best, but that the world of seeking minds cannot accept its very name, Freethinkers' Magazine, as a promise of great privileges, to be absolutely free to think; to fearlessly be allowed to think for ourselves; and seek for truth in all things true, as nature so perfectly spreads before us in all its purity, bright and glorious as the shining sun, whose rays of light and life-giving warmth speak of a power behind its giving. We fearlessly proclaim against adulterated material food. Why not feel still more at liberty to cry out against manipulated and fraudulent spiritual manna, that which is to place us in condition, good or bad, for or toward eternal progression? When we find "sand and ground-up rock in sugar," and decayed "bark of trees finely sifted among our ground spices," to make bulk and weight—in evolution we are carried way back. We cannot find our present make up appropriate for digesting or assimilating, then why should we be expected to mentally subsist or grow upon false ideas, or fossil teachings of many times, willfully ignorant theologians or priests, so many too who know better, not believing what they preach, yet stubbornly holding up in this enlightened age spurious goods, because they have learned the trade, paying its price for orthodox education. Thanks to the "Good," the real gold in human nature, which will, in spite of all, crop out, no debris of earth or rocks being able to hide or hold or bury. May the convulsions and throes of human thought do as much spiritually, as nature has materially, in giving forth needful blessings, until the thought of "Creation" fills every heart full of Love—a love so deep, great and overflowingly grand, that all humanity may unite in a perfect brotherhood of the divine attributes, each becoming a representative of all there is that is Good, or God, and be able in truth to say :

I live for those who love me,  
 Whose hearts are kind and true ;  
 For the heaven that smiles about me,  
 And awaits my spirit, too ;  
 For all human ties that bind me ;  
 For the task that Good assigns me ;  
 For the bright hopes left behind me,  
 And the good that I can do.

I live to learn their story,  
 Who've suffered for my sake ;  
 To emulate their glory,  
 And follow in their wake ;  
 Bards, patriots, martyrs, sages,  
 The noble of all ages,  
 Whose deeds crowd History's pages,  
 And time's great volume make.

I live to hold communion  
 With all that is divine ;  
 To feel there is a union  
 'Twixt nature's heart and mine ;

To profit by affliction,  
 Reap truth from fields of fiction,  
 Grow wiser from conviction,  
 And fulfill each grand design.

I live to hail that season  
 By gifted minds foretold,  
 When men shall live by reason,  
 And not alone by gold ;  
 When man to man united,  
 And every wrong thing righted,  
 The whole world shall be lighted  
 As Eden was of old.

I live for those who love me,  
 For those who know me true ;  
 For the heaven that smiles above me,  
 And awaits my spirit, too ;  
 For the cause that lacks assistance,  
 For the wrong that needs resistance,  
 For the future in the distance,  
 And the good that I can do.

Why will not people who are able to think, even the average intelligent thought of the day, take in the truth of the word "Freethinker," and not say "Oh, he or she is an 'infidel.' No God (no Good) or hope for a future." What consummate display of gross ignorance! Freedom of thought gives us mentally the same privilege that freedom of body (which we so much prize) goes on working out material life problems.

I feel sorry that overzealous parties should bring condemnation upon "free thought" in general by overt acts. There seems no real necessity for a display of illustrated malice on account of biblical obscenity. Most every one that reads knows just what it is, and scarcely any who have not paid to try to believe its contents, either for orthodox education or cushioned pews, freely acknowledge that they do not admit or believe indecency can be made decent by being clothed in fine cover and labelled "Holy." Our advanced literature should be kept free from all that is objectionable, really, or apt to get any one into legal trouble. Each so earnest in trying to convince the reformers of "Objectionable Literature" that they are the most inconsistent men in the world, have only to advise all who are in need of condensed and boiled down ideas of that kind, and those which have given license to much of the evil that now exists, from *Sample Cards*, to do as the old deacon did, in using invectives and abuse on his balky horse. He laid open his Bible upon his knees, sat upright on the seat, whip in hand, and lashing the poor beast found the supply of suitable language, as accompaniment to his wrathful feelings. Refer all direct to head-quarters, then surely no objection can be taken by the most faithful of the inconsistent who preach what they do not practice or believe ; for good is good and bad is bad, always, wherever found.

I. E. C.



## GOD'S CHASTISEMENTS.

*Editor Freethinkers' Magazine:*

In reading such sketches as "The Famous Thirty-six Infidels" in the late May number of the Magazine, by Agnosticus, I must say that one thing has always struck me as peculiar, viz.: The fact that in little, insignificant things which are done against this Christian God, such as ridiculing his holy ordinances, or blaspheming his name, dire, terrible and swift punishment follows the perpetrator in many cases. Folk lore is full of such instances, and they are held up to the unbelieving as examples. It seems strange that this God is so jealous of these little delinquencies, following them with immediate and severe punishment, and overlooks those of more consequence, as it would seem, entirely, and renders no assistance when such is needed the most.

To be sure, his ways are inscrutable, in fact so much so that many of us cannot understand them, and have ceased bothering ourselves about finding them out. Yet, if ecclesiastical history is correct—and all true believers will assert that it is—all those who were contemporaneous with Jesus, and engaged in his work, died a violent death inflicted by unbelievers, except, possibly, John—he was boiled in oil—and this God, under whose special orders they were working, never did the first thing to protect them. Thousands upon thousands of Christians were tortured and slain in Rome, and wherever Christianity was trying to introduce itself, numbers were thrown to the wild beasts for the delectation of the Roman rabble.

The Mahometan religion was spread with fire and sword throughout the Christian provinces of the east, Christian nations were conquered, churches and monasteries, heaps of the bones of saints, and other relics, were destroyed by these hordes. In later years, during the crusades, the very sepulchre of Christ was taken by the infidels, after being in the possession of the Christians. Thousands of innocent children were sent out at the behests of superstition, and left to perish miserably by the wayside of starvation and pestilence. In many ways the followers of this Christian God were murdered, persecuted and suppressed. Missionaries—men and women who left everything which is worth living for behind them and went to distant and savage lands for the sole purpose of spreading his holy word—were murdered, roasted and eaten in some cases; yet there is not one instance on record where this God lifted his finger for the protection of those engaged in his service, to protect his own cause, or to take measures to further it.

A few decided victories of the Christians who fought against the Mahometans when they first started on their proselyting tour would have wiped that ism from the world forever, and Christianity would have been established, yet this Christian God, who takes delight in punishing little frivolous things, never saw fit to aid the hard-pressed Christians during these times, when they needed it most. It proved a poor piece of diplomacy on his part, as those who believed on him most, lost almost entire faith in him when he deserted them in their dire needs, and many forsook his standard then and there. A little timely assistance at such times would have boosted his kingdom on earth very

perceptibly, but he was not equal to the occasion. So far as there are any authentic records, he has never come to the rescue of his friends since Moses time. He seems to be successful in punishing the blasphemer, sending a person to hell whom he has given a mind to think with, if they use it as their own, but he seems to be an utter failure when in the field against organized force, standing armies, or any kind of tangible opposition, and, so far as we know, has not accomplished anything of late. I would like to submit this question to the "polemical acuteness," and the earnest conviction (*vide North American Review*) of that eminent churchman, Archdeacon Farrar, and that philosophical researcher, Dr. Lyman Abbott, for erudition. It floors common minds.

AGNOSTIC.

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### MAXIMS.

He is wise who sows good seeds.  
 The best man is not yet perfect.  
 An hour's ride often gives more pleasure than a day's pastime.  
 The greatest men are not great in their own estimation.  
 Good times will come when men are good.  
 Partiality is usually in favor of ourselves.  
 The gates of heaven are open for those who wish to enter.  
 All *can* come, but few *will*, until they have learned the way.  
 Look within ; thy soul is the index.  
 How perfect are the things of earth ; how imperfect their expression.  
 Who thinks at all must needs think well.  
 Science and religion must marry, for they are one in spirit.  
 Philosophy is the art of taking things as they are ; not as they may be.  
 Whoever scorns religion scorns his better nature.  
 Self-praise leads to self-indulgence.  
 A wicked man is a worm unto himself, and gnaweth at his own vitals.  
 Equality of thought would ruin earth ; gradations in mind and matter better it.  
 A wise man will learn from a fool, for he knoweth the law.  
 The form divine is more often seen in woman than man, for Mother Nature is partial to her sex.  
 Corn has husks to protect the kernel ; so the souls of men have a material husk which should not be destroyed until the fruit is ripe.  
 God speaks in the tall pine tree ; He speaks in the birch, the maple, and the alder, and in every living thing. The rocks and rills breathe forth a cadence and mark the epochs in the book of nature. Human intelligence stands pre-eminent, a living emblem of the book divine ; and amid all the display of power and skill we can trace the hand of destiny, or see in the circumlocution of events a strict adherence to the laws of nature.

W. S. HASKELL.

1518 TELEGRAPH AVENUE, OAKLAND, CAL.

## CRITICISM FROM A FRIEND.

SCOTTSBORO, ALA., September 7, 1890.

DEAR FRIEND GREEN: Your last circular is before me, and of course I can comply with your last request—to write a short letter that you may know my opinion of the Magazine. I suppose you ask an honest opinion, and if I thought I could not or would not give such an one, I would certainly not write. And here it is: First, I think you are all right religiously, that you have seen through the follies and false claims made by all shades of religious beliefs on supernaturalism, and their evil tendencies on those believing as well as those disbelieving wherever they have power to enforce obedience to their mandates. Second, I think you are wanting in perception of as gross a superstition as the Church, the offspring of the Church, and of the two the most powerful and therefore more dangerous to our liberties. I mean the State, or the false claims of men to the right of governing their fellow-men—through a few preambles and resolutions of a few men calling themselves a legislature or congress. Third, I notice you are opposed to the doctrine of Freeloze in the science of the schools of Bennett, Heywood, Harman, “Aunt Elmina,” and others, and, I believe, of the science of free land, free money, as taught by scientific anarchism. How is it that *Freethinkers* are afraid of the word *free*? Did not Church and State both come from the same false pretenses of superiority of certain men over their less fortunate and more honorable fellow-men? Here is the motto of the twin sisters: “Kings and priests are called of God to rule.” Since the farce of a separation of Church and State in this country it has been transformed into something like this: Preachers are called of God to rule through the political machine of a government called its legislative body, etc.

You have said that any one could be heard through the Magazine who had anything to say, and knew how to say it. Do you think I know how to say what this short article contains?

I will have some money before long, as an old darkey I once knew use to say, “ef de Lawd is willin’,” and if I do I will divide the mite with you.

Yours for Truth, Justice and Humanity,

JAMES BEESON.

P. S.—Wish you and the Magazine both success. Please take what I have said in the way it was meant—in the best of motives.

J. B.

We publish the above letter with a great deal of pleasure. Brother Beeson has something to say and knows how to say it.—EDITOR.

## EDITORIAL DEPARTMENT.

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CHARLES B. WAITE.\*

CHARLES B. WAITE was born in Wayne County, New York, in the year 1824. His father was Daniel D. Waite, an eminent physician. His mother was Lucy Clapp, the daughter of Israel Clapp, one of the first settlers of Cayuga County. About the year 1825, Dr. Waite removed, with his family, to Cayuga County, where the subject of our sketch spent his boyhood and his early youth. He was much of his time in school until twelve years of age, after which his educational advantages were limited, the large family of his father making it necessary to devote to hard labor many of those years ordinarily devoted to educational pursuits. He early formed the habit of close application to study, which he has kept up during the whole of his subsequent life.

In 1840, Dr. Waite, with his family, removed to Illinois and settled ten miles west of Chicago, a town at that time of less than 5,000 inhabitants. Two years later he removed to St. Charles, Ill., where he resided many years highly respected by a large circle of acquaintances. Dr. Waite afterward resided in Chicago, where he held high rank in his profession. He died in 1869, his wife having deceased seventeen years previous.

At the age of nineteen, young Waite was a law student of William E. Little, of Joliet, Ill., at the same time pursuing his classical studies. In 1844, he entered Knox College, at Galesburg. Although he spent but one year in that institution, President Blanchard and the faculty, some ten years afterward, without any solicitation or application on his part, conferred upon him the degree of A. M. In 1845, he went to Rock Island, where he continued his law studies, teaching classes and evening schools for support. He was a zealous abolitionist, and though there were then but a handful of antislavery people in the country, he established and published an antislavery newspaper called *The Liberty Banner*. This was in 1846.

In 1847, Mr. Waite was admitted to the bar, and soon afterward entered into a practice which was large and lucrative. In 1848, he was a candidate for States Attorney, and, notwithstanding

\*See Frontispiece.

the unpopularity of his antislavery views, he carried two counties, and polled a large vote in the others.

In 1853, he settled in Chicago, where he had previously resided, and in a short time was recognized as one of the ablest and most successful lawyers in the city. One of his most signal triumphs at the bar was in the case of *Taylor v. Coffing*. He was brought into the case after it had been in litigation many years, and succeeded in satisfying the Supreme Court of the State that a decision which had been twice announced was erroneous.

In the spring of 1854 he was married to Catharine Van Valkenburg, a graduate of Oberlin College. Mrs. Waite is widely known as a successful business woman, and as a prominent advocate and participant in the social reforms of the day. Her influence is great, and her counsel is often sought for by those of her own sex throughout the country.

In 1862, at the age of thirty-eight, Mr. Waite was appointed by President Lincoln, Associate Justice of Utah, and removed with his family to Salt Lake. Some difficulties having arisen, Judge Waite was waited upon by a committee, representing a mass-meeting of excited Mormons, and was *invited* to leave the Territory. His answer was characteristic: "To comply with your request," said he, "would be to admit, either that I had done something wrong or that I was afraid to remain. I am not conscious of either guilt or fear. I cannot, therefore, accede to to your request." His life was soon after threatened on the street, but he remained firm at his post until long after the excitement had subsided. It was during their residence in Salt Lake City that Mrs. Waite wrote "*Brigham Young and his Harem*," which was considered the best and most authentic work on Mormonism ever published.

In 1864, having resigned his judgeship, he removed with his family to Idaho City, where he remained two years and a half. Here he had an extensive practice, and during one year of the time was District Attorney. He opposed and firmly resisted the vigilance committee which was organized in 1865, and in doing so again ran the risk of personal violence, his life being frequently and openly threatened.

Judge Waite returned to Chicago in 1866, and resumed the practice of his profession. In 1868, he was employed to go to

Washington and make an argument before the Committee on Elections in the House of Representatives in the Utah contested election case then pending. His argument was a masterly one, containing a thorough and able exposé of the whole system of Mormonism in its relations to the people and government of the United States.

About this time he became an advocate of woman suffrage, the cause then been comparatively in its infancy in the Northwest. At Chicago, Saint Louis, Detroit and other cities he made addresses on the subject, which commanded respect and turned people from ridicule to investigation. Having aided in securing for the women a hearing, he claimed that they should now advocate their own cause, and for many years declined to appear upon the platform. He has, however, remained steadfast in his views upon that subject, and his articles in *The Chicago Law Times* during the last three years, have attracted attention throughout the United States. Notably among these may be mentioned the articles entitled "Suffrage a Right of Citizenship," and "Who were Voters in the Early History of this Country?" Both, published in pamphlet form, have had a wide circulation.

The winter of 1872-73 he spent in the Sandwich Islands. While there he studied carefully into the manners and customs, and the social and political condition and history of the people.

In the spring of 1873 he returned to Chicago, and since then has spent his time, almost exclusively, in literary pursuits. Ten years ago he gave to the world his "History of the Christian Religion to the Year Two Hundred," a work well known to the readers of this magazine. It is safe to say that no work of a historical character has ever made such a sensation, or attracted so much attention among thinking men. In it the orthodox Christian religion is completely overthrown, because it is shown to have originated in the same way as all other religions, and to have, therefore, no more supernatural foundation than the others. The work has not been and can not be answered. It has stood the test of criticism, and as a historical work bids fair to be eventually accepted as authority, even by the Protestant churches.

It has been indorsed by some of the most eminent theological scholars of Europe, including Prof. Gustav Volkmar, the celebrated theological historian of Zürich and the Rev. Dr. Samuel Davidson, of London.



Björnstjerne Björnson, the renowned Norwegian poet and scholar, translated about half of it into the Danish-Norwegian language, and published an edition which was speedily sold among his countrymen. It was entitled "Whence Originated the Miracles?" In this country the sale has been large, and the work has found its way into all parts of the country. The fourth edition is about exhausted. Judge Waite, after publishing his *History* and seeing it well established, spent three years (1884-1887) in foreign travel. During that time he sojourned from one to two months in nearly every principal city of Europe, extending his travels also to Egypt and Palestine. He made his long stay in Vienna, where he remained nine months with his daughter, Dr. Lucy Waite, who, having graduated in medicine in Chicago, was pursuing her studies in Europe.

One of the principal objects that Judge Waite had in his sojourns abroad, was to pursue his studies in the modern languages, in order through them to study the manners and institutions of foreign lands to better advantage. He was already considered a good linguist in his own country. Besides the principal ancient languages, he had devoted several years to the French and German and one year to the Danish-Norwegian. Having arrived in Europe, he applied himself with zeal and assiduity to the study of the various European languages, dividing his time between that and sight-seeing. He constantly pursued two languages, that of the country which he was in and that of the one which he expected next to visit. For instance, in France he studied French and German; in Germany, German and Italian; in Italy, Italian and modern Greek; in Greece, modern Greek and Spanish, and so on. Thus he was constantly using, in reading and in conversation, the language last studied. The result was that at the end of the three years he had a pretty good acquaintance with the principal European languages. He paid especial attention to the Danish-Norwegian, and has many letters from Björnson and other Scandinavian scholars, with whom he corresponded in their own tongue. He has also had much correspondence in German, French and Italian. He spent several months with Björnson, with whom he was upon terms of intimate friendship. He remained over a month in Zürich, and attended the lectures of Prof. Volkmar in the University. While there he was given a dinner by the

Society of Critical Historical Theology, of which Professor Volkmar was president, and was made honorary member of the society. Theretofore, every member of the society had been a graduate of the University of Zürich. Judge Waite was the first honorary member. He made an after-dinner speech in German, which was received with much applause and commendation. He attended the meetings of the society, and participated in the discussions in the German tongue.

Since his return from Europe, he has led a quiet life, keeping up his life-long habits of study. Scarcely a day passes of which he does not devote from two to three or four hours to his classical pursuits. A few months ago he had occasion to make a practical application of his acquaintance with the Spanish language, in a lecture on "Isabella of Castile," delivered before the Queen Isabella Society of Chicago. In that lecture it was shown that Bergenroth, in his "Introduction to Spanish State Papers," had made repeated mistranslations of the Spanish in order to sustain his charges against Isabella.

He has given much thought to questions of constitutional law, and some of his articles on such subjects, published in the *Late Times*, have received the approval and commendation of our ablest jurists. He has strongly and vigorously opposed nearly all of the late projects for amending the Federal Constitution, particularly the religious amendment proposed by Senator Blair. This he denounced as a direct step toward the Union of Church and State. Judge Waite's ringing article on this subject, entitled "Conspiracy against the Republic," has been sent for from all quarters, and read with avidity. He was lately elected president of the combined societies of the Secular Union of Chicago, having previously been president of the Philosophical Society.

Whilst sojourning in Washington, preparing his History, he assisted in the formation of the Historical Society of that city, of which President Garfield, then a congressman, and his wife were members. Its meetings were held at Miss Ransom's studio.

Judge Waite has a record of which any one might be proud. His life has been devoted to the cause of liberty—to the emancipation of the human race from physical and intellectual bondage. He contemplates another trip abroad ere long, and the renewing of his acquaintance with the *litterati* of Europe.

## ONE NEW SUBSCRIBER.

TO BE OBTAINED MONDAY, OCTOBER 20TH.

IF this Magazine is ever to be a success it must have a larger circulation. If we may judge from what our many intelligent correspondents say of the character of the Magazine, it is worthy of the support of the Liberal public. From month to month we endeavor to fill its pages with that kind of literature that will be acceptable to intelligent Liberals, and that will also constitute the Magazine a good missionary publication to circulate amongst honest orthodox people, whose minds are not entirely indurated by superstition. How well we succeed, our readers are the best judges. We know it is not, as yet, all that it should be, but we are sure that it is worthy of the support of a much larger constituency than it has at the present time. It should have many more readers, and, therefore, the important question arises: *How shall we increase the circulation of this Magazine?*

We believe the following plan, if strictly carried out, will accomplish the desired result. It is plain, easily understood and practical, and we earnestly request each of our present subscribers to do all in their power to make the undertaking a grand success. This is what we propose:

That on Monday, the twentieth day of October, inst., each one of our present subscribers procure *one* new yearly subscriber. That each present subscriber devote that entire day, or so much of it as is necessary for that purpose, to the work of procuring *one new name* for our subscription list. If there are those who cannot spare the time, or do not like to undertake the task, then we ask each of these persons to send two dollars to pay for a yearly subscription for some intelligent, worthy person who would like the Magazine but is not able to pay for it.

This is a very simple proposition, and, we think, the best that has been proposed. Where is the person who cannot by one day's labor procure *one new subscriber*? Remember the day—*Monday, October 20th.*

In the December number we will publish a supplement, containing the name and post-office address of every person who procures one new subscriber on that day. If there are 250, or over, who accomplish the task, we will increase the size of the Magazine for next year eight pages, making it a sixty-six page monthly. Now let us have an earnest, united, persistent effort to place the Magazine beyond failure and on the highway to success. Again we say, remember the day—*Monday, October 20th.* Make an entry of the time in your diary, *and don't you forget it!*

## THE ONE HUNDRED SECURITY LIST.

		First Payment.	Second Payment.
1	J. J. McCabe, Albany, N. Y.	\$5.00	\$5.00
2	Lydia R. Chase, Philadelphia, Pa.	5.00	...
3	F. E. Mende, Philadelphia, Pa.	5.00	5.00
4	J. T. Whitmore, Cleveland, O. (increased to \$10.00).	10.00	5.00
5	J. Burrows, Gibson, Pa.	5.00	5.00
6	G. E. Swan, M. D., Beaver Dam, Wis.	5.00	5.00
7	Nathan L. Perkins, Bangor, Me.	5.00	5.00
8	E. F. King, Millston, Wis.	5.00	5.00
9	Robert L. Cox, Buffalo, N. Y.	5.00	...
10	Capt. C. E. Garner, Green Cove Springs, Fla.	25.00 in full.	...
11	Orren H. Warner, Cumington, Mass.	5.00	5.00
12	Dr. T. B. Englehart, Buffalo, N. Y.	5.00	5.00
13	W. J. Carpenter, Bridgeport, W. Va.	5.00	5.00
14	John Wolf, Mt. Morris, Ill.	5.00	5.00
15	Dr. D. B. Wiggins, Buffalo, N. Y.	5.00	5.00
16	" <i>Candide et Constante</i> ," Ind.	5.00	5.00
17	R. B. Westbrook, M. D., Philadelphia, Pa.	5.00	...
18	A. B. Bradford, Enon Valley, Pa.	5.00	5.00
19	A. Schell, Knight's Ferry, Cal.	25.00 in full.	...
20	A. Schell, Knight's Ferry, Cal.	25.00 in full.	...
21	Almund Owen, Milwaukee, Wis.	5.00	5.00
22	George Whitcomb, Buffalo, N. Y.	5.00	...
23	Mrs. Christ Schofield, San Jose, Cal.	5.00	5.00
24	Ralph Helm, Syracuse, N. Y.	5.00	5.00
25	Joseph Sedgbeer, Painesville, O.	5.00	...
26	R. W. Jones, Waukesha, Wis.	5.00	5.00
27	John Riffin, Los Angeles, Cal.	5.00	5.00
28	D. C. Jenkins, Staples, Minn.	5.00	5.00
29	D. Priestly, Milwaukee, Oregon.	5.00	10.00
30	Drs. Anna L. Cowan, East Randolph, N. Y.	5.00	...
31	Daniel Dreamer, Newport, Ky.	5.00	5.00
32	Thomas Balkwill, Port Huron, Mich.	5.00	5.00
33	A. F. Griswold, Meriden, Conn.	5.00	5.00
34	A Lady Friend from Maine.	5.00	10.00
35	R. Wade, Troy, N. Y.	5.00	...
36	H. P. Marsh, Palmyra, N. Y.	5.00	...
37	Peter Clark, Paoli, Wis.	10.00	10.00
38	G. W. Watson, Washington, D. C.	5.00	5.00
39	W. B. Clark, Worcester, Mass.	5.00	5.00
40	Agnosticus, New York City.	5.00	5.00
41	Isaac Ray, Phelps, N. Y.	5.00	...
42	Sames Parsons, San Jose, Cal.	5.00	5.00
43	Otto Wettstein, Rochelle, Ill.	5.00	5.00
44	Frank Larabee, Eddyville, N. Y.	5.00	...
45	John Ahiers, Port Townsend, Washington.	5.00	5.00
46	Alex. Cochran, Franklin, Pa.	5.00	...
47	Dr. S. W. Wetmore, Buffalo, N. Y.	5.00	...
48	George Jacob Holyoake, England.	5.00	5.00
49	Thomas Allsop, England.	25.00 in full.	...
50	Philip Dawson, England.	25.00 in full.	...
51	Thomas Dugan, Albany, N. Y.	5.00	...
52	William C. Sturoc, Sunapee, N. H.	5.00	...
53	A Valuable Contributor to this Magazine.	5.00	5.00
54	William Smith, Geneva, N. Y.	25.00 in full.	...
55	Charles H. Smith, Providence, R. I.	5.00	5.00
56	A. L. Eaton, Ottumwa, Iowa.	5.00	5.00
57	Ira R. Amsden, Buffalo, N. Y.	5.00	...
58	A. B. Stebbins, Canisteo, N. Y.	5.00	5.00
59	Julius Fehr, Hoboken, N. Y.	5.00	5.00
60	Byron Alford, Eldred, Pa.	5.00	...
61	Julia E. Casterline, Hornitos, Cal.	5.00	...

## ALL SORTS.

"EVOLUTION AND SPECIAL CREATION," by Charles Watts, is an orthodox eye-opener. We have it for sale—price, 10 cents.

HOLYOAKE'S "EFFACEMENT OF CHRISTIANITY" should be extensively circulated. Send us one dollar for twelve copies.

OUR little forty-page pamphlet, "The Gods," is the best missionary document we know of. Send *one dollar* for eight copies.

"THE SORROWS OF GOD," Part II, by Holyoake, did not arrive in time for this number, but will appear in the November Magazine.

WHAT our subscribers say of this Magazine, consisting of a large number of extracts from letters, will appear in the November Magazine.

READER, have you read the editorial in this number on page 543, entitled, "*One New Subscriber*," and will you comply with the request therein made?

WE WILL soon have some blanks prepared to be used in procuring clubs for next year. Those who would like one will please notify us by postal card.

MRS. SARA A. UNDERWOOD of Chicago will contribute the leading article for the November Magazine. The title will be: "Aristotle's Agreement with Modern Ideas of Virtue."

FAIR PLAY, heretofore published at Valley Falls, Kansas, has been removed to Sioux City, Iowa. This is a radical, ably conducted journal, published and edited by E. C. Walker and Lillian Harmon.

READ carefully our advertisement of Col. Ingersoll's books and then order as many as you can afford to. Every Free-thinker who can afford it should have every one of his works in his library.

Then his numerous pamphlets should be liberally circulated among the people.

LUCY N. COLMAN'S "Reminiscences" is now published in beautiful book form, in cloth binding, with the author's portrait, and is for sale at this office—price *one dollar*. The many friends of this noble woman should each order a copy, not only for its most valuable contents, but as a keepsake.

THE reader's attention is directed to the call for the next Congress of the American Secular Union that appears in these pages. Everyone who is in sympathy with this movement who possibly can should attend the Congress. We hope to be present.

MR. J. H. WADE, a man of wealth who recently died at Cleveland, Ohio, made provision in his will that his executors expend \$500 yearly for the promotion of Liberalism and Spiritualism, as they may think best, but that no part of such fund shall be used for what is known as orthodox religion.

SUSAN H. WIXON says in the *Truth Seeker*:

"Everyone will be pleased that H. L. Green has put into pamphlet form Colonel Ingersoll's masterly oration on "The Gods." This pamphlet is a household necessity. It cannot be read too often. Every page gleams and glistens with the jewels of eloquent thought. Like all that our great leader says, it throbs with rational philosophy."

OUR good friends have responded nobly to our recent appeal for aid, made by circulars, and the prospects of the Magazine never looked brighter. It has been nearly nine years since we first commenced publishing the Magazine and it has been uphill work from the first. Time and time again, just as we have felt as if the load was too heavy and we must give up, some one or more good friends have come to our aid that gave us renewed courage.

The names of these saviours of the Magazine are held in sacred memory. The one that did the most has gone to his long rest, but we are thankful he leaves many generous followers. If from now on each and all will do their duty the Magazine will soon be established on a firm and lasting basis. We will try and do our part to the best of our ability.

THE *New York World*, in our opinion, aside from its political party preferences, is the most earnest defender of the rights of all classes of citizens of any of the great journals. It never gets down in the dust before wealth, popular clamor or superstition. Those who are known as "the common people" ought to be thankful that they have such a brave defender as the *World*, probably the greatest and largest circulating paper on the face of the globe.

"THE FALL OF MAN AND ANTHROPOLOGY" is further discussed by Dr. Andrew D. White in the *Popular Science Monthly* for October. In this article he reviews the futile efforts of Archbishop Whately and the Duke of Argyll to prove that the lowest races of men have sunk from an earlier civilization and the equally successful attempts of certain church organizations in recent years to silence professors of science who were teaching the truths of evolution.

WE HAVE purchased the right from the Arena Publishing Company to republish in this Magazine Col. Ingersoll's masterly article on "God in the Constitution," and then put it into pamphlet form. We will put it into pamphlet form if we have sufficient encouragement. The price will be ten cents a single copy, twelve copies for \$1.00. Persons who will agree to take twelve or more copies will please notify us by postal card. The article will appear in the November Magazine.

A FEW days since we were called upon to speak at the funeral of Lily Jax of the

City of Buffalo. Some four years ago her mother died, leaving a husband, Mr. John D. Jax, and a large family of children, of which Lily was the oldest. From that time until now she has, in the family, taken the place of the mother to her younger brothers and sisters, and, although constantly in poor health, has nobly discharged those duties. All who have known her speak in the highest praise of her many virtues. She died at the age of twenty-two. Her life was short but was full of good deeds. Her father and surviving brothers and sisters have our heartfelt sympathy.

THIS is what a distinguished poet of England says of Mr. Holyoake's pamphlet:

"Last evening I improved the opportunity to read your *brochure* on "Effacement, etc." Though pressed for time, I must not allow a post to pass without telling my admiration of the essay. It could be your monument; temperate, yet bold; generous and for refrainingness unswerving in purpose; trenchant though subdued humor—humor peculiarly *your own*; conclusive; excellently well written—and I am glad of it!"

THE following we clip from the *New York World* of July 28th:

Gen. Grant, so it would appear, had no settled convictions on the subject of religion. Nominally a Methodist, he could not be said to belong to any particular denomination. His relations with Rev. J. P. Newman, then a Congregationalist, he declared were founded solely on personal friendship. Having been interrogated during his illness on the question of religion, he replied that he had not given it any deep study, and was unprepared to express an opinion. He intimated that he saw no use of devoting any special thought to theology at so late a day, and that he was prepared to take his chances with the millions of people who went before him.

So it would seem, if orthodoxy be true, the three most distinguished men this country has produced—Washington, Lincoln and Grant—are all in hell to-day, for none of them were Christians.

KEMMLER, the wife murderer, was killed by electricity at Auburn, N. Y., August 5th. His wife, who he brutally murdered nearly two years before, being unconverted, went direct to hell. Kemmler had plenty of time to take the benefit of the orthodox atonement, "got religion," and just before his death joined the Methodist Church. Dr. Houghton, his "spiritual adviser," administered "the Lord's Supper" to him; or, in other words, gave him a sup of wine and a few crumbs of bread, and Kemmler said: "Well, I wish everyone good luck in this world, and I think I am going to a good place." And, according to orthodoxy, the wife murderer was sent direct to heaven, where he can enjoy the spectacle of witnessing the agonies of his murdered wife roasting in hell-fire throughout eternity. But then this is "the consolations of the Gospel."

IT GIVES us great pleasure to publish the following communication:

FIVE FORKS, S. C., 8-27-290.

*Dear Brother Green:*

Since your last appeal in my behalf, which appeared in July number of *FREE-THINKERS' MAGAZINE*, I have been placed under life-long obligations to the following named friends for the amounts herewith named: To John Ahiers, Port Townsend, Wash., \$5.00; S. Brewer, Ithaca, N. Y., \$1.00; A Friend, Washington City, D. C., \$1.25; Nicholas J. Kraft, Grantfork, Ill., 50c.; Jennie V. Graham, Rainier, Or., 25c.; Lida J. Albert, Cathlamet, Wash., 10c.; "Aunt Elmina," Snowville, Va., 10c.; Lucy Hutchinson, California, 35c.; in all, \$8.55.

Please publish the above in the next issue of *F. M.*, and if you could only paint or express my gratitude for me just as it is, I would feel so much relieved. But none can feel as I feel unless they have passed through a similar ordeal to mine. I owe my life to Infidel friends, many of whom are comparatively poor, which makes their names and memory doubly dear to me.

Since I began to write I find I unintentionally failed to give the name of S. S. Chase, Fall River, Mass., 25 cents, which makes the total \$8.80. Brother Chase has come to my relief many times before. Let me again thank all my old Liberal friends who have so mercifully assisted in driving the wolf from my door. Dear friends, farewell. B. M. CASEY.

P. S.—Should any further aid come, I will promptly report it. B. M. C.

THERE are some people who may be a little surprised at the following. But the truth is, there is but little difference between a Methodist camp meeting and a horse race. The people who attend either place do so for the excitement and amusement it gives them.

SARANAC, MICH., July 26.—The horse racing under Methodist Ministerial auspices caught on in public favor and Saranac was completely filled with people to day to witness Rev. J. W. Arney's driving matinee. Most of Mr. Arney's flock regard his ideas on horse racing as being rather in advance of the Methodist belief, but no eruption has occurred in his church here. The people as a whole seem proud to claim as their own a man who can cry "go" at a horse race and shout and sing at a camp meeting with equal ease and grace. The races in themselves were fairly attractive, but the fact that Parson Arney had them in charge and was foremost in bringing the event to successful termination made the affair unusually interesting.

In the 3-minute class, best 3 in 5, one-half mile heats, Rev. Mr. Arney's mare Imee, captured the race in straight heats amid the prolonged cheers of the spectators.

In the 3-year-old trot, Dodge, also owned by Mr. Arney, captured first place.

The "prolonged cheers" at the horse race take the place of the enthusiastic *halleluiahs* and *amens* at the camp meeting.

WE LEARN from *The New Ideal* that the *Christian Register* some time since contained the following:

"In talking with a bright English lady visiting Boston, I asked her how the subject was regarded in England. She replied with evident horror that cremation



was earnestly supported by many of the first physicians and surgeons of London, but that the church would never regard it as anything less than sacrilege to "the temple of the Holy Ghost." The body should be treated reverently, she said; nor could I persuade her that the solemn consigning of the body, after such religious services as might be desired, to the pure, rapid dissolution by heat was treatment far more reverent than that now so common, of allowing slow and abhorrent decay, attended by grave dangers to the living, to bring about the same result. She closed the conversation by saying, 'I fear the advancement of cremation must be left to the Freethinkers.' I could not repress the thought that to the Freethinkers of all ages the world owes most of the advancement of the world."

When a paper bearing the *Christian* name is so just to *Freethinkers* it is a good hint to Freethinkers to be careful and give the Christians credit for any good they have done in the past and are now doing. *Truth, Justice and Honesty* must be the three most valued words in a Freethinker's vocabulary.

REV. WILLIAM PARK, a noted Presbyterian preacher of England, says:

The great foe of the Church of God in the next half century seems likely to be Agnosticism. Matter and phenomena and force acting under certain laws—this is all we know. Possibly it is all that exists. If there is anything else behind, we cannot pierce the mystery that surrounds it, and it would be silly to trouble ourselves about it. This form of belief is pervading the literary classes, leading many of them, as the books and magazines continually issuing from the press testify, to laugh at the inspiration of the Bible, and utterly to deny the supernatural in Christianity. It is only another form of the same unbelief which leads to so much indifference among our working classes with regards to the Church and religious things, and leaves them at the mercy (though not so much in our land as in other countries) of social agitators and infidel propagandists. This Agnosticism, I believe, is growing.

And he adds:

As Churches we must throw our strength into the careful religious education of the young in all our day schools; we must train our young men and women in the

evidences of Christianity, so that they shall be able to give a reason to everyone that asketh them for the hope that is in them.

In reply to this, the editor of *The Agnostic Journal* says:

To "train our young men and women in the evidences of Christianity" can have but one result—the strengthening of the Agnostic movement. Perhaps, however, the Rev. Mr. Park means, not the *evidences*, but the *fictions*, of the orthodox superstition.

CAN it be possible that the following extract from one of our most intelligent contributors is true? If so, no Liberal ever ought to purchase a copy of the *North American Review*. We hope our correspondent is mistaken. Here is what he says:

"You are aware that these people (the *North American* publishers) published articles by Ingersoll. The *Review* is published as a business enterprise. The followers of Ingersoll are no inconsiderable portion of the intelligent reading community of this country, and they would be the very ones who would be patrons of the *Review*, and so the publishers so far forgot bigotry and 'policy' as to admit him. You remember the Appletons cut Ingersoll short off after he used up Black some years ago. Now the present publishers felt that they had done a very wicked thing to admit him into their list of writers. If you will look at the May number of the *Review* and look at their bulletin, the reddish tinted leaf in the front of the magazine, and read it carefully, you will find therein that they are begging like whipped school-boys for having done that naughty thing. You can read between every line that they have been chastised by the priest element for doing so, and you can plainly see the bent knee and the cringing position taken by them while they apologize in contrition and blubber out that it was necessary, they could not help it, but just see, they say, how we admit to our columns, and invite them, such men as Canon Farrar, who, with his 'polemical acuteness' will certainly pulverize the pigmy Ingersoll; and then see how we admitted that philosophical researcher, Dr. Abbot. How can the public be so short-sighted, when we admit such minds to crush Ingersoll, as to charge us with wrong," etc., etc.

BILL NYE, in a review of the biography of the Younger brothers, the noted desperadoes, says:

Cole Younger has become such an earnest, consistent Christian since his incarceration in the penitentiary that his past ought not to be raked up here, except it be, perhaps, to show that he has had a great deal to overcome in trying to lead a Christian life in a penitentiary, where there are so many temptations to be frivolous and gay.

Some years ago there was a robbery on the Rock Island road, about 14 miles east of Council Bluffs. Cole Younger and Jesse James planned to "throw" the east-bound train at this point. It was in the drowsy dawn of a beautiful summer Sabbath that these now kindly and gentle natures pried up the rails and let the flying engine plow into the cut and wreck the train. It was the sunrise of that Sabbath morning when poor Rafferty, the engineer, with ashy face and staring eye-balls turned toward the quiet sky, lay dead beneath his engine. He lies in an unknown grave to-day be-

cause he foolishly tried to reverse his engine and save his train; whereas if he had been engaged in wrecking it people would have come for thousands of miles to see him and hear him tell how he found salvation and helped himself to it.

The boys now had the train to themselves. They began to feel in the pockets of comparative strangers, and get the time of day from people with whom they could have had but a slight acquaintance. Sometimes a lady who had never been robbed at all before, and who had not read the etiquette of the thing, would thoughtlessly shriek, but before she could apologize, Mr. Younger, who, it is said, carried a Bible with him through all his train-robbing career, and always had a good voice for exhortation, said: "Sit down, damn you! Keep still or you'll go to hell!" These are the words testified to by those present. Mr. Younger always read one of the Psalms just before robbing a train, and one of his prayers, it is said, would have sounded well even in the House of Representatives.

## BOOK REVIEW.

PRACTICAL SANITARY AND ECONOMIC COOKING. ADAPTED TO PERSONS OF MODERATE AND SMALL MEANS. BY MRS. MARY HINMAN ABEL. The Lamb Prize Essay. Published by the American Health Association. Pp. 190. Price \$1.00.

This book is worth more in a family than would be a book of a thousand orthodox sermons telling you how to prepare your soul for the *next* life, for this tells you how to prepare your food for this life. To this essay was awarded the first prize among seventy competitors, and the unanimous opinion of the able Judges of Award and testimonials from members of the American Public Health Association prove that it is a work of great practical value, and that it would in many cases assist in securing to families health, comfort and happiness in life, if it could be placed in their hands. It would be of immediate and permanent benefit, and es-

pecially assist in bettering the condition of those for whom it is principally intended. For sale at this office.

THREE LECTURES ON THE SCIENCE OF LANGUAGE. BY F. MAX MULLER. Chicago: Open Court Publishing Co. Pp. 112. Price 75c.

The titles of these lectures are as follows: First lecture, "Man and Animal"; second lecture, "The Analysis of Language"; third lecture, "Thought Thicker than Blood." This book will be valuable to every scholar and thinker. For sale at this office.

ARYAN SUN-MYTHS THE ORIGIN OF RELIGIONS. BY SARAH E. TITCOMB. Published by the author. Pp. 192. Price, \$1.00. For sale at this office.

The author claims to prove beyond question what the title of the book indicates, that the sun-myths of the ancient Aryans were the origin of the religions in

all of the countries which were peopled by the Aryans. That the saviours worshipped in these lands are personifications of the sun, the chief god of the Aryans. The author cites hundreds of authorities to substantiate what she claims, and the book is evidently a work of much study and thorough research. It is a most valuable accession to the history of the origin of what is known as religion.

"THE ETHICAL PROBLEM," by DR. PAUL CARUS, is a pamphlet of 90 pages, that has recently been published by the Open Court Publishing Company, and sells for 50 cents.

Three lectures constitute the pamphlet: 1, "Ethics a Science"; 2, "The Data of Ethics"; 3, "The Theories of Ethics." All who are interested in the Ethical Problem (which is the title of this volume), will desire to read what Dr. Carus has to say in these three lectures. It must be admitted that this is *the* "problem" of this age and generation. Heretofore it has been held that there can be no salvation outside of the church, and, further, no real morality; but the learned men of to-day contend that ethical culture is the true and only real saviour. Every treatise on this most interesting subject by competent authors will receive candid consideration by all lovers of human progress. This pamphlet, like all publications issued by the Open Court Publication Company, is finely executed.

NATURAL MORALITY, ABRIDGED FOR LIBERAL SCHOOLS AND CLASSES. BY MARY A. WHITE. Pp. 57. Price, cloth, 30 cents; paper, 25 cents.

We judge from a hasty perusal of this little volume that it admirably answers the purpose for which it was written. We can probably best describe it by copying here from a letter from the author. She says:

"This little volume was written by request of Dr. York for the purpose of teaching the rising generation that morality is a natural outcome of evolution

and not a bible product. Our children are taunted with the slur that there are no moral principles in the doctrines of Liberalism. It is time that we were proving to them the falsity of this assertion. I have not pretended to cover the whole ground in this small book, but it will do for a beginning in the catechism line. Being for pupils, it will not interfere with the forthcoming prize manual of the American Secular Union which is, we suppose, intended for teachers."

This book might properly be called the Freethinkers' Juvenile Catechism, as it is composed of questions and answers; but we are sure that a very large majority of the questions here propounded are worthy of the consideration of many adults. We should judge there are about eight questions on a page, which, as there are fifty-seven pages, there must be some 450 questions. Here are the four first questions and their answers:

What is nature?

The manifestations of all forms of matter and developments of mind exhibited in the universe.

What is life?

The vital force which develops form and promotes growth in organized atoms.

On what does the form and growth of organized atoms depend?

On the degrees and qualities of the life forces acting upon them, which is "chemical action."

What do we know of these forces?

Only so much as can be learned by their manifestations in things which come within the scope of our observations and comprehension.

The author says in the preface:

"The object of these lessons is to eliminate the supernatural from moral science. The Socrates method is adopted because it is the best for young minds."

We earnestly recommend this little volume to every Liberal parent who has intelligent children that they desire to have instructed in the principles of Natural Morality. As the author very modestly says, it is only a beginning, but we are sure it is a very good beginning, which we hope to see followed up by more thorough volumes.

Miss White is entitled to great credit for giving the Liberal public so good a

work on this most important subject. Liberals everywhere ought to encourage her by purchasing the volume. At the low price it is within the reach of all. Orders for book may be sent to this office.

THE FREETHINKERS' PICTORIAL TEXT BOOK.—The Truth Seeker Company has just brought out this extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. The book has some 400 pages, 12 by 9 inches in size, an illuminated cover, and contains 180 fine *full-page* pictorial illustrations. They are classed as follows:

- 15 represent Uncle Sam and the Priests.
- 2    "    The Church Robbing the People.
- 3    "    Thanksgiving.
- 6    "    Sabbath Laws.
- 14   "   Children and the Church.
- 10   "   Woman and the Church.
- 6    "   The Church and Thomas Paine.
- 4    "   Studies in Natural History.
- 2    "   The Bible and Science.
- 15   "   The Clergy and their Flocks
- 1    "   Piety in our Penitentiaries.
- 8    "   The Atonement Scheme.
- 2    "   Prayer.
- 10   "   The Creeds.
- 1    "   Christians and Mahometans
- 2    "   Samples of Christianity's Work.
- 4    "   Missionaries.
- 1    "   The Lord's Instruments.
- 25   "   Bible Doctrines and their Results.
- 1    "   The Church and Slavery.
- 2    "   Priests and Politics.
- 4    "   Ireland and the Church.
- 2    "   Church Idea of Civilization.
- 1    "   The Uses of the Cross.
- 5    "   Unkind Reflection on the Church.
- 10   "   Persecutions of the Church.
- 12   "   Some Allegories.
- 3    "   Heaven.
- 6    "   Hell.

7 represent Miscellaneous.

On the opposite page of each of these large illustrations is a full page printed explanation of what they represent. From a Christian standpoint this may be considered the most blasphemous book ever issued in America, and if the crime of blasphemy had not been abolished by the Constitution of the State of New York we should expect to see Anthony Comstock following up the Truth Seeker Company with all his Christian zeal. But, after all, we think Comstock will enjoy the pictures, although they may not be exactly the kind he is most partial to, and we advise the Truth Seeker Company to mail him a copy. The pictures, we must admit, although well executed by the noted artist Watson Heston, are not all beautiful to look upon. Some are so hideous that they will shock sensitive feelings, but then they well represent the coarse and disgusting doctrines and practices of the past and present Christian church and give us a pictorial history, plain to be comprehended and understood, of that great abomination that was born in the dark ages of the world, when superstition and not science ruled mankind. And whether we are favorable or unfavorable to this kind of warfare against the church, we must admit that artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.

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WHAT WOULD FOLLOW ON THE EFFACEMENT OF CHRISTIANITY. BY GEORGE JACOB HOLYOAKE. Buffalo: H. L. Green. Pp. 16. Price, 10 cents, 12 copies for \$1.00.

## PRESS NOTICES.

[From the Religio-Philosophical Journal.]

Whatever Mr. Holyoake writes is worth reading. The unjust imprisonment which he suffered in England for blasphemy forty years ago or more, did not embitter him against Christians nor make him an unjudicial and unfair opponent of the Christian system. He always writes, whether on religion or on social and economic subjects, in an admirable spirit. In this essay he says: "What has to be avoided in considering this question is, a foolish disparagement of Christianity, and a foolish exaggeration of the ethical substitute which will follow on the effacement of the main Christian tenets, taught by the churches. The Christian Scriptures contain pathetic and instructive narratives, noble precepts, and, above all, the example of Christ sacrificing himself for the good of others, which has touched the hearts of men in every age since. But such teaching and example existed in the world before the days of Jesus, and is part of the history of humanity. Christianity, in enshrining the example of self-sacrifice, has an imperishable place in the annals of ethical influence. We do not disparage it nor seek its effacement. But other tenets have been imposed as part and parcel of self-sacrificing Christianity, and are preached and insisted upon as essential to it, which have retarded, and do retard, human progress. These are established by law as Christianity, and are accepted and taught by all the best-known churches of the day—save one. It is this Christianity which needs effacement.

[From the Boston Investigator.]

The three articles which make up this interesting pamphlet were originally published in the FREETHINKERS' MAGAZINE. Mr. Holyoake says things with wonderful

clearness, and there is not a dark or ambiguous sentence in his writings. He thinks only good would follow the effacement of Christianity. He says:—"One consequence of effacement of all these tenets, if it took place, would be that all men would be delivered from the degradation of their reason and the religious misery which should fill with ceaseless alarm and apprehension every heart capable of sensibility, and every understanding capable of reflection." Speaking of the doctrine of endless punishment, he observes:—"The only defense of the tenet of perdition is that it deters bad men from evil. There would be something in this; but, unfortunately, the right men never are damned."

[From Secular Thought.]

Mr. Holyoake's prominent position as the leading exponent of Secularism in England during nearly half a century gives peculiar value to anything from his pen, and his clear and vigorous style is well known to our readers. In the present work his general conclusion may be seen from a quotation of two sentences:—"The world is tired of the cry of the saints, 'We are the salt of the earth; after us putrefaction.' It is the salt of science and morality which has permeated Christianity, which has of late years preserved it from putrefaction." It is printed in the same handsome style as "The Gods," and the cover is ornamented with a portrait of Mr. Holyoake.

[Susan H. Wixon in Truth Seeker.]

This is fine reading. Mr. Holyoake tells in a clear, comprehensive and straightforward manner just what might be expected if superstition were blotted from the earth. People left to the exercise of their own reason would be reasonable, unfettered by the gyves and yokes of barbarous dogmas and beliefs in a vindictive deity. Men would rise and soar aloft in mental liberty, would become larger, nobler, truer in every way. A fine portrait of Mr. Holyoake adorns the outer covering of this pamphlet, which is published by H. L. Green and is offered at the low price of 10 cents per copy.

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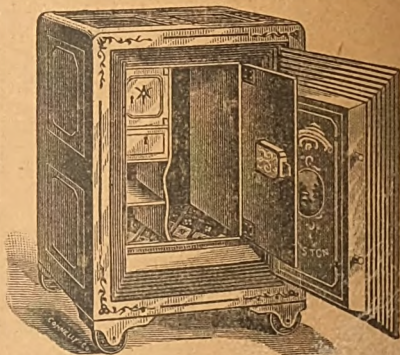
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