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# THE Freethinkers' MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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*Jos. Rodas Buchanan*



# THE FREETHINKERS' MAGAZINE.

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NOVEMBER (E. M.) 290.

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## ARISTOTLE'S AGREEMENT WITH MODERN IDEAS OF VIRTUE.\*

By SARA A. UNDERWOOD.

SINCE Aristotle devotes so much space in his "Ethics" to the discussion of virtue as a factor of happiness, I have chosen that for the subject of my paper.

The first question suggested by this subject is a definition of virtue. Aristotle himself declares it to be the golden mean between excess and defect in passions and actions. He says, "It is conversant with passions and actions, and in these there is excess and defect, and the mean. As, for example, we may feel fear, confidence, desire, anger, and, in a word, pleasure and pain, both too much and too little, and in both cases improperly. But the time when, and the cases in which, and the persons toward whom, and the motive for which, and the manner in which, constitute the mean and the excellence, and this is the characteristic property of virtue."

Plato considered virtue to consist of the harmonious cultivation of the different intellectual and moral faculties.

A recent writer defines the right, or virtue, to be "what I feel obliged to do, because for ages and ages the stream of human tendency has set in favor of such doing, and my present inclinations have been moulded by that stream. If completely, I do

\*A Paper read before the Aristotelian Society of Chicago, and revised for this Magazine.



easily and willingly what I ought ; if not, I may leave it undone and repent, or do it grudgingly, and with pain ; or I may set myself against the stream, and deny the obligation ; but in the ordinary use of the terms, I am 'good' or 'bad,' in proportion to the completeness and spontaneity of my obedience." Our knowledge and practice of virtue are not the result of theories about right or wrong actions, but the outcome of the experience of mankind. Those actions which resulted in good to the individual and the community, were in time called *right*; those which resulted in eventual evil, were called wrong, and the cultivation of right actions and right feelings came to be considered virtue.

The virtues are classed as virtues, because they have some community of character. What is the common trait in all the virtues? Courage, fortitude, truthfulness, justice, magnanimity, etc., except the *happiness* which, as Aristotle says, consists in the practice of them. They are united, as a class, by their common relation to this result. And the vices have their community of character, which makes it possible to classify them, in the unhappiness they produce. Suppose that temperance caused ill-health, discord and misery, would it not be deemed a vice? Suppose that drunkenness were promotive of health, intellectual power and moral sensibility, would it not be classed among the virtues? Unless it be said that temperance can be thought of as a virtue, though productive of general misery, and that drunkenness can be thought of as a vice, though a cause of general happiness, it must be conceded that conceptions of virtue and vice cannot be separated from conceptions of conduct that produces happiness and unhappiness.

What is the necessity of virtue? Of what use is it? Why should it be cultivated? What ulterior object does it secure? If it be said that it makes men better, that is only saying it makes them more virtuous. The only rational answer to the question why men should be virtuous, is that it makes men happier. Those actions which cause inharmonious and painful social relations between man and the community in which he lives, or which may result in evil to those who come after him, are called vices, because they cause unhappiness.

Through countless ages of experience men have learned *what* benefits and what injures. Codes of ethics and systems of laws



are the condensed experience of the race, and, hence, they are more reliable guides than individual judgments in the usual affairs of life.

This view is consistent with the recognition of what is commonly regarded as transcendental conscience, inborn, innate; or of a moral sense, which is as certainly hurt by what its possessor believes wrong, as the sense of touch is hurt by contact with fire. According to the theory of intellectual evolution, the moral sense is inherited by the individual of to-day, although acquired by the race. It is a complex product of human culture. It leads men to approve intuitively what is right, and condemns what is wrong, according to such conceptions of right or wrong as they have acquired.

In evidence of this you will find that the lower in the scale of intelligence and culture any race is, the lower are their standards of right and wrong. There is no innate conscience in the murderous Thug of India, which protests against the taking of human life or property; even in Aristotle's time, there was no "still, small voice" in this ethical teacher's soul, protesting against the injustice of holding men as slaves. As man grows in knowledge, his ideals of virtue become higher; the same virtue takes new and more clearly defined meanings; courage, for instance, means more than mere contempt for physical danger, fearlessness of death in battle; it grows broad enough to include moral courage—the courage of conviction; to stand up fearlessly for "the truths which men receive not now," and in George Eliot's words to be ready to face

" In thought beforehand to its utmost reach  
The consequences of our conscious deeds.  
To face them after, bring them to our bed,  
And never drug our souls to sleep with lies.  
If they are cruel, they shall be arraigned  
By that true name; they shall be justified  
By a high purpose—by the clear-seen good  
That grew into our vision, as we grew."

Aristotle claims that though we are not born virtuous, yet we are born with the capacity for virtue; but virtue is not innate, nor is vice. We have capacity for both. It depends on the environments which surround us through life, and as we come to know virtue and vice, from our choice of either one or the other. *Practice* of either, whether of our own choice or of necessity,

makes the *habit*, which, becoming fixed, makes the virtuous man if virtue be practiced; the vicious man, if vice be habitual. "As by building houses men become builders, and by playing on the harp, harp-players; thus by doing just actions we become just; by performing temperate actions, temperate, and by performing brave actions we become brave," says Aristotle; and, again, "Therefore it is necessary to be in some manner trained immediately from our childhood, as Plato says, 'to feel pleasure and pain at proper objects, for this is right education.'" He wisely insists on constant practice of all the virtues in order to make the good ingrained in us by habit. Yet he says regretfully, "The generality of men do not *do* these things, but taking refuge in words, they think they are philosophers, and that in this manner they will become good men; and what they do is like what sick people do, who listen attentively to their physicians, and then do not attend to the things which they prescribe."

Discipline and education make the practice of virtue easy; restraint and self-sacrifice eradicate selfish tendencies. These tendencies are transmissible, There is such a thing as good moral, as well as good physical stock. George Eliot, in the "Spanish Gipsy," expresses this thought:

"What! shall the trick of nostril and of lips  
Descend through generations, and the soul  
That moves within our frames, like God in worlds,  
Imprint no record, leave no documents  
Of her great history?"

"Shall men bequeath  
The fancies of their palates to their sons,  
And shall the shudders of restraining awe  
The slow-wept tears of contrite memory,  
Faith's prayerful labor, and the food divine  
Of fast ecstatic; shall these pass away  
Like wind upon the waters—tracklessly?"

A friend remarked lately, speaking in defense of Dante's pride of ancestry, as shown in Canto XVI. of his "Paradise," that "we should never underrate the joy of being well-born—of descent from pure stock." That is so, if by being well-born we mean springing from an ancestry of noble morality, untarnished honor, and intellectual culture, for in so far are we born better equipped for life's battle; since we have so much less territory to conquer, so much of virtue being already ours by inheritance, instead of

gained through war and conquest. To have all humanity thus well-born, is the ideal toward which we are striving. Better even than the social earthly paradise pictured for us by such gentle loving dreamers as Edward Bellamy, is this ideal goal of virtue-loving and virtue-practicing humanity, toward which the best thought is perpetually tending. But those who believe in the ultimate triumph of virtue for all mankind, do not, like Bellamy, expect the whole race to enter upon this promised land at one and the same time, or within one or many centuries. There must be ages yet of striving toward this ideal, as there have been ages of striving in the past to the point already attained. It is now pretty well established and generally accepted that all mental as well as bodily qualities of the human race, are either the result of inheritance or experience (adaptation), and, of whichever origin, are, in their turn, transmissible to our descendants. And as it must necessarily happen in the course of long periods of time that experience is piled upon experience, and inheritance upon inheritance, these cannot fail, eventually, to result in giving favored individuals a most wonderful accumulation of inherited mental wealth, an all but incredible mass of condensed intellectual and emotional power. Thus it is that the great man, the hero, the genius, is born; the philosopher who fashions the lens of his thesis for a clearer insight into the nature of things; the artist who breathes a higher and more potent beauty into his paintings or sculptured marble; the statesman who moulds the nation anew to conform to his own strong convictions.

It is somewhat of this possibility that Tennyson hints in saying :

" I hold it truth with him who sings  
To one clear harp with divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."

And among these heirs of the accumulated capital of virtue, stand out such men and women as Socrates, Aspasia, Plato, Aristotle, Dante, Shakespeare, Goethe, George Eliot and Emerson, and hundreds of others, who helped humanity to progress in knowledge and virtue in countless ways.

Blessed are they who, like Emerson and John Stuart Mill (whom Mr. Gladstone called "the saint of the liberal party"), come into the world heirs of moral virtue, to whom virtuous action is natural inclination, and who find obedience to the moral



law easier than disobedience. But comparatively few are the mortals so happily endowed with what some one names "ethical health." There are many whom intellectual convictions have taught to "know the right," yet who "still the wrong pursue" by force of inherited vicious proclivities, or whose virtuous life is not maintained without occasional struggle against temptation to evil. It is often questioned which man is really most praiseworthy, he who does the right because he cannot do otherwise without pain, or he who, strongly tempted through sensual appetites or intellectual ambition to do wrong, conquers himself after a bitter inward fight. Aristotle says, "The man who does not take pleasure in honorable actions, has no title to be called good." Plato says, "Virtue, then, as it seems, is a kind of health, beauty, and good habit of the soul; and vice its disease, deformity and infirmity." Therefore however much he might pity the diseased soul, it is a question if he would hold it in as high estimation as the virtuous or healthy soul. The late Professor W. K. Clifford, on this point, remarks: "Praise and blame are, indeed, justly apportioned to individuals, according to the difficulty under which they pursue right courses of action; but the moral law is ultimately concerned with something infinitely higher than the task of justly awarding praise or blame for individual actions."

## THE SORROWS OF GOD.\*

By GEORGE JACOB HOLYOAKE.

### II.

ON the day when I heard the eloquent Wesleyan whom I have named, I went to hear the Rev. Mr. McNeill in the old Scotch Church in Regent Square, London, where Edward Irving first made himself famous. The "unknown tongues" are silent now; unknown tongues of another kind are pretty audible in every church—but not those Edward Irving set going. The "unknown tongues" of Carlyle's friend were one of the religious curiosities of my youth. A small penny paper called the *New Casket*, with one picture in it weekly, which I used to admire in the shop windows—it being too costly for me to buy—had a little

\* Part I. of this article appeared in the September Magazine.

epigram in it professing to explain the unknown tongues. I learned the lines looking through the bookseller's window. It is more than sixty years since, but I remember them still :

“ Armstrong, the preaching Irishman,  
Follows close in Edward Irving's van.  
Irish and Scotch together strung—  
Who wonders at an ‘unknown tongue?’ ”

The Rev. Mr. McNeill, whom I found in Irving's pulpit, is tall like Irving; his hair is neither so long nor so bushy as Irving's. Mr. McNeill has considerable dramatic power, but has not the lute-like voice of the Rev. Hugh Price Hughes, which travels like a bird over a vast hall, into every aisle, gallery and nook of the building. Within one hour Mr. McNeill told us at least 200 times of the motives, wishes, designs, expectations, contrivances, solicitude and anxieties of God. He could not be more familiar with Him had he been apprenticed with God, or had lodged in His house. It is this profane, wanton, pretentious, insolent intimacy with Deity, which always strikes me as painful irreverence. Nothing that I shall say in this paper will be half so shocking as the gross familiarity which you hear from Evangelical preachers in every pulpit. No Christian has a right to take offense at the argument of this paper, which merely assumes of God only in one respect, what they confidently assume in every respect. I deal only with one attribute—that of compassion. Their cardinal assumption is that God has like passions with ourselves. Though the preacher might be more reticent and less irreverent in his chatter about God and His qualities, he, so long as he regards God as a person, must, of necessity, speak of His personal attributes. If God has not our nature and passions, He is of an unknown nature, and then all trust is dead, for we know not to what to trust. There can be no trust in an unknown person.

When Madame De Stael dined with Napoleon I., and had looked at him with her sagacious eyes, and listened to him with her wise ears, she reported to her friends that “ they now had for a master a man of an unknown nature.” Neither France nor Europe could put trust in him, and he had to be destroyed before Europe would know peace. The two qualities ascribed to God are goodness and power. If He has no goodness, there can be no trust in Him; if He has no power, there can be no hope from Him.

The strongest and most popular argument of the preacher of Theism is that which is founded on human feeling. We wish for immortality—that, they say, is a strong proof of its truth. Presentment, they say, is probability. We instinctively think the world had a personal maker because it has fitness such as we discern, or ourselves devise in lesser things. To reason from ourselves is a necessity of nature.

“Say first of God above and man below;  
What can we reason, but from what we know?”

In this the priests agree with Pope. The theologians tell us in a hundred thousand voices that God has anger, displeasure, wrath, jealousy, as we have; that He is open to praise and willing to receive daily and hourly thanksgivings, and has infinite piety and compassion. All theology assumes that God has like passions with ourselves. We therefore cannot disassociate from Him the idea of the boundless grief of which He must be the prey, at the sight of the unremedied misery He is doomed to witness.

It is of no use to say, “God, with His infinite love and infinite power, has infinite wisdom;” and, for all we know, pain and misery may be part of the divine purpose. The physician gives pain in order to cure. That is because the physician has no infinite power. He would not give pain if he could help it. As soon as chloroform was discovered, he gladly gave it to save pain. There can be no doubt in any humane mind that God would, if He could, give chloroform to the world in suffering. One of your own poets lately cried:

“O God, have pity on Thy world;  
For man through all these thousand years,  
Battling against grim want and fears,  
Holding his banner still unfurled,  
Has won the victory in vain  
Since progress means increase of pain.”

Christianity with its chilly, October Deity, calls upon us to give ardent praise to their cold-hearted God of this world, as He must be considered if He has infinite power. Statisticians tell us that in London one in five will die in a workhouse, an hospital, or a lunatic asylum. If compassion be an attribute of the Christian Deity, with what throbs of pain God must watch every one of His unfortunate creatures who pass into the portals—where poverty has no more hope, pain has little, and lunacy none—He not having power to prevent it!



We had a case the other day in which a father saw his child fall into a deep loch. He could not swim, and it was certain death to him to leap in when both would have perished together. We hardly forgave the helpless parent who rolled in agony on the bank. But God can swim—and why did He not dive in and save the child if He had the power? There was a time, we are told, when an angel could be sent down from heaven to stir the pool of Siloam, that the sick might be healed. It was very good of the angel to do that, but where was he when the child had to be saved? With a single flap of his wings he could have rescued the poor, gasping, suffocating, drowning, innocent thing.

If philanthropy means love of mankind, what awful days God must pass when the battle-field is in sight, and horses are striking their iron hoofs in the faces of the living who are prostrate? Unitarians, in whom humanity is stronger than religion, tell us of the "Fatherhood" of God and His limitless love. But it is better not to love and not to have the power of saving those for whom we have affection. How much more reverent Freethought is than Christianity—how much nobler ethical truth is than Christian creeds I will explain in a concluding chapter. The greatest of your living poets has recognized in his graceful way, that Freethought has brighter attributes than churches admit. Addressing his Puritan friends in a recent poem, Whittier exclaims:

"Hold fast your Puritan heritage,  
But let the free thought of the age  
Its light and hope and sweetness add  
To the stern faith the fathers had."

*(To be concluded.)*

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#### EDITOR'S NOTE.

The masterly article, commencing on the next page, by Col. Ingersoll, has been put into a beautiful pamphlet with paper cover. The price is ten cents a single copy, twelve copies post-paid for one dollar. If you will read the article carefully we are sure that about the first thing you will do after reading it will be to send one dollar for twelve copies to hand to your friends.

## GOD IN THE CONSTITUTION.\*

By ROBERT G. INGERSOLL.

"All governments derive their just powers from the consent of the governed."

IN this country it is admitted that the power to govern resides in the people themselves; that they are the only rightful source of authority. For many centuries before the formation of our Government, before the promulgation of the Declaration of Independence, the people had but little voice in the affairs of nations. The source of authority was not in this world; kings were not crowned by their subjects, and the sceptre was not held by the consent of the governed. The king sat on his throne by the will of God, and for that reason was not accountable to the people for the exercise of his power. He commanded, and the people obeyed. He was lord of their bodies, and his partner, the priest, was lord of their souls. The government of earth was patterned after the kingdom on high. God was a supreme autocrat in heaven, whose will was law and the King was a supreme autocrat on earth whose will was law. The God in heaven had inferior beings to do his will, and the king on earth had certain favorites and officers to do his. These officers were accountable to him, and he was responsible to God.

The Feudal system was supposed to be in accordance with the divine plan. The people were not governed by intelligence, but by threats and promises, by rewards and punishments. No effort was made to enlighten the common people; no one thought of educating a peasant—of developing the mind of a laborer. The people were created to support thrones and altars. Their destiny was to toil and obey—to work and want. They were to be satisfied with huts and hovels, with ignorance and rags, and their children must expect no more. In the presence of the king they fell upon their knees, and before the priest they grovelled in the very dust. The poor peasant divided his earnings with the State, because he imagined it protected his body; he divided his crust with the Church, believing that it protected his soul. He was the prey of Throne and Altar—one deformed his body, the other his mind—and these two vultures fed upon his toil. He was

\* From *The Arena*.

taught by the king to hate the people of other nations, and by the priest to despise the believers in all other religions. He was made the enemy of all people except his own. He had no sympathy with the peasants of other lands enslaved and plundered like himself. He was kept in ignorance, because education is the enemy of superstition, and because education is the foe of that egotism often mistaken for patriotism.

The intelligent and good man holds in his affections the good and true of every land—the boundaries of countries are not the limitations of his sympathies. Caring nothing for race, or color, he loves those who speak other languages and worship other Gods. Between him and those who suffer, there is no impassable gulf. He salutes the world, and extends the hand of friendship to the human race. He does not bow before a provincial and patriotic God—one who protects his tribe or nation, and abhors the rest of mankind.

Through all the ages of superstition, each nation has insisted that it was the peculiar care of the true God, and that it alone had the true religion—that the gods of other nations were false and fraudulent, and that other religions were wicked, ignorant and absurd. In this way the seeds of hatred had been sown, and in this way have been kindled the flames of war. Men have had no sympathy with those of a different complexion, with those who knelt at other altars and expressed their thoughts in other words—and even a difference in garments placed them beyond the sympathy of others. Every peculiarity was the food of prejudice and the excuse for hatred.

The boundaries of nations were at last crossed by commerce. People became somewhat acquainted, and they found that the virtues and vices were quite evenly distributed. At last subjects became somewhat acquainted with kings—peasants had the pleasure of gazing at princes, and it was dimly perceived that the differences were mostly in rags and names.

In 1776 our fathers endeavored to retire the gods from politics. They declared that "all governments derive their just powers from the consent of the governed." This was a contradiction of the then political ideas of the world; it was, as many believed, an act of pure blasphemy—a renunciation of the Deity. It was in fact a declaration of the independence of the earth. It was a notice to all churches and priests that thereafter mankind would

govern and protect themselves. Politically it tore down every altar and denied the authority of every "sacred book," and appealed from the Providence of God to the Providence of Man.

Those who promulgated the Declaration adopted a Constitution for the great Republic.

What was the office or purpose of that Constitution?

Admitting that all power came from the people, it was necessary, first, that certain means be adopted for the purpose of ascertaining the will of the people; and second, it was proper and convenient to designate certain departments that should exercise certain powers of the government. There must be the legislative, the judicial and the executive departments. Those who make laws should not execute them. Those who execute laws should not have the power of absolutely determining their meaning or their constitutionality. For these reasons, among others, a Constitution was adopted.

This Constitution also contained a declaration of rights. It marked out the limitations of discretion, so that in the excitement of passion men shall not go beyond the point designated in the calm moment of reason.

When man is unprejudiced, and his passions subject to reason, it is well he should define the limits of power, so that the waves driven by the storm of passion shall not overbear the shore.

A constitution is for the government of man in this world. It is the chain the people put upon their servants, as well as upon themselves. It defines the limit of power and the limit of obedience.

It follows, then, that nothing should be in a constitution that cannot be enforced by the power of the State—that is, by the Army and Navy. Behind every provision of the constitution should stand the force of the nation. Every sword, every bayonet, every cannon should be there.

Suppose, then, that we amend the Constitution and acknowledge the existence and supremacy of God—what becomes of the supremacy of the people, and how is this amendment to be enforced? A constitution does not enforce itself. It must be carried out by appropriate legislation. Will it be a crime to deny the existence of this Constitutional-God? Can the offender be proceeded against in the criminal courts? Can his lips be closed by the power of the State? Would not this be the inauguration of religious persecution?



And if there is to be an acknowledgment of God in the Constitution, the question naturally arises as to which God is to have this honor. Shall we select the God of the Catholics—He who has established an infallible church presided over by an infallible pope, and who is delighted with certain ceremonies and placated by prayers uttered in exceedingly common Latin? Is it the God of the Presbyterian, with the Five Points of Calvinism, who is ingenious enough to harmonize necessity and responsibility, and who in some way justifies himself for damning most of his own children? Is it the God of the Puritan, the enemy of joy—of the Baptist, who is great enough to govern the universe, and small enough to allow the destiny of a soul to depend on whether the body it inhabited was immersed or sprinkled?

What God is it proposed to put in the Constitution? Is it the God of the Old Testament, who was a believer in slavery and who justified polygamy? If slavery was right then, it is right now; and if Jehovah was right then, the Mormons are right now. Are we to have the God who issued a commandment against all art—who was the enemy of investigation and of free speech? Is it the God who commanded the husband to stone his wife to death because she differed with him on the subject of religion? Are we to have a God who will re-enact the Mosaic code and punish hundreds of offenses with death? What court, what tribunal of last resort, is to define this God, and who is to make known his will? In his presence, laws passed by men will be of no value. The decisions of courts will be as nothing. But who is to make known the will of this supreme God? Will there be a supreme tribunal composed of priests?

Of course all persons elected to office will either swear or affirm to support the Constitution. Men who do not believe in this God, cannot so swear or affirm. Such men will not be allowed to hold any office of trust or honor. A God in the Constitution will not interfere with the oaths or affirmations of hypocrites. Such a provision will only exclude honest and conscientious unbelievers. Intelligent people know that no one knows whether there is a God or not. The existence of such a Being is merely a matter of opinion. Men who believe in the liberty of man, who are willing to die for the honor of their country, will be excluded from taking any part in the administration of its affairs. Such a provision would place the country under the feet of priests.

To recognize a Deity in the organic law of our country would be the destruction of religious liberty. The God in the Constitution would have to be protected. There would be laws against blasphemy, laws against the publication of honest thoughts, laws against carrying books and papers in the mails, in which this constitutional God should be attacked. Our land would be filled with theological spies, with religious eavesdroppers, and all the snakes and reptiles of the lowest natures, in this sunshine of religious authority, would uncoil and crawl.

It is proposed to acknowledge a God who is the lawful and rightful Governor of nations—the one who ordained the powers that be. If this God is really the Governor of nations, it is not necessary to acknowledge him in the Constitution. This would not add to his power. If he governs all nations now, he has always controlled the affairs of men. Having this control, why did he not see to it that he was recognized in the Constitution of the United States? If he had the supreme authority and neglected to put himself in the Constitution, is not this, at least, *prima facie* evidence that he did not desire to be there?

For one, I am not in favor of the God who has “ordained the powers that be.” What have we to say of Russia—of Siberia? What can we say of the persecuted and enslaved? What of the kings and nobles who live on the stolen labor of others? What of the priest and cardinal and pope who wrest even from the hand of poverty the single coin thrice earned?

Is it possible to flatter the Infinite with a constitutional amendment? The “Confederate States” acknowledged God in their constitution, and yet they were overwhelmed by a people in whose organic law no reference to God is made. All the kings of the earth acknowledge the existence of God, and God is their ally; and this belief in God is used as a means to enslave and rob, to govern and degrade the people whom they call their subjects.

The government of the United States is secular. It derives its power from the consent of man. It is a government with which God has nothing whatever to do—and all forms and customs, inconsistent with the fundamental fact that the people are the source of authority, should be abandoned. In this country there should be no oaths—no man should be sworn to tell the truth and in no court should there be any appeal to any supreme being.

A rascal by taking the oath appears to go in partnership with God, and ignorant jurors credit the firm instead of the man. A witness should tell his story, and if he speaks falsely should be considered as guilty of perjury. Governors and Presidents should not issue religious proclamations. They should not call upon the people to thank God. It is no part of their official duty. It is outside of and beyond the horizon of their authority. There is nothing in the Constitution of the United States to justify this religious impertinence.

For many years priests have attempted to give to our government a religious form. Zealots have succeeded in putting the legend upon our money: "In God We Trust;" and we have chaplains in the Army and Navy, and legislative proceedings are usually opened with prayer. All this is contrary to the genius of the republic, contrary to the Declaration of Independence, and contrary really to the Constitution of the United States. We have taken the ground that the people can govern themselves without the assistance of any supernatural power. We have taken the position that the people are the real and only rightful source of authority. We have solemnly declared that the people must determine what is politically right and what is wrong, and that their legally expressed will is the supreme law. This leaves no room for national superstition—no room for patriotic gods or supernatural beings—and this does away with the necessity for political prayers.

The government of God has been tried. It was tried in Palestine several thousand years ago, and the God of the Jews was a monster of cruelty and ignorance, and the people governed by this God lost their nationality. Theocracy was tried through the Middle Ages. God was the Governor—the Pope was his agent, and every priest and bishop and cardinal was armed with credentials from the Most High—and the result was that the noblest and best were in prisons, the greatest and grandest perished at the stake. The result was that vices were crowned with honor, and virtues whipped naked through the streets. The result was that hypocrisy swayed the sceptre of authority, while honesty languished in the dungeons of the Inquisition.

The government of God was tried in Geneva when John Calvin was his representative; and under this government of God the flames climbed around the limbs and blinded the eyes of Michael

Servetus, because he dared to express an honest thought. This government of God was tried in Scotland, and the seeds of theological hatred were sown, that bore, through hundreds of years, the fruit of massacre and assassination. This government of God was established in New England, and the result was that Quakers were hanged or burned—the laws of Moses re-enacted and the “witch was not suffered to live.” The result was that investigation was a crime, and the expression of an honest thought a capital offense. This government of God was established in Spain, and the Jews were expelled, the Moors were driven out, Moriscos were exterminated, and nothing left but the ignorant and bankrupt worshippers of this monster. This government of God was tried in the United States, when slavery was regarded as a divine institution, when men and women were regarded as criminals because they sought for liberty by flight, and when others were regarded as criminals because they gave them food and shelter. The pulpit of that day defended the buying and selling of women and babes, and the mouths of slave-traders were filled with passages of Scripture defending and upholding the traffic in human flesh.

We have entered upon a new epoch. This is the century of man. Every effort to really better the condition of mankind has been opposed by the worshippers of some God. The Church in all ages and among all peoples has been the consistent enemy of the human race. Everywhere and at all times, it has opposed the liberty of thought and expression. It has been the sworn enemy of investigation and of intellectual development. It has denied the existence of facts the tendency of which was to undermine its power. It has always been carrying faggots to the feet of Philosophy. It has erected the gallows for Genius. It has built the dungeon for thinkers. And to-day the orthodox church is as much opposed as it ever was to the mental freedom of the human race.

Of course there is a distinction made between churches and individual members. There have been millions of Christians who have been believers in liberty and in the freedom of expression—millions who have fought for the rights of man—but Churches as organizations, have been on the other side. It is true that Churches have fought Churches—that Protestants battled with the Catholics for what they were pleased to call the freedom of



conscience; and it is also true that the moment these Protestants obtained the civil power, they denied this freedom of conscience to others.

Let me show you the difference between the theological and the secular spirit. Nearly three hundred years ago, one of the noblest of the human race, Giordano Bruno, was burned at Rome by the Catholic Church—that is to say by the “Triumphant Beast.” This man had committed certain crimes—he had publicly stated that there were other worlds than this—other constellations than ours. He had ventured the supposition that other planets might be peopled. More than this, and worse than this, he had asserted the heliocentric theory—that the earth made its annual journey about the sun. He had also given it as his opinion that matter is eternal. For these crimes he was found unworthy to live, and about his body were piled the faggots of the Catholic Church. This man, this genius, this pioneer of the Science of the Nineteenth Century, perished as serenely as the sun sets. The infidels of to-day find excuses for his murderers. They take into consideration the ignorance and brutality of the times. They remember that the world was governed by a God who was then the source of all authority. This is the charity of infidelity,—of philosophy. But the Church of to-day is so heartless, is still so cold and cruel, that it can find no excuse for the murdered.

This is the difference between Theocracy and Democracy—between God and man.

If God is allowed in the Constitution, man must abdicate. There is no room for both. If the people of the great Republic become superstitious enough and ignorant enough to put God in the Constitution of the United States, the experiment of self-government will have failed, and the great and splendid declaration that “all governments derive their just powers from the consent of the governed” will have been denied, and in its place will be found this: All power comes from God; priests are his agents, and the people are their slaves.

Religion is an individual matter, and each soul should be left entirely free to form its own opinions and to judge of its accountability to a supposed supreme being. With religion, government has nothing whatever to do. Government is founded upon force, and force should never interfere with the religious opinions of men. Laws should define the rights of men and their duties

towards each other, and these laws should be for the benefit of man in this world.

A nation can neither be Christian nor Infidel—a nation is incapable of having opinions upon these subjects. If a nation is Christian, will all the citizens go to heaven? If it is not, will they all be damned? Of course it is admitted that the majority of citizens composing a nation may believe or disbelieve, and they may call the nation what they please. A nation is a corporation. To repeat a familiar saying, “it has no soul.” There can be no such thing as a Christian Corporation. Several Christians may form a corporation, but it can hardly be said that the corporation thus formed was included in the atonement. For instance: seven Christians form a corporation—that is to say, there are seven natural persons and one artificial—can it be said that there are eight souls to be saved?

No human being has brain enough, or knowledge enough, or experience enough, to say whether there is, or is not, a God. Into this darkness Science has not yet carried its torch. No human being has gone beyond the horizon of the natural. As to the existence of the supernatural, one man knows precisely as much, and exactly as little as another. Upon this question, chimpanzees and cardinals, apes and popes, are upon exact equality. The smallest insect discernible only by the most powerful microscope, is as familiar with this subject as the greatest genius that has been produced by the human race.

Governments and laws are for the preservation of rights and the regulation of conduct. One man should not be allowed to interfere with the liberty of another. In the metaphysical world there should be no interference whatever. The same is true in the world of art. Laws cannot regulate what is or what is not music—what is or what is not beautiful—and constitutions cannot definitely settle and determine the perfection of statues, the value of paintings, or the glory and subtlety of thought. In spite of laws and constitutions the brain will think. In every direction consistent with the well-being and peace of society, there should be freedom. No man should be compelled to adopt the theology of another; neither should a minority, however small, be forced to acquiesce in the opinions of a majority, however large.

If there be an infinite being, he does not need our help—we need not waste our energies in his defense. It is enough for us

to give to every other human being the liberty we claim for ourselves. There may or may not be a Supreme Ruler of the universe—but we are certain that man exists, and we believe that freedom is the condition of progress, that it is the sunshine of the mental and moral world, and that without it man will go back to the den of savagery and will become the fit associate of wild and ferocious beasts.

We have tried the government of priests, and we know that such governments are without mercy. In the administration of theocracy, all the instruments of torture have been invented. If any man wishes to have God recognized in the Constitution of our country, let him read the history of the Inquisition, and let him remember that hundreds of millions of men, women and children have been sacrificed to placate the wrath or win the approbation of this God.

There has been in our country a divorce of Church and State. This follows as a natural sequence of the declaration that "governments derive their just powers from the consent of the governed." The priest was no longer a necessity. His presence was a contradiction of the principle on which the Republic was founded. He represented, not the authority of the people, but of some "Power from on High," and to recognize this other Power was inconsistent with free government. The founders of the Republic at that time parted company with the priests, and said to them: "You may turn your attention to the other world—we will attend to the affairs of this." Equal liberty was given to all. But the ultra theologian is not satisfied with this—he wishes to destroy the liberty of the people—he wishes a recognition of his God as the source of authority, to the end that the Church may become the supreme power.

But the sun will not be turned backward. The people of the United States are intelligent. They no longer believe implicitly in supernatural religion. They are losing confidence in the miracles and marvels of the Dark Ages. They know the value of the free school. They appreciate the benefits of science. They are believers in education, in the free play of thought, and there is a suspicion that the priest, the theologian, is destined to take his place with the necromancer, the astrologer, the worker of magic, and the professor of the black art.

We have already compared the benefits of theology and

Science. When the theologian governed the world, it was covered with huts and hovels for the many, palaces and cathedrals for the few. To nearly all the children of men reading and writing were unknown arts. The poor were clad in rags and skins—they devoured crusts, and gnawed bones. The day of Science dawned, and the luxuries of a century ago are the necessities of to-day. Men in the middle ranks of life have more of the conveniences and elegancies than the princes and kings of the theological times. But above and over all this, is the development of mind. There is more of value in the brain of an average man of to-day—of a master-mechanic, of a chemist, of a naturalist, of an inventor, than there was in the brain of the world four hundred years ago.

These blessings did not fall from the skies. These benefits did not drop from the outstretched hands of priests. They were not found in cathedrals or behind altars—neither were they searched for with holy candles. They were not discovered by the closed eyes of prayer, nor did they come in answer to superstitious supplication. They are the children of freedom, the gifts of reason, observation and experience—and for them all man is indebted to man.

Let us hold fast to the sublime declaration of Lincoln: Let us insist that this, the Republic, is "A government of the people, by the people, and for the people."

#### A GOOD WORD FOR "AUNT ELMINA."

*Editor Freethinkers' Magazine:*

I fear "Aunt Elmina" will feel mortified at being represented so small in my report in FREETHINKERS' MAGAZINE for October. She certainly has cause to feel hurt, for really I have thoughtlessly done her an injustice. True, the ten cents was the amount sent, in answer to your appeal, but I cannot let it pass as representing her donations to me. She has been aiding me in many ways, and almost constantly, since my misfortunes began, now over three years ago. Her many appeals in my behalf has always been of signal benefit to me. Many a dollar has come to me from different friends through her, she always paying the registered fee from her own private purse; her ears have ever been open to my every cry of distress. She was the first to step between me and the "wolf," after I ruined my right hand by that fatal splinter. She was a faithful friend and constant succor of my lamented wife in all her last illness, and will have my eternal love and gratitude, while I remain on this side of the great "river."

R. M. CASEY.

FIVE FORKS, S. C.

# LITERARY DEPARTMENT.

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## THE CREATOR.

TRANSLATED BY E. R. MULLER, FROM THE GERMAN.

A REAL little imp was Gottlieb, dear reader,  
In mischief the leader of boys in the street,  
It always was "he," the mischief breeder,  
Who, without doubt, committed the deed.

No matter what happened 'twas he, no other ;  
None else did do it, but Gottlieb, our boy ;  
And to make him admit that he was the author,  
They failed not the lash to his back to apply.

The outcome—to save a flogging repeated—  
When accused, the boy admitted each charge at once.  
The teacher one day proved the school in religion,  
This always made Gottlieb feel like a dunce.

"Who created"—so asked him the teacher severely—  
"Who created the world? Don't you know?"  
The boy being frightened, as one could see clearly,  
Gave quickly the answer: "This I don't know."

The teacher was angry beyond all description ;  
"Speak ! who created the world? speak quick !  
And if you don't answer to my fullest conviction,  
I'll thrash you severely—you see the stick !"

Surely, the boy thought that now he would get it ;  
"Please, teacher," he begged, "from beating refrain,  
I will admit all, it was I who did it,  
It was I—but will never do it again."



## THE ORIGIN OF CHRISTIANITY.

ORTHODOX clergymen of the Christian Church have usually been unwilling to admit certain facts of history, fearing doubtless that they might tend to lessen confidence in the Orthodox Church. One of these facts is that Christianity is borrowed from the older religions: that it is, in many respects, almost an exact copy of previously existing religions, or, to say the least, that there is between it and the more ancient religions, a most remarkable similitude, agreement or coincidence.

In view of this truth it is gratifying to read from a recent number of the *New York Observer* of "the organization of a society for the study of 'comparative religion,'" which the writer says is a "field of research which has been much neglected by Christian scholarship" (!) and that to so orthodox a clergyman as the Secretary of the Presbyterian Board of Foreign Missions, Rev. Dr. F. F. Ellinwood, this organization is principally due. The *Observer* states that "Christian apologists" formerly endeavored to show "that the Christian religion was unlike all others, both in its essence and requirements and therefore could not be referred to that origin"; but that a change has taken place; that "the battle-ground of to-day is totally different. Christianity does not now, as formerly, deny or ignore these coincidences and resemblances." It asks the question "Do they (these coincidences and resemblances) exist;" and answers, with the admission, "Yes, many and marvelous." And of what do these coincidences and resemblances consist? The *Observer* answers: "They consist in ideas, truths, cosmogonies, symbols, feasts and festivals," and adds that "ethnological, philological and archæological research has revealed astonishing coincidences between the religion of the Bible and other ancient religions." These wholesale admissions, coming from so unexpected (so orthodox) a quarter, are most noteworthy; although it is simply an historical fact that all, or nearly all, that pertains to Christianity is found in earlier religions; a fact well attested, as follows:

Rev. R. Heber Newton says: "There is in fact, as we now see, nothing in the externals of the Christian Church which is not a survival from the Churches of Paganism. Tonsured head and silvery bells and swinging censer; Christmas and Easter festivals; Holy Madonna with her child; the sacramental use of bread, of water and of wine. The very sign of the cross; all are ancient human institutions, rites and symbols. . . . Scratch a Christian and you come upon a Pagan. Christianity is re-baptized Paganism."

Rev. M. J. Savage says: "Every rite and symbol of the Christian Church may be found in the older religions."

Peter Eckler (in "Gibbon's Christianity,") says: "There is not a rite, ceremony or belief we now practice or profess that cannot be traced to its origin in Chaldean idolatry, in Assyrian, Egyptian or Roman mythology."

Judge R. B. Westbrook says: "We find in *all* scriptures, ancient and modern, the same symbols, sacraments and ceremonies."

Rev. John W. Chadwick says: "The great religions of the world differ in degree only, not in kind. . . . The holy water at the door of a Roman

Catholic church is a survival of the lustral water of the Pagan temple; its censers and tapers and votive offerings, of Pagan censers and tapers and votive offerings: The worship of the Virgin Mary is a survival of the worship of Vesta. . . . The conversion of the Roman Empire by Christianity was about equally the conversion of Christianity by the Roman Empire. The Empire became Christian; Christianity became Pagan."

In Charles B. Waite's "History of the Christian Religions," we read that "many of the more prominent doctrines of the Christian religion, prevailed hundreds and—in some instances—thousands of years before Christ. The doctrine of the immaculate conception, of an infant deity, was not uncommon in very ancient times. The title of 'Son of God' was very common in very ancient times. The belief in miracles has been common in all ages of the world. Resurrection from the dead was claimed for Mithras, Quexalcote, Osiris, Christna and others. The doctrine of the atonement has, in some forms, pervaded the religion of all countries. The Trinity was an essential feature in the religion of many oriental countries and is considered, by Worsely, of very great antiquity. The doctrine of the remission of sins prevailed in India, Persia and China. The doctrines of original sin, fall of man, and endless punishment, are all to be found in the religious systems of several ancient nations. Sprinkling with water was a religious ceremony of much antiquity. The sacrament was practiced among the Brahmans, the ancient Mexicans, and was introduced with the mysteries of Mithras."

Capt. Robert C. Adams (son of the orthodox Rev. Nehemiah Adams, of Boston), says: "All the doctrines that are deemed essential to Christianity are the outgrowth of earlier beliefs. . . . In India—900 B. C.—Christna was born of the Virgin Devaki, and—500 B. C.—Buddha was born of the Virgin Maya. In Egypt, Horus and his virgin mother, Isis, were worshipped long before the time of Christ. . . . The doctrine of the Trinity was held by the Brahmans, who worshipped Brahma, Vishnu and Siva, and by the Buddhists who revered 'the three pure, precious and honorable Fo.' . . . The term *logos*, or word, was applied to Apollo. . . . The Holy Ghost is symbolized by the dove of Venus. . . . The sacrament of bread and wine was observed in honor of Osiris, the risen God of ancient Egypt; and of Mithra, the Persian Saviour. . . . Baptism was a universal custom, Buddhists dipped (three times), and Brahmans sprinkled. . . . Confirmation was also practiced by the ancient Persians. . . . The cross is a world-wide symbol of vast antiquity. . . . I. H. S. was the monogram of Bacchus. . . . Festivals to saints and martyrs replaced Pagan festivals. . . . Christmas was the birthday of the Gods, and was the ancient feast of the sun. . . . Good Friday and Easter were observed in honor of Adonis. . . . The title 'Mediator' was applied to Mithra in Persia. . . . Atonement was made by animals, men and gods. . . . Regeneration was symbolized by a person passing through clefts in rocks, as though born (again) out of the earth. . . . The end of the world, the day of judgment and future punishment were matters of belief in remote times."

The author of "Bible Myths" says: "Every Christian doctrine, rite and

symbol can be shown to have pre-existed in Pagan usage. . . . Pagan festivals became Christian holidays ; Pagan temples became Christian churches. . . . The only difference between Christianity and Paganism is that Brahma, Ormazd, Osiris, Zeus, Jupiter, etc., are called by another name : Christna, Buddha, Bacchus, Adonis, Mithras, and others, turned into Jesus ; Venus' pigeon into the Holy Ghost ; Diana, Isis, Devaki, and forty-five other virgin mothers, into the Virgin Mary ; the demi-gods and heroes of ancient times into Christian saints."

Judge Richard B. Westbrook, author of "The Bible, Whence and What," says : "There is scarcely a story or incident recorded, as an historical fact, in the Old Testament, that is not evidently founded, in whole or in part, upon some more ancient legends of the East. . . . No fundamental doctrine is taught in either the Old or New Testament that was not as distinctly taught centuries before the Hebrew-Egyptian Moses or the Judean Jesus were ever heard of. . . . There is scarcely a dogma in Christianity which has not its match in the more ancient religion of Hindostan. There is not an attribute of deity, not a moral principle, not a single duty taught in any modern system of theology that has not been as truly held by many of the great leaders of the ancient Pagan religions. . . . The basic principle of the fall of man and his recovery are not only similar, but almost identical, in all scriptures—Pagan, Jewish and Christian. . . . It would be easy to furnish a list of scores of Saviours, most of whom were subjects of promise and prophecy ; miraculously conceived ; themselves working miracles ; their destruction sought by jealous monarchs ; generally dying for mankind and having a triumphant resurrection."

Canon Freemantle (*Fortnightly Review*, March, 1887) says : "If we fix our minds upon ideas, once thought to be exclusively Christian, are there not incarnations, miraculous births and resurrections in the Brahminical religion ? . . . The knowledge of the religions of the East and West show us points of the closest analogy with that recorded in the Bible, and the question is forced upon us whether there is any line to be drawn between them."

Rev. J. T. Sutherland says : "Sacrificial ideas and ideas of atonement came from the religions of the heathen world. The rite of baptism, the sacrament, the ideas of immaculate conception and virgin mothers existed long before the time of Christ ; the same rituals, symbols, holy-days, miracles and incarnations."

Prof. Huxley (in *Popular Science Monthly* for August, 1889) says : "There is strong ground for believing that the doctrines of the resurrection ; of the last judgment ; of heaven or hell ; of the heirarchy of good angels ; of Satan and evil spirits, were derived from Persian and Babylonian sources and are essentially of heathen origin."

T. W. Higginson, in his "Sympathy of Religions," says : "In these various religions are constantly met the same doctrines—regeneration, predestination, atonement, future life, final judgment, divine logos, and the Trinity. The same prophecies and miracles—the dead restored and evil spirits cast out—and the same holy-days. . . . Zoroaster, Confucius, Osiris and Buddha, have no human father, and between the lives of the last two and that of Christ an almost perfect parallel is shown."

Alex. von Humboldt says of the different religions of the world: "Each fills some blank space in its creed with the name of a different teacher."

But little, comparatively, was known until more recent years of the so-called sacred books of religions other than Christian. To Max Müller are we much indebted for translations which show a remarkable similitude in all religions. In a comparison of the Persian and Jewish religions, Prof. Müller says: "What applies to the religion of Moses, applies to that of Zoroaster." He also shows that in the more ancient religious books are found much of what Christianity has claimed as (exclusively) her own. Writing of the first three centuries after Christ, when Paganism was being absorbed by Christianity, he says: "That age was characterized by a spirit of religious syncretism—an eager thirst for compromise. . . . Maya and Sophia, Mithra and Christ, Virof and Isaiah, were mixed up in one jumbled system of inane speculation."

Mosheim says: "The Christians of the second century adopted certain rites and ceremonies employed in what was known as the "Heathen mysteries."

The *Outlook*, Rev. A. H. Lewis, D. D., editor, says: "Pagan theories and practice were diffused throughout the (Christian) Church."

Origen (in early part of the third century) said: "Christianity and Paganism differ in no essential points, but have a common origin, and are really one and the same religion."

Faustus, writing to Augustine (in the fourth century), says: "Nothing distinguishes you from the Pagans except that you hold your assemblies apart from them."

Rev. Aug. Thebaud says: "At the beginning of the sixth century Rome was almost entirely Pagan."

Seymore says: "The principles of Heathen Romanism and those of Christian Romanism are one and the same."

Paganism is the trunk, the tree, the branches, the leaves; Christianity is but the bloom. "Christianity is the flower of Paganism," says Rev. R. Heber Newton.

The resemblance between the legend of a more remote antiquity, with respect to the Saviours of other religions and those relating to Christ are most striking.

Kersey Graves has written the stories of sixteen crucified Saviours.

Justin Martyr, addressing the Emperor Adrian, says: "As to Jesus Christ having been born of a virgin, you have your Perseus to balance that."

Rev. S. Eitel—quoted approvingly by Rev. Dr. Kellogg (Presbyterian) in "Light of Asia and Light of the World"—says: "With the single exception of Christ's crucifixion, almost every characteristic incident in Christ's life is also to be found narrated in the traditions of the life of Buddha."

In an article by T. Bush in the *FREETHINKERS' MAGAZINE* for September, 1890, a comparison is drawn between the vicarious sacrifice of Alcestis (as related by Euripides in the fifth century B. C.) and that of Christ, and says: "Mark the striking resemblance of the characteristic features of the two fictions—Pagan and Christian. In both there was a death, burial and resurrection; in both a descent into hell; in both a failure on the part of their dear-

est friends to recognize the victims on their return from hell, and lastly no one was allowed to touch the resuscitated substitutes until a godly purification had been observed."

Rev. Spence Harvey says: "The resemblance between the legend of Maya, the mother of Buddha, and the doctrine of the virginity of the mother of Christ, cannot but be marked."

In Arthur Little's "Buddhism in Christianity" he says: "The annunciation in the cases of Maya and Mary are quite similar . . . . Buddha, like Christ, had twelve disciples, and called them with the same words that Christ did, saying, 'Follow me.' . . . . Buddha, too, had his fasting, baptism and temptation. . . . . Buddha delivered a sermon on a mountain and taught in parables. . . . . Peter, walking in the water, has its counterpart in the life of Buddha. . . . . Buddha, Zarathusa and Mahomet were heralded by a star."

Prof. Rhys Davids says: "A rich young man came by night to Buddha."

The Abbe Prouveze says: "The points of similarity between (Tibetan) Buddhism and Christianity are far too minute to do away with the idea of plagiarism."

In the *Truth Seeker* for December, 1888, John R. Charlesworth gives the Hindoo legend almost identical with that with reference to Christ. The virgin Devanaguy was "overshadowed" by the God Vishnu and gave birth, in a stable, to Chrishna, who the shepherds adored. The reigning tyrant of Modura, seeking to destroy Chrishna, ordered the massacre of all male infants. This legend dates back 3500 B. C. A somewhat similar legend exists among the Chinese, with reference to Buddha and his virgin mother Maya-devi.

That the sign of the cross, for centuries before the Christian era, was in common use the wide world over, and that, therefore, it was not exclusively a symbol of Christianity, is well attested.

"The sign of the cross was in use as an emblem long before the Christian era" (*Chamber's Encyclopedia*).

"We find among ancient nations the cross as one of their most cherished symbols" (Dr. Lundy).

"The cruciform device occupied a prominent position among the many sacred and mystic symbols and figures connected with the mythologies of heathen antiquity" (*Encyclopedia Britannica*).

"From the dawn of Paganism in the East to the establishment of Christianity in the West, the cross was undoubtedly one of the commonest and most sacred of symbolical monuments" (Bishop Colenso).

"It is high time that Christians should understand a fact, of which skeptics have been long talking and writing, that the cross was the central symbol of ancient Paganism" (Rev. A. H. Lewis, D. D.).

The dogma of the Trinity is likewise of Pagan extraction:

"The doctrine of the Trinity is an Eastern speculation; Christianity clothed itself in this ancient garb, . . . . betraying to him who knows the fabrics of the East, the looms of Egypt and India" (Rev. R. Heber Newton).

"The dogma of the Trinity is Platonic and Egyptian" (Rev. Jas. Freeman Clarke).



"We can trace the history of this doctrine (of the Trinity) and discover its source, not in the Christian revelation, but in the Platonic philosophy" (Rev. Andrews Norton).

"Traces of belief in the Trinity are to be found in most heathen nations. It is discernible in Persian, Egyptian, Roman, Japanese and most of the ancient Grecian mythologies and is very marked in Hindooism" (Rev. Lyman Abbott).

The Trinities of Brahma, Vishnu and Siva; of Osiris, Isis and Horus; of Odin, Vili and Ve, were believed in centuries before the Trinity of Father, Son and Holy Ghost was promulgated.

Similitudes, in other respects, between the more ancient religions and Christianity are, likewise, simple matters of history.

The story of creation, of the temptation of Adam and Eve, of the flood, of the tower of Babel, were told long before a line of the Bible was written (see *Outlook*—July, 1890—by Rev. Dr. Lewis).

"The Greeks, Romans and Hindoos used the same words as those which commence (what is called) 'the Lord's prayer' and which is found in almost identical language in the Jewish Kadish" (Judge R. B. Westbrook, of Phila.).

"There exists not a people, whether Greek, barbarian, or any other race, among whom prayers are not offered up in the name of a crucified Saviour" (A Church Father).

The origin of the Christian gospels and doctrines are shown to be from Egyptian and other Oriental sources, in "Diegesis" by Rev. Robert Taylor.

What the Christian conceives to be God is similar to the Hindoo conception of Brahma, the Greek conception of Zeus or the Roman conception of Jupiter.

"A local heaven and a local hell are found in every mythology" (Prof. John W. Draper).

"The essence of the Christian religion is the center dogma of Buddhism" (Schopenhaur).

In every phase of this question we discover that the Christian religion is, indeed, almost an exact copy of earlier religions and mythologies.

Peter Eckler, in his notes on "Gibbon's Christianity," says: "The similarity between the Pagan and Hebrew belief is apparent. . . . The miracles performed by Jews and Egyptians were precisely the same. . . . The Roman Hercules was called a Saviour of mankind, born of a human mother and an immortal father. The same was also claimed for the Indian Christna, the Egyptian Osiris and the Grecian Apollo."

The marvellous stories connected with the lives and times of Joshua, Balaam and Moses are evident derivations from the myths of more ancient times.

A. L. Rawson, in the *FREETHINKERS' MAGAZINE* for March, 1888, says: "We read in the Iliad, of Juno hastening the sunset and of making a horse speak, and of Jupiter turning a serpent into stone. In the Odyssey, of Minerva retarding the sunrise and as transforming Odysseus. Calisthenes (quoted by Josephus) wrote that in the Pamphylian sea a passage for Alexander the Great's army was opened, the waters rising and doing homage to him as a king."

The late D. M. Bennett said, that "the Christian religion is made up from religious systems which existed many centuries prior to it. In every essential particular it is mere plagiarism; a reconstruction of the dogmas and superstitions of older heathen nations."

The *Truth Seeker* says that Mr. Bennett traced *forty* events, traditions, ceremonies and dogmas, now regarded as Christian, to pre-existing religions.

Thus it would seem that the Christian religion has become heir to all the myths, mysteries, mythologies, dogmas, doctrines, legends, fables, traditions, superstitions, miracles, rites, ceremonies, sacraments and symbols of the older religions. Even the moral precepts of Christ were the utterances of Buddha, of Confucius and other religious teachers, centuries before the Christian era. As A. C. Bowen, in the *North American Review* for March, 1887, says, "Much of the ethical greatness and sweetness which we, in our bigotry, thought to belong to Christianity alone, has lived for centuries in the religions of the East."

Renan says, "Nearly everything in Christianity is mere baggage brought from the Pagan mysteries."

Col. Ingersoll says of Christianity, that it "administered on the estate of Paganism and appropriated most of the property to its own use." Again he says, "The grave clothes of Paganism became the swaddling wraps of Christianity."

AGNOSTICUS.

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### A NEW RECRUIT.

*Editor Freethinkers' Magazine:*

Most cheerfully do I join the "Security List," placed appealingly at our disposal in your Magazine. I fully appreciate not only the financial and at times mental and physical strain consequent to editing a magazine, but also the social disadvantages and condemnations endured by the pioneers and torch-bearers who go bravely forth out from darkness into light, dispelling untruth and shadows, for all who are willing to break the chains of mental bondage and think for themselves. Oh! blessed, blessed freedom; God's birthright to each of His representatives. The sooner we take up our "homestead right" in this great field of freedom, the better for us and those who follow in our wake. It is enough that man's selfishness crushes and curses the land upon which man depends for material needs, cramping and pushing to the wall or seeming limitation—but to fence in mind! to forbid freethought! How can we live and grow into individuality, and not be someone else, unless we think and work out our own lives? No one can do so for us. But being a brotherhood of humanity one can think out a problem for others to work out. The truth of answer will come; if not truth one need not accept, but keep on trying. Certainly out from the dead and must-be-buried part of dogmas is a new life principle quickening; we feel its throbs and press forward with faith that to all who sincerely seek, "Truth" will be as a magnet to draw it. And one truth will be as so much quicksilver—sift and wash away the debris, it will ever hold the gold.

Hoping many others will realize and prove substantially their appreciation of the work you have undertaken and its needs, I sincerely wish you success. A better Magazine, representative of generous whole-soul thought, I have not found, and I read much. Too many magazines fall into the error of asserting facts—of being one-sided. You give all an opportunity to declare beliefs or give of their best thought for consideration by others. Like an earnest, happy family, helping each other to climb to a higher, better understanding and harmony in all things. This is the only way the world can grow better. Compulsory measures, or crucifying of Thought, only retards, as “vicarious” thinking has suppressed the mind growth of the conservative masses. If just one great mind in this and other ages has wielded such magnificent power, how grand will be the age when all men, at least a majority, think; not think they do, but do actually think for the real, honorable, honest good of himself and his neighbor. I send you my best thought and wishes.

J. E. CASTERLINE.

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#### A GOOD WORD FROM PROF. OLIVER.

##### *Editor Freethinkers' Magazine :*

My dear friend and brother, I have so often expressed my opinion in regard to the FREETHINKERS' MAGAZINE, that it would seem a work of supererogation to enter upon an elaborate exposition of my sentiments concerning the same at this time. Suffice it to say, once for all, that you are engaged in a good, great, grand and glorious work for the cause of Freethought, and Liberals should come to the rescue and relieve you from any present or future embarrassments that may threaten to curtail or impair the usefulness or importance of the Magazine in question. It certainly ranks among the first-class periodicals of the day and deserves a generous patronage from the Liberal public. No enterprise within my knowledge is entitled to greater success than the one in which you are engaged, and I bespeak for it the *material aid* which it so justly merits and should receive at the hands of Freethinkers throughout the length and breadth of the land.

Col. Ingersoll's lectures should be given a world-wide circulation, and I hope you will reproduce them *all* through the medium of your valuable Journal. Now give us the “Mistakes of Moses,” “What Must we Do to be Saved,” etc., in the pages of your forthcoming issues, and, my word for it, the Magazine will grow in popularity and receive unbounded patronage in the near future.

My usual remittance will be forthcoming soon—sometime between this and next Christmas. Having been boycotted, ostracised and tabooed by my Christian friends and fellow-citizens on account of my outspoken infidelity, I am debarred from teaching in the Public Schools of Georgia, because, forsooth, “an infidel cannot be a moral man” (*mirabile dictu!*); and thus hath Othello lost his life-long occupation, and is at present, and has been for several years past, entirely dependent for a livelihood upon the pittance of eight dollars a month, vouchsafed him by the government for services rendered his country in the war with Mexico nearly half a century ago.

As long as I live I intend to contribute my mite annually (as "every little is a help"), together with a similar amount for books and pamphlets published by you from time to time, for distribution among my Christian friends (?) after I shall have read the same myself. I wish you to send me Col. Ingersoll's speech on "Blasphemy," delivered in behalf of C. B. Reynolds, and such other pamphlets as you may think suitable for missionary purposes. Upon receipt thereof I will immediately remit the amount charged for publication.

Sincerely your friend,

A. J. OLIVER.

ANNIE, LOWNDES CO., GA., Sept. 26, E. M. 290.

## OBJECTIONS TO THE FREETHINKERS' MAGAZINE AND ITS EDITOR.

### *Editor Freethinkers' Magazine :*

One of the apocryphal stories about Jesus of Nazareth (so called from being as authentic as any others), sets forth that he found something to admire in everything. I always had a certain admiration for Jesus himself, and a disposition to imitate him in this. You are as unpromising a subject as I ever tried my powers on ; but after receiving so many copies of the FREETHINKERS' MAGAZINE I needs must admire your persistency. I will reward it by telling you in some detail why I don't like the FREETHINKERS' MAGAZINE. I don't like it because it is n't a FREETHINKERS' MAGAZINE. I don't like it because it makes a principle of eschewing whatever free thoughts Mrs. Grundy has not yet pronounced respectable. I like it still less, because it shows a disposition to adopt them just as soon as Mrs. Grundy shall pronounce them respectable. I don't like it because, to be governed by Mrs. Grundy's standard of respectability, is to be the exact reverse of a Freethinker. I don't like it because what Mrs. Grundy has pronounced respectable is no longer Freethought. I don't like it because the character of a Freethinker is to despise intellectual old clothes. I don't like it because I always throw away my outgrown mental habiliments the moment they are no longer the badge of advanced and fearless moral independence—which is the exact point at which you pick them up. Temperance, abolition, woman's suffrage, state socialism, and other reforms too numerous to shake a stick at, interested me while they were disreputable, but ceased to do so the moment they became *comme il faut*. I do not believe I wrong you in thinking that this was just when you conceived a lively admiration for them. If we both live, we shall see the mercenary strumpet of respectability condescend to "recognize" the angel of woman's real emancipation—that emancipation, in the words of Tolstoi, which is not to be effected in the senate chamber, but in the nuptial chamber. Then you will deign to approve of sexual emancipation also ; and I shall drop it like a hot potato.\*

\* It may be possible that friend James in his haste to drop old reforms may occasionally drop one before it is fully realized. In that case, would it not be well to have a few slow coaches like the editor coming along behind to finish up the good work that our *go-a-head* correspondent had left unfinished?—[ED.]

I have quite enough business to occupy my time in pushing reforms which need advocacy. Those which have become respectable need none—nay, from the day they become respectable their advocacy is an impediment to other reforms. I am not joking in the least. I am dreadfully in earnest. I do not believe anything more devoutly than I believe respectability to be the badge and trade-mark of the devil—meaning by the devil the organization of wickedness and stupidity, the holy alliance of knave and fool, to which superstition and all other evils must be attributed. These views I do not expect you to share. I presume yours are the exact reverse of them. I expect that respectability is as much your God, as it is my Satan. Nor can I help suspecting that the difference between us is rather moral than intellectual. Respectability pays.\* It is the best device by which knaves get money out of fools. Naturally it is in favor with those who would rather their minds should wear second-hand clothing than their bodies. I am of those who would rather my body should go in rags than my mind. The respectable fellows have made us many overtures; but we have accepted none. We prove our royalty by declining cast-off clothes from them, and they prove their beggary by accepting cast-off thoughts from us.

Thus there is little probability of our agreeing any better. But that you may not accuse me of dealing in empty generalities or fearing to come down to particulars, I will select for examination the following sentence from Mr. McCabe's article. If it were only given as Mr. McCabe's opinion, of course this would be unfair to you. But it is not given only as Mr. McCabe's opinion. It is given by Mr. McCabe, with your manifest approval,† for what the assembled Freethinkers of the world would accept; and it is quite of a piece with your own frequently expressed sentiments on the same point. Mr. McCabe says for the Freethinkers of the world:

"We affirm and declare that it is our duty to \* \* \* avoid \* \* \* all manner of sexual impurity and actions, not compatible with the legitimate use of the vital organs in the relations of man and wife."

I preserve Mr. McCabe's punctuation which, perhaps by accident, appears to be singularly happy. "All manner of sexual impurity and actions, *compatible*," etc., are not by any means to be avoided! Perhaps Mr. McCabe means to say that no sexual impurity is compatible with the "legitimate use of the vital organs in the relations of man and wife" (?) Then what does he understand by this long-winded phrase? Is it those relations which are held legitimate in Turkey? Or those which are held legitimate in Indiana? Or those which are held legitimate in Michigan? Of these three no one is more unlike the other two than they are unlike each other. It would be very inter-

\* We are such an old foggy that we can still find some good things in the old Bible. Our friend's language here reminds us forcibly of a passage in Proverbs xxvi: 12. "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

† Here is where friend James is at fault. We did not endorse Mr. McCabe's article by publishing it in the Magazine, no more than we endorse the views of the present writer by publishing his letter. We endorse nothing in this Magazine excepting what we write ourselves. Each contributor or correspondent here speaks for himself as does the editor, and for no one else. We have often stated this before. We plead guilty to the charge of desiring to make this a respectable Magazine, and the more truth it contains the more respectable we think it is.—[Ed.]

esting to know which of them Mr. McCabe considers incompatible with impurity; and on what grounds he bases his good opinion of the favored one. For it should be tolerably well known that they all accuse each other of impurity, and that a large and growing school of moralists pronounce their mutual revilings a decided case of the pot's being shocked at the blackness of the kettle. Will you put yourself in Mr. McCabe's place and state which of the ten thousand relations of man and wife, held legitimate in as many states, you consider legitimate in the abstract, and why? Or will you own up that you are afraid of the question, and prefer to let priests, lawyers and ignorant legislators, regulate such important matters as pleases God, allowing that "man and wife" have nothing to do with the laws but to obey them, and consulting respectability by vague denunciation of "impurity," which, when unaccompanied by any definition of impurity, can serve only to increase the burdens of those who would place the relations of the sexes on a basis of reason and equity. In the latter case it is transparently evident that you have no mission. Soldiers who never come up till the battle is won are out of place in any army. Freethinkers who dare not think till all danger of persecution is over, can render only one service to Freethought, and that is to leave its ranks.

C. L. JAMES.

EAU CLAIRE, WIS.

## LUCY N. COLMAN'S REMINISCENCES.—NEW SERIES.

### NO. I.—HYPNOTISM.

I have seen lately many articles on this subject, published in several different papers, some of them seeming to claim it to be a new discovery which would prove quite efficacious as a curative power in disease. Christian science, mind cure, faith cure, etc., seem to have had their day, and whatever good or ill their advocates may have done themselves, the world, or the people in it, are still sick, and among the multiplicity of doctors who must make their living out of sickness, some of them will practice "Hypnotism," and will be likely to do some good, but perhaps quite as much evil. And now if you will permit me, I would like to give your readers an account of a case of hypnotism (magnetism we used to call it) which came under my notice forty-five years ago. There was at that time great excitement upon the subject in Massachusetts; lectures were given, operators were trying their powers whenever and wherever permitted, and everybody, or nearly everybody, was talking about it. I was at that time living in East Boston. One of the daughters of the celebrated Dr. J. B. Dods, and her husband, were inmates of my family. The daughter and her husband were both "mediums," and were therefore easily magnetized, so that we often experimented with them and upon them. Among my acquaintances were two physicians, one the son-in-law of the other, both considered skilled in their profession. They both entirely ignored magnetism (mesmerism we generally called it). These doctors declared it was a rank humbug. One or the other was frequently at our house and we discussed the subject *pro* and *con*. One Sunday about noon the younger of the two doctors came to our



house. He asked to see Mrs. Colman. He appeared quite excited. He requested me to go and see a patient of his on what was called the second section, nearly a mile from my house. The doctor acknowledged that he did not know what ailed the patient. The patient was a young lady some eighteen years of age. She was there from the country on a visit to some cousins. This doctor was the third one who had been called to see the young lady within the previous week, and neither one of them had succeeded in ascertaining what the disease was. Her eyes were closed, she seemed to be in a kind of sleep, and could not be awakened. The first physician who was called had had her hair all cut off, the whole three had concurred in prescribing a blister plaster for the whole length of her spine. The Saturday previous she had said that a lady on the first section (my home) knew what ailed her, and would cure her if they would send for her. But the friends had no knowledge of me and could not interpret her request, but on this Sunday she succeeded in describing me so plainly that the doctor was certain who she referred to, and so came for me.

When the doctor called I said to him, after his request for me to go, "Why are you so foolish as to come for me? I am not a physician." "But," said he, "she wants you, is surely going to die and you must not refuse." I went. The friends were at work on a robe for her burial, their eyes were full of tears, they were sure she would die. As I went into the room the sick girl said, "I knew you would come. I saw you start from your home." I then shut the door, after the friends had left the room at my request, and then taking her hands in mine (they were cold) I said to her, "What ails you?" She replied, "I don't know." "Well," I said, "I know. You are partially mesmerized and I will complete the sleep, and then you can tell me." I then made passes over her until she was thoroughly asleep, I mean magnetically, and then said: "Now tell me the meaning of your condition." She said: "Mr. ——— had sat with her the Sunday evening previous, had mesmerized her and left her in sleep." "But why have you not awakened in all this time?" She replied: "He has been in every day until yesterday, has made passes over me, just enough to keep me asleep." Said I to her: "Who is this man? What is he to you?" "We first met," she replied, "at a party, since I came here, and he requested to call and see me." "Do you think him an honorable young man? Tell me what you know about him." "I do not want to think him bad," said she, "he tells me he loves me." "Has he wronged you in any way?" I inquired. "I guess not." Then remembering, she added, "He has taken my purse. He said he would take it to a jeweler and have it mended." "How much money was in it?" "About seventy dollars." I then awoke her. The whole week she declared had been a blank to her. Her hair was gone, her back was badly blistered, but she was not sick, only homesick. The young man, a perfect stranger to her friends, kept himself a stranger. The money was never returned; the girl was sent home. After this these learned(?) doctors did not care to talk of mesmerism. The lesson here taught is: That people should be careful what influences they yield themselves to.

LUCY N. COLMAN.

## A LIBERAL PRESIDENTIAL TICKET FOR 1892.

*Editor Freethinkers' Magazine :*

The last number of the FREETHINKERS' MAGAZINE is a most interesting and instructive paper. I hope it will be a permanent institution and that its influence may spread and gain strength.

I am aware, however, of the futility of words, mere words, to put money in the enterprise as a backer of our good wishes, proof of our good faith, and the substantial assurance needed. I am also aware of the diversity of opinions that hedge against a more liberal patronage of the Freethought cause. But it does seem to me that the ability of which we can truthfully pride ourselves, that dwells in our ranks, ought to be equal to the task of differentiating some means or method out of the great variety of likes and dislikes among the mass of Freethinkers whereby we might, at least once, get together, and possibly and hopefully form a better and more harmonious and effective acquaintance. Although my ideas may be crude and impracticable, their mere suggestion will certainly not be harmful in any worse sense than the valuable space they occupy.

If the Freethought elements of the country will in good faith combine to put into the political field in 1892 candidates for President and Vice-President of the United States, and will nominate Col. R. G. Ingersoll, R. B. Westbrook, or any other able and inexorable Freethinker, upon their consent and acceptance in equal good faith, I believe that enough money can be obtained for the mere privilege of voting for such men, for the chief magistracy of our country, to place the American Secular Union and all other worthy Freethought enterprises in the country upon easy financial footing. As poor as I am, I will give \$5.00 for such a privilege, while there are men doubtless who would give \$100, and, I think, Col. Ingersoll would give \$1,000, not for the office, but to see his stalwart friends in political array.

C. PUTNAM.

GIBBON, NEBRASKA, Sept. 11, 1892.

## "A PLEASING HOPE."

*Editor Freethinkers' Magazine :*

In commenting on my communication in the October Magazine, as above entitled, my friend remarks :

"The difference between the desire (wish) for wealth, etc., and hope for immortality, is that the former springs from *education*, while the latter is *connate* (from within us), like the groping of a vine in a dark cellar for a crevice through which it may emerge into the light."

Now, I cannot see that the love and longing for wealth is any more a matter of education than is the desire for immortality. We all want things for our own use and benefits, and we also desire life to continue as long as possible, and the longings for immortal life are only the natural wish for life here

carried on beyond, because we know we cannot be immortal here. I cannot see but the desire to live and the desire to obtain wealth are both equally normal, for life without the means of enjoyment is no blessing. All we possess is wealth. We crave a wealth of intellect, of power and of ability, as well as of money. I think a close study of the two desires, for wealth and for immortality, will prove that the desire for wealth is just as "*connate*," as hereditary, as the desire for immortality. Life with nothing that is ours, or where all is ours, would be worthless.

Life alone is worthless—that is, if *we* are alone. Life on a lonely isle, with no one with whom to share it, no prospect of ever seeing a living person, unable to leave a record that anyone could ever see, totally cut off from all the living world, would be worthless, even if gold, food, fruit, flowers and all kinds of luxuries abounded. Nothing then would be wealth to us because *all* would then be ours, and ours *alone*. Immortality in that condition would be no boon, no "pleasing hope." The twin desires for *life* and for *wealth* each need the stimulus of living, loving companionship to make them valuable. It is not life itself we value, but life and its wealth of treasures and pleasures.

"O, the joy of that vast elemental sympathy,  
Which only the living soul is capable of generating,  
And emitting in steady and limitless floods."—*Whitman*.

ELMINA D. SLENKER.

## WHAT THE SUBSCRIBERS SAY OF THE MAGAZINE.

### EXTRACTS FROM LETTERS.

Richard Haselton, Kings, Illinois:

Inclosed find five dollars to help the Magazine along. Success to it. [Short and sweet.—ED.]

Samuel W. Langley, Spottsville, Ky.:

I consider the FREETHINKERS' MAGAZINE a grand helper in the contest with superstition for mental, civil and religious liberty.

John Nilson, Ericson, Neb.:

Money is scarce, but I will inclose two dollars on my subscription. I think the FREETHINKERS' MAGAZINE is a grand publication.

G. B. Terwilliger, Scranton, Pa.:

Inclosed find my subscription for the present year. The Magazine improves with every number. [We are glad to learn our friend thinks so.—ED.]

Heinrich Hennings, Milwaukee, Wis.:

I think the FREETHINKERS' MAGAZINE not only the cheapest, but one of the most attractive and valuable Freethought publications in the world,

Joseph Stedham, Black Jack Grove, Texas :

The FREETHINKERS' MAGAZINE justly deserves the support of every Liberal and thinking man in the United States, and of other countries besides. [Of course we fully concur with brother Stedham.—ED.]

Peter Clark, Basco, Wis. :

Inclosed find ten dollars, five to apply on my subscription of '91, and five to be used where it is wanted the most. [Mr. Clark from the first year of the Magazine up to this date has been one of its most liberal supporters.—ED.]

George Battison, Brooklyn, N. Y. :

Inclosed find five dollars to further your cause. Please acknowledge and send your jolly little Magazine. Long life and success to it. [And brother Battison seems to know what is necessary to insure "*long life and success.*"—ED.]

Mrs. Mary Phillips, Perry Centre, N. Y. :

I greatly admire the FREETHINKERS' MAGAZINE for its grand teachings of human brotherhood, independent thought, the free use of reason, and that progress is the order of the times. [Thanks for your good opinion of the Magazine.—ED.]

Walter C. Wright, Boston, Mass. :

Inclosed find a contribution for the Magazine. We like it very much. Would it not be well to double the subscription price next year, leaving the Magazine the same size? [We fear that might put it out of the reach of many who now read it.—ED.]

Thomas McDowell, Port Allegheny, Pa. :

I am making an effort to get up a club for the Magazine. I think it one of the best publications in the Freethought line in this country. I herewith send my subscription for six months in advance. [That is right, friend McDowell, get up a club.—ED.]

Merritt F. Lamb, Devereaux, Mich. :

Inclosed find four dollars; two for the FREETHINKERS' MAGAZINE for 1891 and two for the "Freethinker's Pictorial Text Book." The FREETHINKERS' MAGAZINE is the cream of Freethought. After examining nine Freethought publications, I decided to subscribe for this Magazine.

C. C. Van Waters, M. D., Rensselaer Falls, N. Y. :

The FREETHINKERS' MAGAZINE possesses real merit. It is not so rank as to repel even the Christian whose watchwords are faith and fear (unless its name would do so). Yet its Liberalism is unquestioned and its thought as free and fearless as its name implies. [The Doctor's diagnosis is satisfactory.—ED.]

W. W. Bishop, Rockford, W. Va. :

I regard the FREETHINKERS' MAGAZINE as certainly worthy of the most liberal assistance of its friends. To me its loss would be as the loss of a dear friend. I would not exchange it for *The North American Review*! Unable to take more than one periodical I have discontinued all but the FREETHINKERS' MAGAZINE.

Dr. W. R. Bachelor, Pauline, Ark.:

I expect to take the FREETHINKERS' MAGAZINE as long as it is published, or as long as I live. As I get older my enthusiasm for Liberty and Freedom increases and what little I can do will be cheerfully done for the great cause of Freethought. [Dr. Bachelor for many years has been a valiant advocate of Universal Mental Liberty.—ED.]

Amaralda Martin, Cairo, Ill.:

Inclosed please find two dollars for renewed subscription of the FREETHINKERS' MAGAZINE. It is clean and attractive in its mechanical construction as well as its literature and displays much ability in every department. I consider it one of the best Liberal publications in existence. [This pleases us, as we know Miss Martin is a good judge.—ED.]

E. Rogers, Covington, Ind.:

Inclosed find my subscription for next year. Would like to do more, but am 79 years old and have not much money. We have many Freethinkers here who are the most intelligent part of our society, but they are cowardly about expressing their opinions for fear it would effect their business unfavorably. [And so it is all over the country.—ED.]

Lewis Masters, Thurston, N. Y.:

I think very much of the FREETHINKERS' MAGAZINE and would not like to do without it. I find in it much to interest and instruct. I find new thoughts and new ideas that are valuable and interesting to me. I want the Magazine while I live, and the best evidence I can give of what I say is to inclose my subscription (\$2.00) for the year *ninety-one*. [Thanks.—ED.]

C. E. Alexander, Urbane, Kan.:

I like the FREETHINKERS' MAGAZINE and would willingly become one of the "One Hundred Security Subscribers" if I were able, but unfortunately I am not; but I think the Freethinkers of this country, who are able, will surely aid you in your noble work. Such is my faith. I inclose two dollars for next year. [If all paid so promptly there would be little necessity for a safety fund.—ED.]

D. C. Jenkins, Staples, Minn.:

Find inclosed five dollars, my annual contribution to the "One Hundred Safety Fund" list. What do I think of the Magazine? I consider it good. Its *management first-class*. But if there is any fault to be found with it, it is this, there is not enough of it. The remedy is—more money. This remedy will eventually be supplied *and applied*. Another *North American Review* will be the result.

I. H. Hurlburt, Baraboo, Wis.:

The Magazine is *all right*. I would be only too glad to give it a boom, but I am old and feeble in health, and very much fear that I shall not have strength to get up a club the coming autumn, as I have done for three years past. With much sympathy and good will. [Brother Hurlburt has for many years been a faithful worker in the cause of Mental Liberty. We hope he may live to enjoy the fruit of his labors.—ED.]

A. B. Stebbins, Canisteo, N. Y.:

Inclosed find five dollars in response to your appeal. Please let me know how much I am indebted and I will pay soon. As to saying anything about the Magazine I cannot, having been so negligent. It is more than worthy of your unworthy subscriber. [Brother Stebbins is unjust to himself. The truth is his subscription is paid up to January 1, 1891, and he has always done, really, more than he could afford to in aid of the Magazine.—ED.]

Almond Owen, Milwaukee, Wis.:

My time is short, but I hope the life of the FREETHINKERS' MAGAZINE may be long. I inclose the balance of my pledge for its support, so my executor will have no trouble with that. There is no tab on the Magazine, and I do not know if I am in arrears on my subscription or not. I also inclose two dollars on that account. The Magazine for this month has not reached me yet. It usually comes when I do get it earlier than this. [Mr. Owen has for years been one of our most liberal contributors.—ED.]

Charles H. Yost, Locust Dale, Pa.:

During the present month I shall send my subscription for '91, also something to help keep the best Magazine published on a firm basis. I am twenty-four years of age and a Liberal of the last year. Wishing the Magazine a long life, and hoping it may ever continue to aid suffering Humanity to a keener perception of the Truth in the future as it has in the past. I remain yours fraternally. [We are gratified to see young men coming into our ranks. We feel sure that friend Yost will prove a valuable accession to the Radical cause.—ED.]

John Huntley, Sanel, California:

I cannot find words to express my admiration for the FREETHINKERS' MAGAZINE. It strikes at the root of all of the evils of priestcraft. The world is suffering more from the work of priestcraft than from alcoholic intemperance. How many are sent to the insane asylum from religious "revivals." Two young men here were recently sent to the insane asylum five days after they "got religion." It needs such publications as the FREETHINKERS' MAGAZINE to educate the people so that they will not be made insane by the clergy and priests.

F. D. Wright, North Bend, Pa.:

In response to your appeal for aid I inclose one dollar. Wish I could make it one hundred dollars. Will contribute again soon, besides enclosing my subscription for the Magazine. I like it first-rate, and sincerely hope you will be able to continue it. I think when it is a year older it will be able to stand alone. I cannot suggest any improvements unless it would be to devote a couple of pages to the merits of Buffa'o. [We know friend Wright very well and know that he can always be relied upon to do his duty and often more.—ED.]

Dan Cook, Greenwood, Wis.:

I highly appreciate the FREETHINKERS' MAGAZINE and would much like to increase its circulation here. Recently I waited on our school board and requested that religious teachings might be discontinued in our public schools, which, with the decision of our Supreme Court, has caused them to leave out the reading of the Bible. That does



not amount to much, so long as our school books are so thoroughly saturated with the doctrine of orthodox Christianity. We have had several Unitarian meetings here this summer, which have caused considerable commotion in orthodox circles.

W. A. Bennett, Greenville, R. I.:

Inclosed find five dollars, for which place my name on the "One Hundred Security List," and hereafter I will pay five dollars a year until twenty-five dollars are paid. As to the Magazine, I cannot find words good enough to express my opinion. Never in all my life have I read such good and sound logic. It is of more value than all the Bibles in the whole world and ministers combined. If every Liberal would do his best or, at least, as far as he is able, the time would soon come when the FREETHINKERS' MAGAZINE would take the place of Bibles, and orthodoxy would soon fade from our eyes. And then the only religion on earth would be established, that is, the Religion of Humanity.

J. M. Morton, Big Creek, Ga.:

There are but a few of us here in the South but are in constant fear of the orthodox God, and it would, therefore, be impossible to procure any subscribers for the Magazine. There are many people here who actually believe if God should catch them looking at a Freethought paper or Magazine he would become angry and dash their brains out. I hope the Magazine may live, because I consider it the best publication pertaining to Freethought in the world. [If these people, when they get to heaven, should find that God himself is a *very free* thinker how they would be surprised. And allow us to assure them that if there be a God who created and sustains the universe, he must be a magnificent *Freethinker*.—Ed.]

J. W. James, Chattanooga, Tenn.:

I like the Magazine very much. Hope it will be well sustained and perform its mission and accomplish the greatest good its promoters and friends anticipate. We are prone to let the good things take care of themselves, if they perish, on the principle, that "virtue is its own reward." So that we will just pay the publisher in *virtue*. How does that sound to you as compensation for the forms and type, and splendid thought behind all? My subscriptions to the secular and reform press and publications cover a large space and for an extended period. My contributions in any given direction would appear small, but to myself it has been to my limit and at times beyond my means. You will perceive I do not coin or issue money or control its value or volume. I wish honor coupled with intelligence had such control.

Joshua Burrows, Gibson, Pa.:

Inclosed please find check for five dollars to pay my subscription to the One Hundred Security List. The apathy and indifference of Freethinkers to the support of their publications is marvelous. A bachelor friend, who is a member of the Methodist church, remarked that it cost him about sixty dollars a year for church contributions, and this in a thrifty town of some fifteen hundred inhabitants. If a small portion of the money worse than wasted in sustaining antiquated and false theological doctrines was made use of in sustaining Liberal publications, whose only object is the promulgation of justice and truth, it might be the means of saving future generations from those scenes of carnage which have resulted from a superstitious reverence for dogmas which have no foundation in truth and justice. [All of which is very true.—Ed.]

## EDITORIAL DEPARTMENT.

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JOSEPH RODES BUCHANAN, M. D.

DR. JOSEPH RODES BUCHANAN, whose portrait, as frontispiece, we present this month to our readers, is in many respects the most remarkable and original thinker, scientist, philosopher and reformer, this country has produced. Born at Frankfort, Kentucky, in 1814, he is now concluding his seventy-sixth year, with apparently more intellectual energy than ever, for his last essay on the "Coming Cataclysm of America and Europe," in *The Arena*, is the most daring and brilliant specimen of prediction we have ever seen. For a great portion of the statements he gives very forcible reasons, but when he looks twenty years ahead and promises civil war between capital and labor, and, not content with that, predicts calamitous earthquakes, which he describes in advance, though he makes a very interesting narrative, the reader is puzzled to imagine how the law of periodicity in nature, which he claims to have discovered, can reveal so much in the future. He predicts, too, the deaths of Blaine and Harrison in a few years, and perhaps has some private knowledge of the infirmities of "The Plumed Knight," of which so much was said a few years ago. If these things occur, his reputation as a far-sighted philosopher will rank very high. He claims that his predictions are already being fulfilled—that last May he predicted extraordinary cyclones and a vast amount of disease, especially affecting the bowels this summer, and that the cyclones in the United States, in which we have had about thirty storms in as many days of unexampled severity, and the extensive outbreaks of cholera and strange fevers in Europe and Asia, even in Japan, have fully verified his predictions, which have created great interest in this country and attracted notice abroad.

Whether we agree with him or not, we cannot but admire the boldness with which he challenges criticism, attacks the dominant theology, scores the universities as the strongholds of ancient errors, and undertakes to revolutionize the medical profession, as

well as the fashionable systems of education and ethics. When one man proposes to stand against the world, we are apt to think of the bull and the locomotive, and expect to see him crushed. We remember Socrates, Bruno, Servetus and Paine, victims of popular hate and obloquy; but we have a much better world since this century came in, and though Dr. Buchanan a few centuries ago would probably have had a short and troubled life, he has encountered no serious danger in his 76 years, but has met a respectable degree of success. As dean of the faculty, he was a leader in the Eclectic movement of American physicians to break up the despotism of the old code, and the Eclectic party in the profession has gained an honorable recognition, has its own literature, its seven or eight colleges, and a recognized standing in science and in popular favor. The admission of women into the profession, which he was the first to advocate (and to open the door of the college), is now a great success. But he is not satisfied with these things. His "Cosmic Sphere of Woman," in *The Arena* of May, demands for woman a higher position than she has ever occupied, and shows that the welfare of the nation depends upon granting it.

The Eclectic Reform was far from satisfying him, and he has established the College of Therapeutics in Boston, in which he teaches a great amount of philosophic and practical knowledge, entirely outside of the curriculum of the old medical colleges, derived entirely from his own original discoveries and experiments.

It is something entirely unexampled in the history of medicine that one man shall introduce a new physiology, a new philosophy, and a new practice, by his own unaided labors. Hahnemann came nearest to this exploit, but Hahnemann's changes were only in materia medica and therapeutics, while Buchanan, who also changes the basis of materia medica, changes the entire temple of Esculapius, by introducing a new physiology and a new philosophy of practice, declaring that he could discard everything that is taught in medical colleges, and make a better practice out of his own original discoveries.

We might suspect that he was a fanatical enthusiast in this, but for the fact that he speaks and writes in a calm and natural manner, and every one who comes into contact with him, every committee that undertakes to investigate his theories or facts, becomes satisfied of their substantial correctness, and a society

has been established in Boston—the Buchanan Anthropological Society—which publishes monthly a small magazine called the *Anthropologist*, devoted to the anthropology established by Dr. Buchanan, as the first complete organization of such a science. Its September issue contains an illustrated biography of Dr. Buchanan which is quite interesting.

From his birth, December 11, 1814, to the present time, his whole life exhibits an intensely intellectual character, which made him differ from everything around him. He cannot recollect when he learned to read. At the age of seven he was giving attention to geometry and astronomy; at thirteen he began the study of law, but soon gave it up from a moral aversion to the legal life. At fifteen he was thrown upon his own resources by the death of his father, who was a man of varied attainments and great originality—author of a volume published in 1812, entitled “The Philosophy of Human Nature,” the boldness of which secured the opposition of the clergy, and destroyed his opportunities for success. After earning his livelihood as a practical printer, he devoted himself to education, to carry out his father's views, but finding that unsuited to his health, he turned to medical science in the Transylvania College, but soon found all his interest concentrated upon the unfinished condition of physiology—the dominant organ of the constitution being then almost an unknown territory in the colleges, the anatomy and physiology of which had been partially explained by Gall and Spurzheim.

In studying their prenological system, he was enabled by practical observation to realize its substantial truth, but he was much more interested in its great deficiencies. They studied the brain solely as the mental organ of men and animals, entirely ignoring the fact that the brain was the *dominant organ of the body*, as well as the mind, and therefore the very center and foundation of physiology.

We have not space to trace his labors in this great field. Suffice it to say that after studying for seven years, men, women, children brains and skulls, he wrought out the new physiology, supplying what the colleges lacked, and made the discovery that the nervous system of man was so impressible that all its functions, even every function of the brain could be demonstrated by experiments on the living, in the most intelligent class of persons. This consummation he reached in 1841, and the discovery

made a sensation at that time, his experiments being repeated by many in America and England; but none of his imitators really understood the subject or attained any valuable results. But his physiology of the brain has been verified as to very important functions, by the labors of the vivisectioners in Europe, whose terrific cruelties upon animals slaughtered and tortured by tens of thousands (until the humane are protesting), have produced some valuable results in confirming a small portion of Prof. Buchanan's discoveries, especially concerning the dominant will power and muscular energy in the superior parietal lobule of the hemispheres of the cerebrum, and the fact that the cerebellum is not entirely devoted to sexual functions, as believed by Gall and Spurzheim.

Of course these discoveries lay the foundation for the new therapeutics, introduced by Dr. Buchanan, which he illustrates in the "Therapeutic Sarcognomy," of which he is now bringing out a second enlarged edition.

His new phrenology, or, as he calls it, "Cerebral Psychology," is vastly more comprehensive than the doctrine of Gall, and embraces the development of animal brains, all being based on positive experiment and a correct anatomy. He shows the erroneous anatomical theory of the popular works on phrenology.

His researches bring out the strange and marvelous organs and faculties which belong to psychometry, mesmerism, mind reading, spiritualism, fanaticism, credulity and insanity. These subjects transcend our limits, and we can but say that while he holds spiritualism to be an experimental science, as our readers know from his vigorous essay on "Bibliolatry," he is also a formidable opponent to all theological superstitions, and a radical of radicals in demanding the reconstruction of society, having discussed the land question with great ability thirty years before the advent of Henry George.

We do not propose to review his writings, but we would say that his "New Education," which has been hailed by many as the best word ever uttered on that subject, is now in its fourth edition, and his "Manual of Psychometry," revealing the wonderful power of the human mind, is regarded by its admirers as an epoch-making book.

Dr. Buchanan is now in Boston, hard at work, and expects to bring out eight or ten volumes before he dies, by which he hopes to demolish the old theology, the old practice of medicine, the old

pseudo-philosophy, and the old order of society, which he will certainly do, if the next century sanctions his scientific basis as entirely solid; but that is a tremendous IF. Yet he certainly makes converts of all who have thus far given him their attention, and they believe with him that the world generally ought to be turned upside down and right side up; and we are satisfied to know they think that when the right side is uppermost the Church will not be standing on it.

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### THIS MAGAZINE, VOL. IX., CLUB RATES—PRIZES THAT WILL BE GIVEN.

WE hereby appoint every friend of this Magazine, in this country and Canada, an agent to procure a club in his or her respective neighborhood for this Magazine. The club rates will be as follows; For a club of *five* up to *ten*, one dollar and fifty cents each. For a club of *ten* and over, one dollar and twenty-five cents each. These prices are less than the Magazine can be afforded for, but are made thus low for the purpose of enlarging its circulation among the people generally and giving an opportunity for poor persons to read it. And it is expected that where these clubs are raised the out-spoken Liberals in each community, who are persons of property, and members of the club, will pay the regular price, \$2.00, which is cheap for the Magazine, but the names of poor Liberals and those half-fledged will be taken at the rates above mentioned.

The agent who gets up the club will be entitled to retain ten per cent. on the money he collects to partially pay his trouble and expenses—that is, if he is not *able* and *willing* to contribute them. The following rules must be *strictly* adhered to:

The members of each club must each receive their mail at *the same post-office*, and the money in every instance must be sent to this office *with* the names.

The Magazine will be made more valuable next year than it has ever been before and *it must have a greatly increased circulation*. It can certainly be made to pay the coming year if each friend of the Magazine will do his and her whole duty. We say *her* advisedly, for the reason that in most cases women can accomplish more in getting up clubs than men. We cannot afford to give many costly premiums, but will do this:

The person who sends us the largest club that reaches us before December 10th we will give a first-class Webster's Dictionary, worth twelve dollars.

The one that sends the second list in size before that time we will send the complete works of Thomas Paine in three volumes.

The one who sends the third in size we will send the magnificent life of Voltaire, by James Parton.

The one who sends the fourth in size we will give Ingersoll's Prose Poems.

To the person getting up the fifth in size we will give Mrs. Gardener's "Men, Women and Gods."

In the January number we will announce the names of those who are entitled to these prizes.

We thought of sending out blanks to be used in procuring these clubs, but as that would cause considerable expense and trouble, and such blanks would be of little value, we have decided not to do so. Therefore we suggest that each person who wishes to undertake the task of procuring a club take a sheet of paper or a small blank-book and go to work immediately, without form or ceremony. No one can tell what they can accomplish in getting up a club until they undertake it. The first three or four are the most difficult to procure, after that every name added to the list makes it easier to get the next one. We rather expect some bright, energetic Freethought young lady will carry off the first prize, Webster's Unabridged Dictionary, the last edition, right from the press, worth twelve dollars. Remember the time is limited and therefore you must go to work *immediately*. The names and money must reach this office on or before the tenth day of December, 290.

P. S.—And, by the way, we would like to see the "One Hundred Safety Fund List" fully completed before the expiration of this year. Shall it be done? Friends of the Magazine, now give us a strong pull and a *quick* pull and a pull altogether and this Magazine shall immediately be put on a successful basis and become at once a glorious harbinger of the gospel of Liberty and Freethought.



## MRS. COLMAN'S REMINISCENCES.

WE have already received many highly complimentary notices of Mrs. Colman's new book from her enthusiastic friends and admirers, but space will not permit us to publish, in this number of the Magazine, only the following—the first that came. In the November number we will devote much space to these most interesting encomiums from many of the leading Free-thinkers of this country. In the meantime each of our readers should order a copy of the beautiful volume. The following letters are interesting reading :

REMINISCENCES BY LUCY N. COLMAN.—This is a charming book. It is all aflame with the fires that burned during the great struggle between slavery and liberty. The scenes, in which the author was a participator, are depicted in a clear, earnest, impassioned style that holds the interest of the reader from the first page to the last. The comical, pathetic and dramatic situations, finely and vividly portrayed, draw first smiles and then tears.

The book is a beautiful flower from the hand of the author. Every leaf is a sacred petal, lovely with autumn tints, and delicate as the snow-wreaths of winter. It should fly all over the world. The remnant of the "Old Guard" should each possess a copy, and, more than all, should it be placed in the hands of the young, that they may know somewhat of the toils and sufferings endured by those whose great souls never faltered in the fight against human wrongs.

These "Reminiscences" will do good work in many ways. The book is neatly bound and finely printed, as is all that comes from the publishing house of H. L. Green. The preface is by the late Amy Post, a co worker and pioneer in the cause of justice and freedom with Mrs. Colman, and her portrait, as well as a sketch of her life, adds to the interest of the book. A fine likeness of the brave hearted and talented author also embellishes this last work of her busy and eventful life. This speaking portrait alone is worth many times the price of the book, and makes it a precious souvenir of a noble woman, whose life-long sentiments are well expressed by the selection from the poet Cowper on the title-page :

"I would not have a slave to till my ground,  
To carry me, to fan me while I sleep,  
And tremble when I wake, for all the wealth  
That sinews, bought and sold, have ever earned.  
No ! dear as freedom is, and in my heart's  
Just estimation prized above all price,  
I had much rather be myself the slave,  
And wear the bonds, than fasten them on him."

That these "Reminiscences" will find many readers is a foregone conclusion. Both author and publisher possess thousands of friends in the Liberal thinking world, and every one will want to see the book, and no doubt copies of the same will be counted by the million.

SUSAN H. WIXON.

REMINISCENCES BY MRS. COLMAN.—This is one of the most beautiful of books and as interesting as it is beautiful. No one can read it and not feel that Mrs. Colman has lived one of the most useful of lives, daring and braving the loss of even life itself for the good of others. Working for truth and justice where these things seemed almost impossible of attainment; but never flinching, never resting, never despairing, until the great end was reached and the last American slave was freed. Not only freed, but aided in all ways to obtain equality before the law and justice from the people. She also carried along the threads of all other reforms. Freedom of speech, press, and mails; woman's equality in the home, and in the nation, and everywhere. The whole book is as interesting as a novel, and as sensational in its startling developments and thrilling incidents. It is a valuable bit of history, which reaches from way back even unto our own day and age. It is all the more interesting to me because I am personally acquainted with Mrs. Colman, and know her for one of the noblest, truest and best of women. The frontispiece represents her striking, benevolent and kindly features, just as I saw them last in her home at Syracuse. To the book is added a very interesting chapter on Amy Post—a Quaker friend of Mrs. Colman—who was also a friend of the slave and of all human kind, and whose whole life was a lovely poem of good works. Every woman should buy this book as a memento of the power and influence of true womanhood for truth, right and justice. Mr. Green has done good service to woman, and through her to all human kind, in publishing this valuable and beautiful book. The world holds but few who are broad and brave enough, true and whole-souled enough, to make the cause of the oppressed their own, as has Lucy N. Colman. With the good gray poet, she may well exclaim:

“ My spirit has passed in compassion and determination around the whole earth,  
I have looked for equals and lovers and found them ready for me in all lands.  
I think some divine rapport has equalized me with them.”

ELMINA DRAKE SLENKER.

THE REMINISCENCES.—Many thanks for the handsomely bound and printed copy of Mrs. Colman's “Reminiscences.” The portrait of her, which forms the frontispiece, is the best possible introduction to this autobiography of one of the earliest and bravest workers against chattel slavery, religious bigotry, and the oppression of women. The style is animated from first to last; and many of her adventures are highly interesting. If all women could assert their rights as bravely and shrewdly as she has done, they would soon cease to have any serious wrongs to protest against. I am particularly pleased to find her say, that even while believing in Spiritualism, she could not consent to be dictated to in her work by spirits; and she seems to me perfectly right in declaring, “I cannot feel that the Spiritualist gains anything over the Christian in having so many gods as guardian spirits, nor so large a number of evil spirits or devils. So much feeling has been expressed by some of the prominent Spiritualists at some things I have published, that for the present I have abandoned the work of giving reminiscences of my experiences as a Spiritualist.” If there is not enough of liberality among Spiritualists to encourage a woman like Mrs. Colman to tell what she knows about their “phenomena,” then it is so much more the duty of those consistent Liberals, who are willing to have the truth told freely on this or any other subject, to urge her to tell it.

F. M. HOLLAND.

FROM PARKER PILLSBURY.—Thanks, dear friend Green, for sending me the Anti-slavery memories of Mrs. Colman. In volume it is small, but in value it is above all

price. In the lecture field of antislavery, she did what she could and did it well. I was with her in many encounters, some of them riotous indeed, if not perilous, but her serenity was always equal to her courage. And that never failed. And generally she was well received wherever she went, though not quite always. Who of us ever were? though now everybody would have us believe they were always antislavery and had antislavery parentage. But Mrs. Colman was and still is much more than an Abolitionist. I never knew any person, man or woman, who ever felt the wrongs of her own sex more keenly than her own self. And only very few could depict them with more stunning force or demand their full redress with greater power. In all her missionary and home work, whether in the antislavery, temperance or woman suffrage enterprises, she did, still does, even in old age, whatsoever her hand found, or still finds to do, with all her might. And to-day the labor problem fills all her heart.

Most devoutly do I wish her beautiful book of less than one hundred octavo pages might have a sale of a hundred thousand copies.

PARKER PILLSBURY.

## ALL SORTS.

EVERYONE who has seen Mrs. Colman's new book speaks in the highest praise of it. It is not large, but well worth a dollar. Send for it.

THE ONE HUNDRED LIST will be again published in the December number; we hope the second payment column will be all filled up by that time.

READ with care the editorial in this number, entitled "This Magazine, Vol. IX., Club Rates—Prizes that will be Given," and then go to work and get up a Club.

THE NAME and address of each person who procured a subscriber for this Magazine on the twentieth of October, will be given in the December number of this Magazine.

THE first club received for Vol. IX reached us October 16th. It was procured by A. L. Eaton of Ottumwa. He sends sixteen names and \$20.00. He proposes to increase the list.

WE EARNESTLY request that that each subscriber whose subscription expires with the next number of this Magazine, would immediately renew, and save us the trouble and expense of sending notice through the mail.

LUCY N. COLMAN promises to give the readers of the Magazine further "Reminiscences." One will appear in each number of the Magazine. The first of the series appears in the Literary Department of this number, entitled "Hypnotism."

IF THERE are any of our readers who have never seen a copy of *The (London) Freethinker*, we advise them to send a five-cent silver piece in a letter for a copy. Direct as follows: "*The Freethinker*, 14 Clarkwell Green, London, E. C., England." *The Freethinker* should have a large circulation in this country.

WE ARE glad to learn that President Westbrook has cordially invited Matilda Joslyn Gage, President of the Woman's National Liberal Union, to attend the Secular Congress at Portsmouth, and take part in the deliberations. That is as it should be. The two societies should work together in unison.

WE CLIP the following from the *Religious Philosophical Journal*. We fully endorse every word of it and more:

"Robert C. Spencer of Milwaukee, the well-known educator, is a Republican candidate for Congress. Mr. Spencer's work for the secularization of the public schools, especially in the State of Wisconsin, his unwavering vindication of the

Bennett law, his progressive views in general, and his record as a brave soldier in the War of the Rebellion, will secure for him the support of independent voters outside the ranks of his own political party. He ought to be elected."

THE *London Freethinker* says:

"THE FREETHINKERS' MAGAZINE (Buffalo, New York) for September, gives a portrait of Mr. G. J. Holyoake, together with an article from that veteran, entitled "The Sorrows of God." The editor, Mr. H. L. Green, deals with the orthodox hell. Mr. T. Bush writes on "Euripides and the Gods," and Lucy N. Colman, an aged Freethought and abolitionist lecturer, concludes her interesting "Reminiscences." We trust the FREETHINKERS' MAGAZINE receives the support it so well deserves from our friends in America."

JOS. M. DARBY, of Xenia, Indiana, writes:

"Mrs. Colman's *Reminiscences* received. It is a valuable record of those times and incidents. I have some vivid recollections of those days. I very much appreciate Mrs. Colman's narratives. Such noble women at that time were rather scarce. The lovers of Human Rights owe them (at least) a debt of unending gratitude. I gave the volume away to a lady friend of Iowa. So find enclosed a post-office order for two dollars. One dollar to pay for the one received, and one dollar for another volume for my own library, etc."

A. B. BRADFORD, in a private letter, says of Mrs. Colman's "Reminiscences:"

"If all the families of the land were as much interested in reading it as mine is, there would be no lack of purchasers. It is more interesting than any novel, for all novels are false and trashy. But her book is a narrative of facts and events that really occurred, and the reader is made wiser and better by the information she gives about them. Our times are so full of excitement about politics and money that we have little time for anything else; but the day will come when a narrative so truthful and well told as Mrs. Colman's will be read with deep interest and instruction."

WE HAVE received from the Lucifer Publishing Co. a sixteen-page pamphlet, entitled "Sex Slavery," by Voltairine de Cleyre. The author is one of the ablest female writers in this country, and if we

are to take as true what she so ably states, then, certainly, "Marriage is a Failure." We think she greatly overdraws the picture from, possibly, a sad personal experience, or of some intimate friend of hers. But whatever one may think of her argument, they must admit that it is a most powerful indictment of the marriage system, such an one as we think was never before written. It is for sale at the office of *Lucifer*, Valley Falls, Kan. Price 10 cents.

IF ANY of our subscribers are so poor that they cannot pay for the Magazine, the *manly way* to do is to write and inform us of that fact, not to keep quiet and refuse to answer our letters and postal cards, and allow their bills to increase. We are very sorry to say, that men professing to be Liberals, are guilty of such conduct. They are a disgrace to Liberalism. If persons are so poor they cannot pay for the Magazine, we are always *glad* to give them their subscription, but it is those who are able and will not pay, that we would like to send to an orthodox hell about ten minutes, if we were sure it would do them no lasting injury.

WE were gratified a few days since, by receiving from Mr. Hooker, for his wife, Mrs. Isabella Beecher Hooker, a year's subscription to the Magazine, and also an order for some Liberal work, with a few words as to what Liberal publications should be, with which we fully agree. And we will take the liberty to say here that until Liberals shall everywhere maintain a higher standard of morals than does the church, preach and practice a purer religion, if it may be called by that name, than the church has ever taught, it can never become a great power for good in the world.

DR. R. B. WESTEROOK writes concerning the "Reminiscences" as follows: "I have read with unusual interest the little book of Lucy N. Colman. I took it up in my haste to scan it, and could not stop

until I had read the whole. It has all the charm of a romance. I cannot conceive of anything really more romantic than her devotion to a cause so unpopular and unpromising at the time she so unselfishly and heroically worked for antislavery. I know Lucretia Mott well. I spent an evening with her and Wm. Lloyd Garrison at her home a short time before he died, and heard them talk over their reminiscences of the early struggles of the old abolitionists. Mrs. Colman's spirit is very much like that of Lucretia Mott's. While she is strong-minded and bold and outspoken, she is as charitable as a genuine Freethinker, and as tender as a child of the opinions and actions of those who differ with her. I hope the book will have a wide circulation, and that it will be preserved as a memento of a noble woman and of a most sacred cause. The publisher of the FREETHINKERS' MAGAZINE deserves great credit for his taste in publishing this book."

FRANKLIN A. DAY, the liberal, and life-long friend of humanity, died at his home in Constance, Iowa, September 18th. We hope to be able to publish an obituary notice of him in the December Magazine with a portrait of him. His son, in a letter notifying us of his death, writes: "My father, Franklin A. Day, died on the eighteenth of September. The *Truth Seeker* of this week will probably contain an obituary notice. I like the FREETHINKERS' MAGAZINE, and hope it will prosper. Inclosed find three dollars; two dollars for one year's subscription to the Magazine, and one for Mrs. Colman's Reminiscences. I have been much interested in the Reminiscences of Mrs. Colman. My wife (Caroline Barden, of Pompey, N. Y.), was acquainted with Mrs. Colman at Rochester and Dansville. She boarded with Mrs. Amy Post. My father was one of the old guard of abolitionists. There are but few of them left. At that time he lived in the old town of Hallowell, Me. Deacon Dole, of that town,

was the first subscriber to Garrison's *Liberator*. Another of his abolition comrades, Judge H. K. Baker, is still living in Hallowell. Father was a pillar of the Universalist church while he remained in H., but was never an active member."

WE ARE glad to know that the brave, outspoken female writer, Helen H. Gardener, is doing very much for the Free-thought cause in various ways. In a private letter she writes:

"I am reading proof now of my first novel—a most *radical* one, in which the hero does *not* beg pardon for being an agnostic—lets the other side do that. All the heretofore "radical" novels (Elsmere, John Ward, etc.), allow their agnostics to be on the *defensive* all the time. I don't. It seems to me the time has come when the other side is in a position to defend itself."

Referring to Mrs. Colman's "Reminiscences," she says:

"But I want to say that I read much of Mrs. Colman's work in your nice, clean, vigorous little Magazine, and I greatly enjoyed it. Dear me! what a brave woman she was! and how simply she tells it all. It is a good deal easier for those of us who have come to the work later on, because of the hard knocks the older ones endured. I am afraid I should have lost my temper where she kept hers."

DR. YORK, the famous Freethought lecturer, states in the *Iron Clad Age* that Father Carden, a Catholic priest of San Diego, has espoused the Liberal Cause. He says:

"Father Carden left San Diego, smarting under the tyranny and ban of his church, to do penance in a Catholic school in Oregon. But the leaven of Freethought, together with a deep sense of the cruel injustice of his church towards him, has just culminated in a telegram to the San Diego Liberal Union, offering to lecture for the Liberals at San Diego at an early day! Score one for the cause of Mental liberty. The offer was gladly accepted, and Father Carden is expected soon to face the music of Catholic despotism and open up his Freethought career and campaign under the auspices of the San Diego Liberal Union. I need hardly to say that Father Carden will be received

with open arms by the Liberals of San Diego as also by the friends of Free-thought throughout the country. Father Carden is a highly educated gentleman, of good presence, and, withal, has such agreeable social qualities as will help to open many doors in his new field of labor."

We congratulate the Liberals of Texas on the fact that Dr. York is to preach the Gospel of Freethought through that state next winter. Dr. York is an able man.

IN THE "City of Brotherly Love," where stands the best endowed college in America for the education of orphan children, established by an Infidel, Col. Ingersoll has just been denied the Academy of Music in which to deliver a lecture on "Art and Morality," for the benefit of the poet Walt Whitman. Of this action the *Philadelphia Times* says:

"The only practical result of the exclusion of Ingersoll from the forum of the Academy will be to make many want to hear him who wouldn't have thought of going under ordinary circumstances. There is always a popular desire to see or to hear what is ostentatiously forbidden, and there is also deeply seated in the average American mind a sincere love for fair play, and both will help to swell Ingersoll's audience when he lectures for the benefit of the veteran Camden poet."

The *Boston Globe*, commenting on this action, says:

"The officers of the Academy of Music in Philadelphia, who refused the hall to Col. Ingersoll for his lecture on "Art and Morality," which he was to give for the benefit of Walt Whitman, on the ground that the lecturer was an "Infidel," are just the sort of bigots who would have burned him at the stake in Calvin's day on some small metaphysical misunderstanding in theology."

And yet people who seem to be sane desire to spread the kind of religion that is guilty of such illiberal conduct, and some pay money to thrust it upon the heathen! Col. Ingersoll delivered the lecture Oct. 21st in Horticultural Hall, Philadelphia, to an immense audience.

HERE is a good example for Liberals to follow in all parts of this country. The Liberals of San Diego, Cal., have organ-

ized themselves into a society to be known as "The San Diego Liberal Union." A. E. Horton is president; E. E. Johnson is first vice-president; Ranford Worthing, recording secretary, and Mary A. White, corresponding secretary. They have issued the following call, which explains itself:

"TO LIBERALS.—The San Diego Liberal Union has been incorporated for the purpose of providing a temple of free thought in this city. There is none on this coast, and with the largest liberal element in proportion to the population in America, this should not be so. We have on hand a fund left by Dr. Bronson and subscriptions in all, amounting to some \$3,500. We desire to raise \$20,000, so that we can buy or build a Liberal Hall which will be a credit to our people, and also be a rallying point where the hosts of freethought can concentrate their forces to fight superstition. When we have subscriptions to the amount of \$10,000 we will call for the payment of these subscriptions, and not before. Notes will be accepted for \$10.00 and as much more as we can get.

We trust that the Liberals of this country will join hands in the effort to erect a beautiful and commodious hall to be dedicated forever to the purposes of free-thought, natural science and a lyceum school for young and old. From this head center of Liberalism there will radiate an influence of truth and knowledge which will increase intelligence and morality, and make this southwest corner of the nation as noted for happy homes as it is for delightful climate.

By order of the Board of Trustees,

RANFORD WORTHING, Secretary.

F. F. WRIGHT, Chair. Soliciting Com., No. 613 Fifth Street, San Diego, Cal., to whom all communications on this subject should be addressed."

WHEN Mr. James M. McCann's able article on "The Great Deluge," was running through the pages of this Magazine, a number of our correspondents wrote in substance as follows: "Mr. McCann's article is able, scholarly and scientific, but it is hardly worth the space it occupies, as no one of any intelligence now believes the story; and any person outside of strictly orthodox circles, might, in the light of the nineteenth century, be

justified in coming to such a conclusion. Even so accurate a thinker and writer as Susan H. Wixon commences a notice of the Deluge pamphlet in these words: "If anyone living to-day believes, from the bottom of his heart, that there was once a great deluge that destroyed everything on the face of the earth but one family, and that rather poor stock, I am sorry for him." And here is a case for Miss Wixon's sympathy. Dwight L. Moody is the man. He is now lecturing in this (Buffalo) city twice every day on a salary of about one hundred dollars per lecture, for the purpose of saving souls, and below is what the *Buffalo Courier* reports him as saying in relation to the deluge:

"Mr. Moody then announced his text from the seventh chapter of Genesis: 'The Lord said unto Noah, come now and all thy house into the ark.' 'Do I believe this story about the ark?' asked Mr. Moody. 'Certainly I do, and any time when I become so skeptical that I doubt the Scriptures I shall give up the ministry. This is a fact, remember, connected with the solemn return of the Saviour, and a warning given 120 years before. I don't suppose we can form any adequate idea of the wickedness of the world at that time. People lived to be 1,000 years old then and there was opportunity for plenty of sin. If men lived to that age now I don't know what would become of us; probably a few would own us all. Noah well knew how he would be jeered, how he would be scoffed at and ridiculed. If the truth could be known I think rum was the cause of the destruction of the world at that time, just as it will again destroy our fair republic unless precautions are taken. In saloons songs were sung about Noah and his boat; in the theatres, if they had any, could be seen 'Noah's Folly,' and everyone thought he had gone clean mad."

When thousands of people listen night after night to this kind of trash, and pay large sums of money to sustain such preaching, Mr. McCann's pamphlet, which B. F. Underwood says "is the most complete and overwhelming refutation of the Bible story of a deluge that I have ever read," should be circulated everywhere.

The reader will remember that we sell ten copies for one dollar.

IF Freethought doctrine produced such results as the following, the government would be justified in suppressing its advocates. The teachings of the Talmages, Moodys, and Sam Joneses everywhere produced such results. The only reason why orthodox Christians do not all go insane is, they do not believe their doctrines, or their humane feelings have all been paralyzed by their orthodoxy. This poor woman was doubtless an honest Christian and believed what her preacher said about the eternal destiny of all the unconverted. She thought it far better to put her children out of the world than to subject them to the pains of hell forever. The following is no uncommon occurrence:

"SPRINGFIELD, O., Oct. 11. — Mrs. Nannie Sullivan, a member of the North Side Presbyterian Chapel, recently became devout. Of late she has been sitting up at night reading the Bible. Yesterday she became a raving maniac. Left alone in the house she constructed an altar and prepared to sacrifice her six-months-old son. She stripped the child, placed it on the altar, and while reaching for a butcher-knife, relatives opportunely broke in and she was overpowered. She demanded that she be allowed to proceed, claiming the Lord had commanded her, and declared she wanted to wash her hands in the blood of the lamb."

"PROFANE JOKES," from the (London) *Freethinker*:

Oldboy: "I am heartily glad to find you so much better." Dumley: "Yes, I have been a very sick man, but I am all right now, thanks to Dr. Pillsbury." Oldboy: "You should rather say 'thanks to Providence,' for it was Providence that wrought your cure." Dumley: "Well, you just wait and see who sends in the bill."

Mother: "John, you went to church as usual to-day?" Son: "Yes, mother." Mother: "What was the text?" Son: "Well, er—you see I didn't get there in time to hear the text." Mother: "What was the gist of the sermon?" Son: "I can't tell. You see, mother, I came out just before he got to the gist."



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The New Orleans *Times* says : "Judge Waite is an accomplished and scholarly man, and has made all of his arguments with force and clearness."

The Chicago *Tribune*, the Chicago *Times*, the Milwaukee *Sentinel*, the Troy (N. Y.) *Press*, the Charleston (S. C.) *Mercury*, the Detroit *Commercial Advertiser*, and a large number of other papers have had similar notices.

Björnstjerne Björnson, the celebrated Norwegian scholar and author, says that Waite differs from Strauss as one who has found a solution differs from one who has not. He says further, that the book will be translated into all languages where the Christian religion forms a subject of thought. He has translated a large portion of it into the Danish-Norwegian language, and has published it under the title "*Whence Came the Miracles?*" This work met with a rapid sale in Denmark and Norway.

The History itself has had a large sale in this country, and many copies have been sent to Europe.

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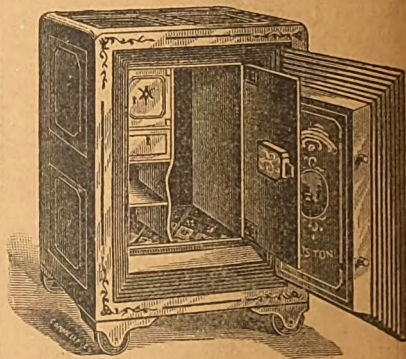
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